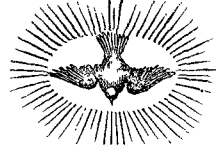


# Advent Review



AND SABBATH HERALD.



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

VOL. 63, No. 43.

BATTLE CREEK, MICH., TUESDAY, NOVEMBER 2, 1886.

WHOLE NO. 1688.

## The Review and Herald.

ISSUED WEEKLY BY THE

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

TWO 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 BETTER HOPE.

BY MRS. P. ALDERMAN.

If in this world were all our consolation,  
The sage asserts we should be little blest;  
But joys remain beyond our computation,  
In Eden fields God's husbandmen have dressed.

River of life! the peaceful, restful river,  
With verdant banks graced by the tree of life—  
The blest inheritance of saints forever,  
For aye beyond the reach of care and strife.

Blest home! By faith e'en now I greet the vision  
The loved disciple saw so far away;  
Opened before him were the gates of heaven,  
And light shone o'er him from those realms of day.

Receding ages tell their own sad story  
How blighting sin has marred them to the last.  
But joy will dawn, Jerusalem's fair glory  
Will light the earth, and darkness will be passed!

## 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.

### "HOLD FAST, AND REPENT."

BY MRS. E. G. WHITE.

You to whom are committed the sacred, testing truths for this time, are you faithful to your God-given trust? Every one wields an influence over the destiny of other souls. "Ye are the light of the world." A faithful discharge of duty on your part will have a telling influence on the impenitent; but if you neglect the work which God has given to you, some soul will be lost. Consider this matter, I pray you, in the light of God's word; and may your souls feel the burden of your intrusted responsibility. Oh that there might be a turning to the Lord by every member of the church, that the earnest, fervent piety of each might be a message of warning to the sinner! "Be zealous and repent," is the word of God to his professed people. "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

Many of our people are backsliding from God. We need to arouse. Let every soul that has named the name of Christ depart from iniquity. We want a pure Christianity. Great dangers are lurking for us on every side. When they most need the presence of God, many have it least. They are in danger of becoming like the Jewish nation, who knew not the Scriptures nor the power of God. Like the teachers of Israel, you may explain Bible truth to others, and yet not practice it in your daily life. If the Jews had possessed an experi-

mental knowledge of the Scriptures, they would not have been ignorant of the power of God. Like them, we have great light and privileges; but many do not respond to these, and herein lies their peril. When Jesus wept over Jerusalem, his tears were for all who abuse present privileges. He wept that so many who profess his name fail to become what God designed them to be; that they continue in sin and weakness, while he is willing and able to save them if they will but come to him. The Saviour says, "What more could I have done that I have not done in it?" He has dealt with his people as a loving father with a wayward and rebellious child. But he sees grace resisted, privileges abused, opportunities slighted. Where he had a right to expect earnest, vital piety, he sees insincerity, hollow formalism, and Pharisaic pride. Neglect of light is chargeable on those whom God has intrusted with great and solemn truths. Ingratitude for God's mercies, abuse of blood-bought privileges, stand registered against many in the books of heaven, and are treasuring up for them wrath against the day of wrath. Vengeance will surely be visited on those who have had so great light, yet are so cold and unimpressible that no light shines from them to the world.

God has loaded us with his benefits. Immortal blessings have been poured upon us in great measure. Messengers have been sent with warnings, reproofs, and entreaties. God's servants have wept and prayed over the lukewarm state of the church. Some may arouse, but only to fall back into unconsciousness of their sin and peril. Passion, worldliness, malice, envy, pride, strife for supremacy, make our churches weak and powerless. Some of Christ's ambassadors are carrying a heavy burden on their souls, because their message is treated by so many as an idle tale. The eye of Jesus, looking down the ages, was fixed upon our time when he said, "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace!" It is still thy day, O church of God, whom he has made the depository of his law. But this day of trust and probation is fast drawing to a close. The sun is fast westering. Can it be that it will set, and thou not know the things that belong unto thy peace? Must the irrevocable sentence be passed, "But now they are hid from thine eyes"? I tell you there is need to be alarmed. It is time to seek God earnestly, saying with Jacob, "I will not let thee go except thou bless me." It will be of no avail to make a spasmodic effort, only to fall back into spiritual lethargy and lukewarmness. The past, with the slighted mercies, the admonitions unheeded, the earthly passions uncorrected, the privileges unimproved, the soul temple filled with desecrated shrines,—all is recorded in the books of heaven. But most solemn moments are still before you. Because of past neglect, the efforts you make must be the more earnest.

The Saviour speaks to his people, "Be zealous and repent." It is not ministers whom you have slighted; it is not the warnings of men that you have rejected; it is not my delegated prophets that you have refused to hear, but your Redeemer, your only hope. If ye are destroyed, it is yourselves alone that are responsible. Ye will not come to me that ye might have life. "O, Jerusalem, Jerusalem, how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not." I desired to save you, but ye would not be doers of

my word. The arm strong to save, is also strong to punish. Jesus is now looking from heaven above with yearning pity upon thee, even thee in this thy day, O thoughtless, careless soul. But unless there is in our churches a general arousing, unless there is an individual work of confessing and putting away sin, unless all shall give earnest heed to the things that belong to their peace, the words of Christ may at any moment be applicable to them: "Now they are hid from thine eyes." I intrusted thee with a solemn, sacred message of truth to be made known to others, but thou hast been unfaithful to thy holy trust. Souls have not been enlightened, warned, and urged to repentance. Their blood will I require at thy hand.

Will our churches humble themselves before the Lord in this day of atonement? Will they put away the sins which defile their garments of character, and separate them from God? The present is our day of visitation. Look not to a future, more convenient season, when the cross to be lifted will be less heavy, when the inclinations of the carnal heart will be subdued with less effort. "To-day," saith the Spirit of God, "if ye will hear his voice, harden not your heart." To-day go about the work, else you may be one day too late. The impression that you have now may not be as strong to-morrow. Satan's snare may close about you. The candlestick may be moved out of its place, and you left in darkness. "See that ye refuse not him that speaketh." Says the true Witness, "Behold, I stand at the door and knock." Every warning, reproof, and entreaty in the word of God, or through his delegated messengers, is a knock at the door of the heart; it is the voice of Jesus, asking for entrance. With every knock unheeded, your determination to open becomes weaker and weaker. If the voice of Jesus is not heeded at once, it becomes confused in the mind with a multitude of other voices, the world's care and business engross the attention, and conviction dies away. The heart becomes less impressible, and lapses into a perilous unconsciousness of the shortness of time, and of the great eternity beyond. The heavenly Guest is standing at your door, while you are piling up obstructions to bar his entrance. Jesus is knocking through the prosperity he gives you. He loads you with blessings to test your fidelity, that they may flow out from you to others. Will you permit your selfishness to triumph? Will you squander God's talents, and lose your soul through idolatrous love of the blessings he has given?

There are some whose hold on life is weakening. Disease is preying upon them. Soon will come the time for the separation from all earthly things. Will they venture to trifle with God now? Will they rob him by withholding help from his cause? Are there any who will prefer perishable, earthly treasure to the heavenly, immortal substance? Christ is making his last appeal to hearts. How importunate his entreaty, how reluctant he is to give you up to separation from his love and presence forever! Still is heard the step of Him who waiteth at your door; his voice is yet pleading for entrance; but there is a point beyond which his forbearance will not reach. Shall the words be written over the doomed doorway, "Ephraim is joined to idols: let him alone"? Shall it be spoken concerning you, He is joined to his idol of sensuality: let him alone? He is joined to his idol of earthly treasure: let him alone? He is joined to his idolatry of self: let him alone? The Sun of

righteousness may set this very day for those who have had great light and privileges, and have not improved them. You have no time to loiter, no time to consult your convenience. It is now, even now, that you are to be zealous and repent. Oh, it is peace that you need,—Heaven's forgiveness, peace, and love in the soul. Money cannot buy it, intellect cannot procure it, wisdom cannot attain to it; but Jesus offers it as a gift. It is yours if you will but reach out your hand and grasp it. Many are weary of their half-hearted service. Their souls cry out after the living God. We are so weak, so helpless, yet so desirous for a better state of things, that we turn away from a religion that has no divine manifestation. We cannot be satisfied with a form of godliness. We must have the deep movings of the Spirit of God in the soul.

Let the minister of God in his labors lean upon the arm of infinite power. Let him lay bare his soul in the secret place alone before God. Let him with loathing put away soul defilement. Let the weary, discouraged soul cry as did Jacob, for the Comforter. Never trust in what you yourself can do. Your wisdom is but foolishness. Ever keep in heart the knowledge that we are laborers for God. The Lord is leading his church in these last days as he led ancient Israel. While he gives them warnings, reproofs, and encouragement through his delegated servant, Christ, the angel of the covenant, who in the pillar of cloud and of fire went before the Hebrew host, is the leader of his people to-day. Provoke him not with your murmurings, by your selfish withholding from his cause, by cherishing iniquity; for in the face of great light he will not pardon your continual transgressions. The warning to the Sardis church is applicable at this time: "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember, therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." And to us also the promise is extended, "Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in white: for they are worthy. 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."

### THE LAST GREAT CONFEDERACY.

BY E. W. WEBSTER.

WHEN we speak about a union of church and State within the United States, we are met with a decided, "Never! This is too liberal a government to coerce people's consciences." But if the Bible says that there will be such a union, it will come, even if there were not yet so much as the least appearance of it. That the Bible does point out a union of church and State in the last days, and also that evidences of such a condition in this country do already abundantly exist, we think can clearly be shown.

There will be a wide-spread union of church and State in the last days. Isaiah says: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and be exalted above the hills; and all nations shall flow unto it." Chap. 2: 2; see also Micah 4: 1, 2. The second verse of the latter text shows that the "mountain of the Lord's house" is the church. The other mountains and hills are fit symbols of governments.

*Established*: settled firmly; fixed. Then according to these prophets, or rather the Holy Spirit through them, the church will be established (protected by law) among the nations of the earth.

The eighth chapter of Isaiah contains a prophecy on this point. It is one of very great importance to the people of God, and, like the others, has its application in these last days. The prophet, placing himself in the position of the last church, and speaking prophetically the words that they will then utter, says: "And I will wait upon the Lord." Verse 17: see also chap. 25: 9. The subject of this prophecy is a confederacy. Chap. 8: 12. God is not pleased with it; for he says, "Associate

yourselves, O ye people, and ye shall be broken in pieces; . . . gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught." Verses 9, 10. It is something against God; for in verse 13 he admonishes the people: "Sanctify the Lord of hosts himself; and let him be your fear," not the powers which form this great confederacy.

This confederacy is an alliance of the house of Jacob, from whom God has turned his face, probably because of this very alliance with all "of far countries." Verses 9, 17. If the house of Jacob, the church, has become connected with the world, engaged in a work against God, so that he is obliged to hide his face from them, it surely is in a fallen, apostate condition. Do we see any signs of this to-day? Let the condition of the popular churches answer. Then the prophecy must have its application at the present time. It is not a local affair; but all "of far countries" are united in this work. I have heard individuals say that when oppressive measures should be enacted against God's people here, then they would go to some other country. But whoever may entertain any such an erroneous idea, can see from this prophecy that it would be useless. Here is a prophecy pointing to a universal union of church and State in the last days. The last work of a fallen church is to unite with a wicked world against God and his true people.

The prophet, placing himself again in the position of the remnant church, says, as though talking to the confederates, as the people of God will do: "Speak the word, and it shall not stand: *for God is with us*," showing that the work is against his people, as well as against God himself. Again, when they shall be saying, "A confederacy" (when they are agitating the subject of their union), when they shall be "saying to them that dwell on the earth, that they should make an image to the beast," God says, "Say ye not, A confederacy." Oppose the movement. It is against me and against you. Do not fear them; but let the Lord "be your fear." Verse 13.

Immediately after warning us against this work, he says: "Bind up the testimony, seal the law among my disciples" (verse 16) thus telling us that it is the law of God that is in danger, and against which the effort is being made, as well as against God himself and his people. They are preparing for the last hard struggle in the great rebellion. Controlled by the spirit of error, they are bent on the utter extermination of everything good on the earth. We see that the word of God points out a union of church and State which is to embrace "many nations." Almost every other civilized nation on the earth already has such a union; and to fulfill these prophecies, there only remains to be a like union formed here. And what are the present indications of that move in this land?

The National Reform Association attests its determination to secure an acknowledgment of the "Christian religion," or their views of it, in the Constitution of the United States. Nearly every one is sufficiently acquainted with this party to know that it has already grown to be very strong. With its long list of vice-presidents, among whom are judges, governors, bishops, doctors of divinity, presidents of colleges, etc., it is well organized for its work. And very often we discover in the sermons and lectures of the popular ministry, many of whom are already enlisted in the service of this movement, restless desires to have their religion acknowledged and upheld by civil law; or to get control of the law themselves. It is evident from numerous indications that the union is not only possible, but very probable.

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and mutter: . . . for the living to the dead?" Isa. 8: 19. This is an evident prophecy of Spiritualism, which is spoken of as a part of this great last-day confederacy. But in verses 19, 20, the Lord says: "Should not a people seek unto their God?" "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

*Battle Creek, Mich.*

Intemperance in any of its forms, is never the result of love for God, but only a perverted or inordinate desire to appropriate his gifts.

### "THY BROTHER SHALL RISE AGAIN."

BY ADDIE A. HANDY.

O THOSE precious words of solace!  
Uttered in the long ago  
By the Master, touched with pity  
For a fond heart wrung with woe.  
Down the long aisle of the ages  
Come they like a sweet refrain  
From the holy angel harpers—  
"Thy beloved shall rise again."

Sweet the tender words of mercy,  
Falling on my heart to-day,—  
Tossing in a sea of anguish  
That no earthly power can stay,—  
Into every secret recess,  
With the calming of his hand,  
Till above the swelling waters  
I behold thy meaning grand.

Precious, precious words of promise!  
They shall come, my precious dead,  
From the enemy's dominion;  
For the lips of Him who bled  
To redeem this earth and sinners  
From the power of Satan's chain,  
Whisper still these words of comfort:  
"Thy beloved shall rise again."

O the blessed consolation,—  
To my soul the "Peace, be still!"—  
Tarry until doubt and sorrow  
Human hearts no more shall fill;  
Till He come his own to gather  
To that clime that knows no pain,  
Till He cometh death's destroyer,—  
Cometh King of kings to reign

*China, Me.*

### PATIENCE.

BY ELD. J. W. COVERT.

WE live in a fast age, when business moves at an almost lightning speed, compared with the rate of a hundred years ago. As a natural result, people are seldom satisfied to wait for slow developments in this age of invention and scheming. We catch the spirit of the times in which we live, and long to see the work in which we are engaged move on with equal rapidity. But Paul, in his letter to the Hebrews, says, "Ye have need of patience, that after ye have done the will of God, ye might receive the promise." Webster defines patience to be the "suffering of afflictions, pain, toil, calamity, provocation, or other evil, with a calm, unruffled temper. The act of waiting long for justice or expected good without discontent."

James recognizes patience to be a necessary qualification in the perfect Christian character. "Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." If the people whom our Lord shall receive at his second coming are to be perfect, we conclude that the perfecting work of patience will help to make them so. Such a class of people are to be developed under this Third Angel's Message. Rev. 14: 12. And such a people will not only be sure of receiving the prize themselves, but through the good influence they exert over those around them, are assisting them to gain eternal life. What an influence for good might be cast if it could be said to those newly interested in the message of God for this time, This truth will make you better, pointing, for proof, to brethren and sisters in Christ with whom an acquaintance would be pleasant and profitable because of the Christian graces daily manifested in their lives! That should be true of all of those who profess to believe in Christ's near coming,—a people expecting to be taken to heaven, and mingle in the pure and holy society of Christ and the angelic host.

What an influence we have for good or evil! When we live near to the Lord, and lean upon his arm for strength and support, we are examples of patience and meekness; but when we seek in our own strength to be progressive Christians, the result is exactly opposite, our influence becomes evil, and its effect hard to be neutralized. If a spirit of meekness and humility does not characterize our daily walk, we give occasion for the impression among those who believe not the truth—If they are made no better by the profession they make, why is it necessary or profitable to have so much talk about the Third Angel's Message? Brethren, if our daily lives are no better for professing the truths of this last message, we are not letting patience have her perfect work.

*New London, Ind.*

## SALVATION'S EBB WAVE.

BY ELD. F. PEABODY.

It is remarkable how some people can adjust themselves to circumstances. Everywhere it is evident that vital piety is being crowded out of the church by the incoming flood of a worldly spirit. After admitting this, a Methodist elder, on the occasion of a quarterly meeting recently held here, tried to quiet the people by telling them the reason why such a state of things exists. He said: "The wave of salvation has passed over the Christian nations, and now the crest of that wave is to be seen in the heathen nations, while we are left in the ebb, waiting for the return of the wave." This led him to give his idea of the millennium, which was that the world is to be converted by nations; that "we are upon the eve of the time when a nation will be born in a day."

That, to my mind, savors of "peace and safety." Now, while waiting for the return of the wave of salvation, would it not be well to examine the debris that is left? We find a church filled up with worldly professors, a ministry teaching for doctrine the commandments of men; while the great mass are being carried down to ruin, with fearful velocity, by the incoming flood of infidelity in all its forms. After this view we must conclude that the wave will have to ebb and flow more than once, or even twice.

But how are nations to be converted in a day?—Ostensibly by placing Christ at the head of the governments of earth to dispense his civil laws through the church. The people of the earth had a taste of just such a millennium as that when Rome professed to be the mouth-piece through which Christ made known his civil laws. But who says a nation shall be converted in a day? The Bible does not so teach. This must have originated in the same minds where the new process did by which the work is to be done. Is it possible that Protestants are ready to take such rapid steps back to Rome? When this theory is stripped of all its gloss, it is this: Give us the power by civil right, and the church will compel all men to be Christians. The elder said that when he constructed his sermon, a few weeks before, he had no proof to offer; but more recently he had found it in a newspaper, which stated that the heathen were being converted ten to one faster than men are in this and other Christian nations.

What will not men put forth from the pulpit as evidence in support of theories concocted in their own brains? When the Bible teaches it so plainly, why cannot men see that the millennium will occupy the thousand years after Christ's second coming, at which event the righteous dead will be raised, and with living saints, who are made immortal, taken away from the earth (1 Cor. 15: 51-54; 1 Thess. 4: 14-17; Rev. 20: 4-6)? that during these thousand years—the millennium—the saints will be with Christ in heaven, that the wicked will be in their graves, and Satan confined to the desolated earth? and that at the close of that period the wicked dead shall be raised, and, under the deceptive leadership of Satan, make an attempt to wrest the holy city from Christ and his people, when the fire from God devours them? Rev. 20: 8, 9.

## DOUBTING.

BY ELD. GEO. W. BLISS.

"O THOU of little faith, wherefore didst thou doubt?" Matt. 14: 31. The Saviour speaks these words to all doubting ones. Wherefore dost thou doubt? he inquires of every O-thou-of-little-faith. Do we doubt because he commands what we are unable to do? We can do all that he commands us. Men may say it is impossible, yet we can do it. We doubt because we look away from the command; we look to human reason.

The Lord has sometimes commanded what seemed impossible and contrary to all reason. He said to the helpless palsied man, "Arise, take up thy bed, and go unto thine house." What an unreasonable command! What an impossibility! If the man had hesitated, and considered the unreasonableness of the command, he would not have been healed. But he at once started to obey, and instantly health and strength were imparted.

The great Healer commanded a man to stretch forth his withered hand. In the act of obedience soundness came to it. He told his disciples to feed the five thousand men and their wives and children with five loaves of bread and two fishes. How contrary to human reason! yet the multitude were fed. He told Peter to come to him on the water. While his mind was intent on obeying the command, he walked safely, but when he looked at the boisterous sea, and doubted, he began to sink.

The Lord commands us to keep the Sabbath; but to some it seems impossible. O thou of little faith, wherefore dost thou doubt? Why look at the wrong side? Look to the command of the Lord, and go forward in the way of obedience. Some say, I will keep the Sabbath as soon as I can arrange my business, as soon as I can get out of my present engagement. Does not the command of God speak to you now? Does it tell you to remember the Sabbath after your business is adjusted, after your friends are all favorable toward you, when you can do so without division and confusion in your family?—No; the Lord demands unhesitating obedience. He will not make all easy. We need not expect to walk upon smooth waters all the way. There will be storms, hurricanes, and boisterous seas; and the severest of these may be at your own home and even among those who profess to be the Lord's people. A man will be at variance with his father, the daughter will be against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be those of his own household.

Mannsville, N. Y.

## THE MAN AT THE POOL.

BY E. HILLIARD.

A LARGE crowd of lame, blind, halt, and withered people had gathered at the pool of Bethesda, near Jerusalem, for the purpose of being healed of whatsoever disease they had. Among the multitude was a poor, emaciated man, who had been infirm for thirty-eight years. Time and again he had tried to reach the water's edge, but had been defeated in his attempt by some one's stepping down before him. In despair, the afflicted man sank back on his couch to perish. Just then the face of a stranger bent over him, and asked, "Wilt thou be made whole?" Undoubtedly the impotent man saw in that countenance a look of sympathy that caused his heart to revive with hope. He must have thought, "I have at last found in this kind stranger one who will help me down into the troubled waters." As if to awaken a still deeper sympathy in the heart that was already touched in his behalf, he replied: "Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me."

It was sufficient. The great Physician could no longer endure the sight of the pleading sufferer; and he said to him, "Rise, take up thy bed, and walk." Immediately he felt new strength, new life. The flush of health mounted to his pale cheeks, and the weak, trembling limbs that were unable to bear him to the troubled waters, grew strong, and he was enabled to obey the Master's voice; and he arose, and carried the couch, upon which, a few minutes before, he had lain a helpless, despondent invalid. But where was the one who had healed him? He was nowhere to be found. Silently and unseen he had withdrawn from the multitude. He remained to receive no praise for the beneficent act. What a lesson of humility for the proud hearts of mortals!

After this Jesus met him in the temple, and said to him: "Sin no more, lest a worse thing come unto thee." It was sin that brought him into that helpless condition; and notwithstanding that his helplessness was justly merited, yet the tender voice of the sin-pardoning Saviour asked, "Wilt thou be made whole?" With his healing came the best of all—the pardon of his sins. After he was restored, he received a caution to practice sin no more, lest he should bring himself into a worse condition. How often in health and prosperity we forget the great Bestower of blessings! O weary souls plodding along the dark thoroughfare that leads to the realms of death, look up, and see that pitying face that beams down upon you? Hear the same voice that fell upon the ear of

Bethesda's sufferer, speaking to your sin-laden soul, "Wilt thou be made whole?" Carry your burden of sin and sorrow no longer. With implicit faith, drop into his arms that have been so long stretched out to you. Soon those arms of love will be withdrawn forever, and then, careless sinner, what will be your refuge?

Dear reader, whatever trouble or trials weigh you down, go to Him who longs to share your load of grief. Unload your weary burden of guilt, and sweetly rest on his bosom of love. His invitation still comes down through the ages, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Medford, Minn.

## THE ONE LOST SHEEP.

BY HELEN L. MORSE.

OUR Lord has shown us a great mystery in the parable of the lost sheep, over whose restoration there was much more rejoicing among the angels than over the many that remained quietly in the fold. It seems that this can be fully understood only by those actually engaged in the fierce conflict with the powers of darkness. Science and revelation teach that there are many inhabited worlds in the vast regions of space beyond this little globe; and there is good evidence that Earth alone has submitted to the ravages of sin, for which God has given his only Son as a ransom, whose throne is finally to be set up, and his kingdom established, here on this earth. This earth is the lost sheep, the price of whose redemption was the sacrifice of the great Commander-in-chief of all the other loyal worlds; and for this reason there is more rejoicing over this one reclaimed from sin than over the "ninety and nine that need no repentance."

This gives us an understanding of those wonderful passages in Hebrews: "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Chap. 2: 18. "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (chap. 4: 15); "who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity." Chap. 5: 2. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Chap. 2: 10. "Though he were a Son, yet learned he obedience by the things which he suffered." Chap. 5: 8. These texts show how thoroughly Christ endured the temptations and partook of the nature of man. And even he attained to a truer obedience and a higher order of perfection through this experience.

Thus we may comprehend to some extent how man—who has not only met temptation but been vanquished by it, who has not only been brought under the blighting influences of sin but has worn its badge and felt its sting—should have some sense of the divine power, and some affinity with the divine nature, when he has lived in Christ, and through his strength endured suffering, resisted evil, and prevailed against sin. Because Christ conquered, we may conquer; because he lives, we may live; because he reigns, we may reign. 2 Tim. 2: 12. But we must not lose sight of the first,—because he suffered, we must suffer. This precious encouragement comes with special power to those upon whom the ends of the world have come, who must pass through the time of Jacob's trouble, and drink the cup of tribulation to its dregs.

What more powerful incentive to overcome could be given than that the God of heaven will be honored by our final triumph over sin, and that when that victory is gained our Saviour will enter upon "the joy that was set before him." Heb. 12: 2. And when the angels touch their harps to chord with the song of thanksgiving that only the redeemed can sing, then can we who have overcome "behold what manner of love the Father hath bestowed upon us."

Battle Creek, Mich.

—Good thoughts, like rose leaves, always emit a sweet and delightful fragrance, and it lingers around the vase of memory like the odor of some precious flowers.



## Choice Selections.

"Here a little, and there a little."—Isa. 28:18.

### THE CHURCH AND THE KINGDOM.

THE Scriptures make it plain that when the Lord returns he is to come with power and great glory, his enemies are to be subdued, and his kingdom established over all the earth. But what is the teaching of Scripture as to the nature of this kingdom, and what the method of its coming? Is this kingdom the church? and is its establishment the same thing as the spread of the gospel through the agency of the church until it fills the earth? Those who so understand God's word hold that there is to be no literal kingdom in the outward, visible sense, but an invisible, spiritual sovereignty set up in men's hearts through belief in the truth, and this becomes at last universal by the acceptance of Christ and his salvation by all men. The question before us is, Do the Scriptures so teach, making the kingdom and the church identical?

#### THE WORDS NOT INTERCHANGEABLE.

If they do, then obviously the Scripture terms which set forth the kingdom and the church, should be interchangeable, and we may substitute one word for the other and get the same sense. Let us try a few passages and see. Matt. 3:2: "Repent ye; for the church is at hand." Chap. 6:10: "Thy church come." Verse 33: "Seek ye first the church of God and his righteousness." Chap. 7:21: "Not every one that saith unto me, Lord, Lord, shall enter into the church, but he that doeth the will of my Father which is in heaven." Chap. 8:11: "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the church." Matt. 25:34: "Come, ye blessed of my Father, inherit the church prepared for you from the foundation of the world." Luke 19:12, 15: "A certain nobleman went into a far country to receive for himself a church. . . . And it came to pass, that when he was returned, having received the church." Luke 22:29: "And I appoint unto you a church, as my Father hath appointed unto me." Mark 11:10: "Blessed be the church of our father David, that cometh in the name of the Lord." Matt. 26:29: "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's church." Acts 1:6: "Wilt thou at this time restore again the church to Israel?" 1 Cor. 15:50: "Now this I say, brethren, That flesh and blood cannot inherit the church of God."

It must be apparent to all that any attempt to read Scripture in this way is to read into it that which was not in the minds of the writers, and in some passages is to make it squarely contradictory to what is elsewhere plainly taught. And the difficulty is only increased if the word kingdom be substituted for church. Matt. 18:17: "And if he shall neglect to hear them [the two witnesses], tell it unto the kingdom; but if he neglect to hear the kingdom, let him be unto thee, as a heathen man and a publican." Acts 12:5: "Prayer was made without ceasing, of the kingdom unto God for him." Acts 14:23: "When they had ordained elders in every kingdom." Chap. 18:22: "When he had . . . gone up and saluted the kingdom." Eph. 5:25: "Husbands, love your wives, even as Christ also loved the kingdom, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word."

Such a substitution makes nonsense of the word of God. The quick and sure inference is, that these two words were never meant to be taken as synonymous, but to stand for two things widely different in their nature from each other.

#### SCRIPTURE STATEMENTS ANALYZED.

And this appears the moment we begin to analyze these Scripture statements. Luke 12:32: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." But this little flock already constituted the church. How, then, could they have appointed or given to them that which they already were—on the supposition that church and kingdom are one and the same? So of the nobleman who went into a far country to receive a kingdom, recorded in Luke 19. The

nobleman is unquestionably the Lord Jesus Christ. But if the church be the kingdom, how can he go away from his servants, who constitute the church, to receive it? And how harmonize such a receiving of it and returning with it, and then calling to account those servants who compose the church or kingdom? And so also 2 Peter 1:11: "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." This is the reward promised to those believers who "give diligence to make their calling and election sure." It is clearly something to be enjoyed hereafter. But if church and kingdom are one, they have already obtained entrance and been in possession and enjoyment of its bestowals and satisfactions. So of manifold other passages. Any attempt to read them, obliterating the distinction between the words "church" and "kingdom," will inevitably involve confusion, and make God's word darkness instead of light.

#### CHURCH AND KINGDOM DIFFERENTLY CONCEIVED OF.

Again, every careful reader of Scripture cannot fail to note certain forms of conceiving of the church and the kingdom, and certain methods of speaking of them which emphasize as strongly as any positive statements the difference between the two. The apostles plant or organize churches but not kingdoms. They ordain elders, but never anoint kings. The church is a growth, the kingdom a revelation. The church is a body, a building, a community; the kingdom is a sovereignty, a government with a throne and a monarch, and the proper accompaniments of majesty. Men share in establishing a church, have to do with its order and management. So they are associated with the growth of the church, aid in its extension, determine its purity and power. But the kingdom is altogether of God. It is a stone cut out of the mountain without hands. God alone originates it, rules it, brings it to its disclosure and triumph. Men may work and pray for and hasten its coming—that is God's appointed way for its revelation; but they never enlarge it, nor shape it, nor empower it. They simply prepare the way for it to be manifested. The church is local and limited, the kingdom world-wide and universal. The church is now visible, active, potent; the kingdom is now invisible, its principles working secretly in men's hearts, but in the day of its coming it will be outward, visible, glorious. In the church, Christ reigns by his Spirit in the heart: in the kingdom, he reigns personally, visibly, upon a throne. We look for the gradual completion and transformation and exaltation of the church; we look for the sudden coming or manifestation of the kingdom, perfect, resplendent, everlasting. In the church, believers are now associated with their Lord as his witnesses, stewards, friends, joint heirs; in the kingdom, they are to be associated with him as sharers of his blessedness, royalty, glory. Deut. 7; Matt. 24:31-51; Luke 1:32; 19:11-17; Rev. 3:21; 19, are a few of the passages which teach this.

#### OBJECTIONS CONSIDERED.

Quite likely there will come to mind certain Scripture testimonies that do not seem to accord with this view. The parable of the mustard seed and of the leaven, such sayings as "My kingdom is not of this world," "The kingdom of heaven is within you," "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost," and "The kingdom cometh not with observation," are of this character. Whatever the explanation of them, this principle of interpretation must apply, that every doubtful passage of the word must be explained by those that are unequivocal upon the points involved. Scripture cannot contradict itself. The truth underlying the parables of the mustard seed and the leaven must be identical with that which underlies the drag-net full of good and bad fish, the tares and the wheat, the son returning suddenly and unexpectedly to the house left in care of the servants, the ten virgins, etc. When all such passages that are thought to teach the invisible and spiritual nature of the kingdom, and its gradual development, are collated and put side by side with those that teach its literal, objective, visible character, and its sudden manifestation and triumph by the exercise of omnipotent power in the overthrow of its enemies, every reader will be astonished at the amazing fullness and emphasis of Scripture as to the literalness of the kingdom and its establishment in the

world. The Scriptures which seem to teach otherwise will be found to be exceptional and very few at that, while not one of them but will admit of easy explanation in harmony with the witness of the great bulk.—E. P. Goodwin, D. D., in *Advance*.

## The Home.

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

### MY WATCHWORD.

BY E. W. DARLING.

I HAVE a watchword in peace or strife  
Ever the same through the changes of life;  
Morning or evening I cannot forget,  
Midday or midnight 'tis with me yet;  
In storm or quiet or dangers rife,  
Be this my watchword, Eternal Life!

Often I wake in the silent night,  
Often I walk in the noonday light,  
Whether with friends or quite alone,  
Soundeth that watchword, in solemn tone,  
Heard through the din of toil and strife,  
Losing or winning Eternal Life.

When life looks bright, and I fain would choose  
Paths which my soul should quick refuse;  
When dark temptations like demons beset,  
Crazing the brain till I almost forget—  
Sharp are the notes of the call to the strife,  
Sounding the watchword, Eternal Life!

Often I ponder, as best I may,  
How I shall stand in the Judgment day,  
Giving each duty its weight of worth,  
Losing my relish for things of earth,  
Starting anew in the wavering strife,  
Prizing more highly Eternal Life.

Many the shiftings of loss and gain,  
Many the changes of pleasure and pain;  
Fall oft when doing the best I can,  
Miss I when making my wisest plan.  
Oh, may I finish the bitter strife  
By winning the prize, Eternal Life!

Battle Creek, Mich.

### BLUE-BERRYING.

"ALLIE won't get any, there's no sense in her going. Why, she went berrying a dozen times last year, and she never got the bottom of her pail covered once."

"I will, too; you keep still, Mabel," said Allie. "I'll pick as many as you, see if I do n't."

"H'm, I guess you will!"

"Now, children, if you are not sweeter-tempered toward each other, you shall not go at all," said Mrs. Blakesly, coming out to the piazza, where the children were assembled, with their pails, all ready to start. There were two little girls from the neighborhood and Allie and Mabel Blakesly and little Josie. Josie was only eight, and had never been berrying before. Her little fat face, and her bright black eyes were fairly radiant with delight.

"O mamma, I didn't mean anything," said Mabel, who was really a good-natured girl. "I was only joking."

"You would n't like to be joked," said Allie, in an injured tone.

"Well, I could n't help it. It was funny the way she went berrying. Some of the time she ate her berries, and some of the time she sat under a tree and rested; and, if she didn't do anything else, she spilled them."

"I think you're too bad," said Allie, half laughing herself.

"Well, I won't say another word. Come on."

Allie, in her old gingham dress and her old hat, marched along with the others. She did not talk as much as usual. She was thinking. By the time they reached the berry pasture, she was fired with resolution. She would fill her pail full to the brim this time; they should see.

Allie was a slow-motioned, dreamy little girl, and not very deft with her fingers. If she worked steadily, it was long before she could get a task done, and it was very hard for her to work steadily.

To day, in spite of her firm resolve, it was very difficult for her to pick five minutes without stopping to stare lazily at the blue sky through the tall bushes, or at her busy companions. As Mabel had said, she ate a good many berries, too, in an abstracted way. Poor little Allie really lacked

sadly the power of concentration, but the others knew nothing about that. They only laughed at her good-naturedly because she was so slow about picking berries.

To-day, it seemed to Allie herself that she had never worked with such feverish speed; when it was time to go home, and her pail was only two-thirds full, she could not understand it. She peeped furtively at the others, keeping hers out of sight. They were all full, even little Josie's, though hers was much smaller than the rest. She had turned out an apt little picker. She was close beside Allie, indeed she had picked beside her all the afternoon.

When her pail was full, she held it up to Allie with rapture. Mabel was singing out, across the pasture, that it was time to go home. Allie looked at the little pail brimful of berries, and a great temptation seized her. She looked at Josie's pail, then at her own. If about half of Josie's berries were turned into her pail, it would fill it full. Allie hesitated. Could she? "It would be so mean," she told herself.

"Come," called Mabel quite impatiently. Josie started.

"Wait a minute," whispered Allie. "Look here, Josie, I want to tell you something."

"What?"

Allie blushed before her little sister. "See here, Josie, if you'll give me enough of your berries to fill up my pail, I'll give you Miss Prim."

Miss Prim was a doll, which Josie had especially admired.

The poor little thing hesitated, and looked wistfully at her berries; she had so counted on showing them, and being praised. Then she thought of Miss Prim, who was dressed in black silk, and wore a white lace handkerchief around her neck, and consented. Allie's pail was filled to the brim, and she trudged soberly home with hers half full. She had promised faithfully not to tell.

"Allie's got her pail full after all, mamma," Mabel said, when they got home, "and I do feel so mortified because I laughed at her. They are lovely ones, too. I do believe they're better than mine."

Everybody exclaimed over Allie's berries. She did not take much pleasure in their praise, however. She felt guilty, and she did not dare to look at Josie. The poor little girl stood by with her half-pailful, looking rather pitiful. Even Miss Prim could hardly console her. They were very kind to her about her berries; they thought she had done wonderfully for the first time. But she kept thinking, "What would they say if they knew how many I really picked?" She felt hurt at Allie's depriving her of her first little hard-earned glory, and wondered innocently how she could. But she faithfully kept her promise not to tell.

They had berries and milk for tea, but Allie did not eat any. She was growing uneasy. She had slyly passed Miss Prim over to Josie, but that had not made matters any better with herself. The meanness and deceit of which she had been guilty kept standing out blacker and blacker. It was a long time before she could get to sleep that night. At last she made a resolution which pacified her a little, and fell asleep on it. She would not eat another berry that season. She was extremely fond of berries, too.

She kept her resolution, to the great wonderment of everybody. They could not imagine what had turned Allie against berries. She even refused berry pie, like a sincere but mistaken little martyr. She did more than this to satisfy her conscience. They went berrying again, and she assisted Josie to fill a larger pail; and went home with hers half empty. But that made matters no better. Honest little Josie told at once that Allie had helped her; she never even dreamed of taking credit which did not belong to her.

Allie looked so black to herself beside Josie. Her self-imposed penances did not seem to whiten her at all. Still she went on with them.

One day there was a beautiful berry pudding for dinner, and she would not take any. Her mother laid down the spoon and stared at her.

"What is the reason you act so about eating berries, Allie?" said she.

"I—don't care for them," Allie faltered.

"Why not, have they made you sick?"

"No, ma'am." She was almost crying. Her mother said nothing more.

After dinner, when her mother had gone into the sitting-room, Allie followed her. She stood looking meditatively out of the window for a minute, then she began—

"Mamma," said she.

"Well."

"I want you to tell me something. If—anybody does anything wrong, is there anything that can make up for not telling of it?"

"No, Allie, I do n't think so."

"Suppose—anybody kept on being real good—for a thousand years, would n't they feel any—easier then?"

"I guess not, dear."

"Then I shan't try it any longer! I did n't pick all the berries. I filled the pail up with Josie's, and made her promise not to tell."

"What!" It took considerable explanation before Mrs. Blakesly understood.

"I suppose I ought to tell Mabel and papa, and the other girls," said Allie, with a pale, determined look.

"What do you think?"

"I suppose I had. I'll go right and tell Mabel now, then I'll go and tell the girls, and I'll tell papa when he comes home."

That night, when passed her saucer of berries, Allie took it with a happy, humble look. Never had any tasted so good before.

"Mamma," she said, in her slow, reflective way, when she was being tucked up in bed that night, "how very silly it is for anybody to try to punish themselves, when it's a great deal harder than God's way, and does n't do any good either!"—*Congregationalist*.

#### THE DUTY OF REVERENCE.

PERHAPS there is no single duty which is more generally unpopular all the world over, especially here in America, at the present time, than the duty of *reverence*. Reverence is even more than unpopular; it is quite commonly scouted as an accompaniment of superstition or of servility—unworthy of a self-respecting independent manhood. It is not by any means admitted on all sides that "reverence" is a duty—in the sense of the literal meaning of the word itself; and there are many who, while conceding that reverence is a duty in a somewhat general and illy-defined way, are quite unable to see the duty of reverence in all its strictness, as an element of personal character showing itself Godward and manward in every relation of life.

Reverence includes the idea of looking upward, with a feeling of respect, of admiration, of affection—mingled with awe. Reverence is toward one who has a *right* to be viewed in this way. Reverence toward God is as unlike *superstition* as may be; reverence toward man is equally dissimilar to *servility*; for both superstition and servility include the idea of a slavish fear, while reverence is the intelligent recognition of a superiority that is rightly deserving of awe, of honor, and of love. Yet reverence involves a certain admission of inferiority and of subordination on the part of him who renders it; hence it is that the thought of reverence is distasteful to the natural mind, especially in these days when the independence and the pre-eminent worth of the individual man are made so much of in conception and in practice.

A mere recognition of superior power as power is not reverence; neither is a helpless subjection to an iron rule—material or spiritual. Reverence is of the affections, as well as of the intellect; yet reverence is not a simple emotion, nor is its play only the inevitable effect of natural qualities and characteristics. Reverence is the out-going and the up-going of mind and heart toward one who is, by right, superior or supreme, and who is to be given honor and loving deference accordingly. In this sense, reverence is a *duty*, whether one is inclined in its direction by his natural impulses, or is by nature reluctant to its sway. Reverence is as truly a duty, apart from the question of one's personal preferences, as is courtesy, fairness, honor, or humanity; or, again, as is love, or faith, within its proper bounds.

The Bible is emphatic in its injunction of the duty of reverence toward God and man. God commands men to reverence God, and to reverence all the representatives of God; to reverence God's name, God's day, God's house; to reverence govern-

ment,—in the church, in the State, in the family, as ordained of God; to reverence all superiors in any sphere of life. God commands children to reverence their parents, wives to reverence their husbands, husbands to reverence their wives, and all men to give due reverence to one another. And these commands of God are for all time and for everywhere, whether men like them or dislike them. Moreover, these commands, like all the commands of God, are for the truest welfare of men, whether men see it to be so or not. The duty of reverence is a duty that cannot be ignored without defying God and imperiling the highest interests of humanity. . . .

To approve of the attributes of God to the extent of one's understanding of them, is very well as far as it goes; but *that* is not reverencing God as God. To estimate a ruler at his *personal* worth, is not reverencing him because of his representative official status. To deliberately weigh the qualities and acquirements of one's parents, and then to give those parents due regard accordingly, in fair comparison with other persons in the community, is not giving honor or reverence to one's parents as parents. To defer to an obvious disclosure of social or intellectual superiority as such, in any relation of life, is to accept the indisputable in the realm of fact; but it is not to give a loving reverence to one who is in that special relation, *because* of his being there; and *that* is involved in the duty of reverence as reverence. Because God *is* God, he demands our loving reverence of him *as* God. Because the government under which we find ourselves is a government, it so far demands our loving reverence as a government. Because, in the providence of God, our parents *are* our parents, for that very reason, apart from, or in addition to, any and every other reason, we owe them loving reverence *as* our parents. Because of any relation which links us with another in a common ministry of life, we are in duty bound to give loving reverence to our God-ordained associate and companion accordingly. And nothing short of *this* concession of reverence is faithfulness in reverence as a personal duty in one's personal sphere.

The duty of reverence being recognized, the training for that duty and the training in that duty are incumbent on all who would themselves be faithful, and in behalf of all for whom there is responsibility of training. Reverence as reverence must be cultivated in our natures; and it must be cultivated in the natures of those whose characters we aid to develop and to shape. Children must be taught to honor and obey their parents *as* their parents, whether they can see the reasonableness of their parents' commands or not; whether, indeed, those commands are reasonable or are unreasonable. If, indeed, a parent's command must be disobeyed, in a particular case, because of its clearly conflicting with the specific commands of God, even in that instance the parent who is disobeyed, must be revered and honored by the child who rightly and regretfully disobeys that parent. And it is just at points like this that the duty of reverence is more difficult of apprehension, without being any the less obligatory. For ourselves, as for our children, this must be our process of duty-doing.

There is beauty in reverence, there is joy in reverence, there is an uplifting and an ennobling power in reverence. He who lacks a reverent spirit lacks an attribute of the truest manhood. He who is reverent, and who gives reverence wherever it is due, shows more of the likeness, and grows more in the likeness, of Him who has commanded reverence as a duty, and to whom is due the supremest duty of reverence. Only in a reverent attitude—Godward and manward—is there the possibility of progress in the line of God's plans and God's providences; for at the best we cannot fully know God, or fully know our fellows; and we must give reverent trust beyond our sphere of knowledge and of sight.

"We have but faith; we cannot know,  
For knowledge is of things we see;  
And yet we trust it comes from Thee,  
A beam in darkness: let it grow.

"Let knowledge grow from more to more,  
But more of reverence in us dwell;  
That mind and soul, according well,  
May make one music as before,

"But vaster."

—*Sunday School Times*.

—Life is the seed-time of eternity.

## Our Tract Societies.

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

### HIDDEN IN LIGHT.

WHEN first the sun dispels the cloudy night,  
The glad hills catch the radiance from afar,  
And smile for joy. We say, "How fair they are—  
Tree, rock, and heather bloom, so clear and bright!"  
But when the sun draws near in westerling night,  
Enfolding all in one transcendent blaze  
Of sunset glow, we trace them not, but gaze  
And wonder at the glorious, holy light.  
Come nearer, Sun of righteousness! that we  
Whose swift, short hours of day so swiftly run,  
So overflowed with love and light may be,  
So lost in glory of the nearing Sun,  
That not our light, but thine, the world may see,  
New praise to thee through our poor lives be won.  
—Frances Ridley Havergal.

### TENNESSEE TRACT SOCIETY.

#### Report for Quarter Ending Sept. 30, 1886.

No. of members.....	62
" reports returned.....	36
" members dismissed.....	1
" missionary visits.....	51
" letters written.....	84
" Signs taken in clubs.....	5
" subscriptions for periodicals.....	4
" periodicals distributed.....	658
" pp. tracts distributed.....	20,593
Received on book sales, \$140; on periodicals, \$41.60.	
J. H. DORTCH, Sec.	

### SOUTH AMERICAN TRACT SOCIETY.

THE quarterly meeting of Dist. No. 1 of the South American branch of the International Tract and Missionary Society was held at New Amsterdam Sept. 30, 1886. The President was in the chair. After the opening exercises, the librarian's report was read and duly considered.

A paper concerning the workings of our Society was read, in which many interesting facts were given. During the year since the organization of our Society, many thousand pages of reading concerning the precious truths of the Third Angel's Message have been distributed. There are three or more colporters at work, and as a result of their labors many are ready for organization. There are already two organized branches of this Society, one in Demerara county, the other in Berbice county. Public meetings are also held, which are attended by many who have never frequented any place of worship, and by some of the better class. Two have decided to keep the commandments of God and the faith of Jesus.

We are anxious to do all we can to proclaim God's truth to the many yet unwarned. This can be accomplished partly through our reading room and public services; and if the love of the Master fills our hearts, we shall find many ways to enlighten those around us.

The following resolutions, with others pertaining to local society matters, were adopted:—

*Resolved*, That pecuniary assistance be given to those of our brethren who are hindered by poverty from laboring in the Master's vineyard.

*Whereas*, More means are required to carry on the work in this part of the harvest field; therefore—

*Resolved*, That we appeal to our worthy President, Eld. S. N. Haskell, to take into careful consideration the wants of this branch of the International Tract Society.

*Whereas*, The ministers of other denominations are warning their people against us and our "heresy;" therefore—

*Resolved*, That we appeal to our parent Society at South Lancaster, Mass., to send us, at the expense of the General Conference, ministerial help to more fully establish the cause in this country.

THOS. E. AMSTERDAM, Pres.

S. A. BLAIR, Sec.

### NEBRASKA TRACT SOCIETY PROCEEDINGS.

THE eighth annual session of the Nebraska Tract and Missionary Society was held at Lincoln, Neb., the first meeting being called at 4 p. m., Sept. 17. President in the chair. The reading of the minutes of the last session was waived. The report of labor and Treasurer's report for the past year were as follows:—

### REPORT OF LABOR.

No. of members.....	409
" reports returned.....	546
" members added.....	55
" " dismissed.....	29
" missionary visits.....	4,548
" letters written.....	675
" Signs taken in clubs.....	90
" Gospel Sickles taken in clubs.....	185
" subscriptions obtained.....	555
" pp. tracts and pamphlets distributed,	431,774
" periodicals distributed.....	25,300

### TREASURER'S REPORT.

CASH RECEIVED.	
Cash on hand Nov. 1, 1885,	\$1,622 59
On sales,	812 37
" periodicals,	149 50
" tract, tent, and building funds,	2,454 49
" International fund,	14 49
" Arkansas relief fund,	15 60
" canvassing and educational funds,	99 20
" interest, bills payable, and expense,	30 58
" S. D. A. P. A. fund and Tidende club,	11 00
" furniture and fixtures,	6 40
From districts,	615 77
" Conference,	45 07
" ministers and agents,	1,506 19
For foreign missions,	1,091 36
Total,	\$8,474 61

CASH PAID OUT.	
To REVIEW AND HERALD,	\$2,663 38
" Pacific Press,	1,000 00
" ministers and agents,	818 00
" tent fund, educat'n'l fund, and board,	116 66
" freight, cartage, and bills payable,	480 51
" ins., lease of lot, and gen'l expense,	274 30
" Arkansas relief fund,	15 60
" International fund,	164 49
" foreign missions,	1,402 55
" Conference,	45 07
" S. D. A. P. A. and Nebraska S. S. A.,	22 59
For Bibles,	270 37
" general mdse.,	465 32
On interest,	89 77
Cash on hand,	646 00
Total,	\$8,474 61

### FINANCIAL STANDING.

ASSETS.	
Value of building, furniture, etc.,	\$1,763 13
" mdse. on hand,	3,919 85
Due from districts,	990 31
" ministers, agents, etc.,	3,072 23
" tent fund and bills rec'v'ble,	2,298 32
Cash on hand,	646 00
Total,	\$12,689 84
LIABILITIES.	
Due REVIEW AND HERALD,	\$5,284 58
" Pacific Press,	781 44
" Good Health Pub. Co.,	60 18
" bills payable and local societies,	103 70
" Nebraska S. S. A. and individuals,	45 94
" Conference,	19 80
" on tents,	334 36
Net value,	6,059 84
Total,	\$12,689 84

The financial report showed a large amount due from districts and agents. Eld. Haskell urged the importance of paying this indebtedness, that the State Society may be relieved of its embarrassment.

The committee appointed to draft suitable resolutions brought in the following report:—

*Whereas*, Missionaries are wanted in all parts of the field, and those who are selling our publications are the persons best fitted to enter new fields; therefore—

*Resolved*, That we consider it important that there be a special effort made for both men and women to gain an experience in selling such books as "Thoughts on Daniel and the Revelation," "Vol. IV.," and the "Marvel of Nations."

*Resolved*, That we believe it to be the duty of our churches to put forth special efforts to enlighten with the present truth those in the vicinity where they live.

*Whereas*, The Signs of the Times is especially prepared to enter new fields; therefore—

*Resolved*, That one of the following plans be adopted by each one of our churches:—

1. That a club of Signs of five copies or more be taken by each church, and a canvass be made in the vicinity for the paper; and instead of asking people to subscribe, promise to send it to them four weeks on trial. The first week after the paper has been sent, visit the families, and call their attention to some article in the paper, especially the first one; then the week following visit them again, and on the fourth visit take "Vol. IV.," and make a special canvass for that book and the Signs of the Times.

2. Where our brethren cannot consistently carry on the above plan, they can take the paper and correspond with some city mission that will do the work of canvassing for the paper, and the church will see that the paper is mailed to the individual.

3. Where our brethren prefer to re-mail the papers, and correspond with the parties, let some section of the country be selected, and every address in that portion of the country secured, and send the papers to each individual, with proper correspondence, until the entire country selected is canvassed.

*Resolved*, That we believe the American Sentinel can accomplish good in the field that no other periodical which we have is fitted to accomplish; and that we will do all in our power to secure subscribers for it among all classes of people.

*Resolved*, That the Gospel Sickle should have a place in the canvassing field, and that we will aid its circulation by securing subscriptions for the same.

*Resolved*, That we fully indorse the plan of holding Bible readings in connection with our city mission work, and recommend the opening of some city mission where Bible workers can be educated, and from which papers may be sent out; and that we pledge ourselves to stand by the same in forwarding to it provisions and such things as will be of service to the same.

*Resolved*, That we recommend the plan of placing tract distributors in depots and public places where they can be properly attended to, and urge our brethren to take a personal interest in the same.

The resolutions were considered separately; and after being spoken to by Eld. Haskell, they were adopted. While considering the sixth resolution, Eld. Cudney was called upon to give his experience with the Lincoln mission. He gave the cost of starting the mission, the present financial standing, and the number who have embraced the truth as a result of the work there. During the discussion of this resolution the meeting adjourned to call of Chair.

SECOND MEETING, SEPT. 19, AT 5 P. M.—Resolution six was then taken up and discussed still further. Eld. Haskell thought a mission is needed in this State, as new ones are coming into the truth, and we should have a place to educate them in the work, that they may assist in getting the truth before others. Missions cost something, and it will cost something to spread the truth; but it is a work of the greatest importance, and we should be willing to invest our means in it. Eld. Cudney requested that a committee be appointed to audit the books of the Lincoln mission, and report at a future meeting, that our brethren may know its financial condition. J. C. Middaugh, G. S. Reichard, and R. Fairbanks were appointed as this committee.

Resolution seven was then discussed, and opportunity was given for any present to relate any good known to be the result of tract distributors. One gentleman testified that he and his wife had begun the observance of the Sabbath through reading the Signs they had taken from a distributor. Others knew of those who were very much interested. A recommendation was presented to the effect that W. C. Boynton act as general agent for the sale of our publications in this Conference, and to secure agents for the same. It was voted that a new district be formed of Holt, Brown, Keya Paha, Cherry, Sheridan, Dawes, and Sioux counties, to be known as Dist. No. 7.

The Committee on Nominations, John Buckley, R. Fairbanks, and A. J. Devinney, submitted the following: For President, H. Shultz; Vice-President, O. A. Johnson; Secretary and Treasurer, S. E. Whiteis; Directors: Dist. No. 1, L. B. Porter; No. 2, R. Fairbanks; No. 3, O. W. Bent; No. 4, W. D. Chapman; No. 5, John Clark; No. 6, J. H. De Groot; No. 7, Mrs. N. H. Drullard. As Eld. Shultz had been recommended by the General Conference to take charge of the German work, which would call him from this State a greater portion of the time, it was the mind of the brethren that we should have a president who could give his whole time to the work in this State. After some discussion, the report was referred back to the committee for reconsideration. One of the committee, A. J. Devinney, having returned home, J. C. Middaugh was appointed to fill the vacancy.

THIRD MEETING, SEPT. 20, AT 10 A. M.—The Committee on Nominations recommended L. A. Hoopes for president. It was voted that the name of A. J. Cudney be substituted for that of L. A. Hoopes for president, and that of L. A. Hoopes for that of O. A. Johnson for vice-president, and that of A. Drullard for that of Mrs. N. H. Drullard for director of Dist. No. 7. With the above changes, the officers were elected.

Meeting adjourned sine die.

A. J. CUDNEY, Pres.  
S. E. WHITEIS, Sec.



## Special Attention.

### RUSSIA'S QUANDARY.

THE Springfield *Republican* of Oct. 15, 1886, has the following interesting comment upon the situation in Russia and the condition of affairs in the East:—

"While the prospect of war in Europe is not so great as it was during the Anglo-Russian strife over the Afghan frontier, it must be confessed that the anxiety and uncertainty in the various capitals are intense. It should be remembered, however, that Russia can push matters to great lengths and still not precipitate war, because she is the aggressor, and no European power will open hostilities without extreme provocation. The moral position of the Bulgarians is good. The czar demanded in unequivocal terms that the elections to the great national assembly, which will choose a successor to Prince Alexander, should be postponed. These elections have, however, taken place as provided for by the constitution. The czar is snubbed, and his agent discredited; both the natural sympathy of Europe and a sense of security have brought Austria, Germany, and England to the side of Bulgaria. The uncertainty is great, as no one can tell how far Russia is willing to go in the face of this opposition. The czar has a breast of highly complicated emotions these days. An absolute monarch can rule by successes only. To make the Russian policy of 1886 a success, the sword must be drawn; but the diplomatic situation is not favorable, and the popularity of the hated Prince Alexander is still unmistakable in the Balkan Peninsula. The situation is dramatic for the czar, and it is no wonder that he still 'ponders.'"

### TURKEY'S FATE.

#### OPINION OF MINISTER S. S. COX.

So long has the course of human history already run that men are able to judge quite accurately from certain conditions what results are to follow. The conditions in the East are briefly these: Turkey is at the mercy of surrounding nations; and these nations are all ambitious, each one fully determined to reap the utmost advantage to itself from the enfeebled condition and prospective collapse of the Turkish power. The Springfield *Republican* of Oct. 15, 1886, says:—

"Minister Samuel S. Cox, who has just reached New York from Constantinople, believes that Turkey will be compelled to give way to the ambition of her neighbors. He thus gives his opinion of the Eastern Question:—

"Russia is determined to get hold of Constantinople. At the launching of a ship in the Black Sea last summer, the czar, in a speech, announced that this was a step toward the reorganization of the Russian navy. You will remember that Russia recently made Batoum, which by the treaty of Berlin became a free port, a Russian port. This was another move toward Turkey's capital. England and Austria are jealously watching their interests in the matter, and Germany acts as the honest broker. When the crisis comes, which will be at no distant day, Austria hopes to get a slice of Turkey, and to establish a port at Salonica. Russia makes no secret of her intentions, and even the Russians living in Turkey have begun to display a spirit of superiority over the natives, as though their government already held the reins."

### AFFAIRS IN EUROPE.

As indicative of the slender thread upon which the peace of Europe is suspended, the following comment from the Chicago *Standard* is pertinent:—

"One sees in the present situation of European affairs an example of the manner in which events world-wide in their effect may hang upon what might otherwise seem of individual interest merely. The question of peace and war seems to turn upon the life of Emperor William, of Germany, a man ninety years of age. He is the

friend of the czar, and appears to be the real block in the way of a general war. England, Austria, and Italy are understood to stand opposed to Russia, France, and Turkey. If Germany were to join either side, war might follow. In the event of the emperor's death, the present crown prince, who it is thought does not share the views of his father, may inaugurate a policy that will eventuate in decided action, one way or the other. Meanwhile, it becomes more and more evident that Russia means to coerce Bulgaria into virtual surrender as a province of the Russian Empire."

G. W. M.

### ROME NEVER CHANGES.

APROPPOS to the re-instatement of the Jesuits, we find the following article in an exchange, being a translation from a Roman Catholic journal, entitled *La Bandery Catolica* (The Catholic Banner), published at Barcelona, Spain, and bearing date of July 29, 1883. The article has reference to the burning of a large number of Gospels, by order of the government, in Barcelona, and reads as follows:—

#### "AN AUTO DA FE.

"Thank God, we have turned toward the times when heretical doctrines were persecuted as they should be, and when those who propagated them were punished with exemplary punishment.

"Under the pretext of falsely-called religious tolerance, which revolutionary winds brought to this classic country of Catholicism, the irreconcilable enemies of our most holy religion have been carrying out their plans, and have scandalized the world with the propagation of their impious writings. Fortunately, the cry of indignation which such scandalous conduct drew from the hearts of all good Catholics, has found an echo in the consciences of our rulers, who, although late, have now listened to the voice of duty, giving full satisfaction to good Catholics by a wise and opportune order for the burning of a number of Protestant books, which evil-disposed persons were introducing into the country in spite of the vigilance of sincere Catholics.

"But Catholic Barcelona, the country of St. Eulalia, and of Blessed Oriol, has had the very great pleasure of witnessing an *auto da fe* in the last part of this nineteenth century. On the 25th inst., the festival of the apostle James, in the custom-house yard of this city, one of the most glorious traditions of the Catholic religion was carried out by the burning of Protestant books, destined to pervert the tender hearts of our children.

"It is in vain that the sons of Satan lift up their voice and cry out against this most righteous act, which is but the beginning of a glorious era, of a new epoch, in which the brightness of the Sun of righteousness, with his purest light, will dispel the darkness of ignorance and error. There is but a step between this event which we now record, and the setting up of the Holy Inquisition. What we now want is the good will and united efforts of pure and true Catholics. It seems that the government is disposed to carry out our desires, and it is only right that we should take advantage of this new turn of affairs, in order to reach as soon as possible the goal of our aspirations.

"Onward, then, good and sincere Catholics! The happy day of our social and religious regeneration is not far off. The *auto da fe*, with which we are now occupied, is a clear and evident proof of the certainty of our indications. The re-establishment of the Holy Tribunal of the Inquisition must soon take place. Its reign will be more glorious and fruitful in results than in the past, and the number of those who will be called to suffer under it will exceed the number of the past. Our Catholic heart overflows with faith and enthusiasm, and the immense joy which we experience as we begin to reap the fruit of our present campaign exceeds all imagination. What a day of pleasure will that be for us when we see freemasons, Spiritualists, freethinkers, and anticlericals writhing in the flames of the Inquisition."

Let it be remembered that these are utterances of only three years ago, although they sound more like those of three hundred years ago. The fact

is, Rome has not changed her vile character in any sense of the word.

And yet, what do we see in our own country?—Protestant denominations courting the favor of the Roman Catholic Church, and using every possible means to bridge over the chasm now between them. It is noticeable that in all instances the concessions are made by Protestants, never by Catholics. In the wide-spread and remarkable movement that is being made in behalf of the more complete establishment of the Sunday-Sabbath, the Catholics look on with great complacency, and rejoice to see Protestants thus rallying to the support of that institution. But let not Protestants be deceived into the belief that any of their "heresies" will at any time in the future be tolerated by Catholicism. Protestants may give as much support as they choose to such Catholic institutions as the Sunday-Sabbath, but they must not expect Catholics to reciprocate; for if they do, they will be disappointed.

In order that Roman Catholics may refresh their memories with the terrible scenes of the Inquisition, the journal before quoted has the following article in another column:—

"We judge our esteemed subscribers will read with great pleasure the statistics respecting those who suffered under the Holy Tribunal from the year 1481 to 1808, when this so venerable an institution was abolished. As our readers will see, it refers to Spain only; we are unable to give the numbers of those who suffered in other countries. We have believed it right also to publish the names of those holy men under whose hands so many sinners suffered, that good Catholics may venerate their memory. By Torquemada: men and women burnt alive, 10,230; burnt in effigy, 6,840; condemned to other punishments, 97,371. By Diego Deza: men and women burnt alive, 2,592; burnt in effigy, 829; condemned to other punishments, 32,952. By Cardinal Jimenez de Cisneros: men and women burnt alive, 3,564; burnt in effigy, 2,232; condemned to other punishments, 48,059. By Adrian de Florencia: men and women burnt alive, 1,620; burnt in effigy, 560; condemned to other punishments, 21,835. This inquisitor established the holy office in America, and in 1522, as a reward for the same, he was elected vicar of Jesus Christ on earth; but so did he love his former ministry that he did not transfer it to another until the second year of his pontificate. He burnt during this time 324 persons, and condemned to various punishments short of death 4,081. Total number of men and women burnt alive under the ministry of 45 holy inquisitor-generals, 35,534; total number burnt in effigy, 18,637; total number condemned to other punishments, 293,533; general total, 347,704."

In view of the foregoing, the London (Eng.) *Christian* remarks as follows:—

"In the face of this is it wise to welcome the Jesuits expelled from France, and to suffer the multiplication of convents and monasteries, without even the degree of check which would be secured by their periodical inspection?—houses which history proves to have often, if not always, been dens of infamy and murder. The conventual system, like everything else of Rome, is unchanged and unchangeable. Is it wise to play with this fire as we are now doing?

"Let us remember the burning words of Monsignor Strossmayer, when he denounced in the Ecumenical Council at Rome, in 1870, the lying dogma of papal infallibility."

Well may Protestants be alarmed at the progress being made by Catholicism, when it has reached a point where it can indulge in such glorification and boasting as given above.

G. W. M.

—That man cannot be called upright before God who is unjust in his dealings with men.

—It is well for those who think they are on the side of the good to ask themselves frequently how much they actually sacrifice for its promotion, how much they love it when they are suffering hardship and abuse for fidelity to its demands.—*Churchman*.

## The Review and Herald.

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

BATTLE CREEK, MICH., Nov. 2, 1886.

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

### "THOUGHTS UPON THOUGHTS."

WE have before us a four-page dodger bearing the title, "Thoughts upon Thoughts. Criticism on Uriah Smith's 'Thoughts,' by Rev. Z. R. Ward, Parker, Dakota." This was sent in sometime during the past summer, while we were away at the camp-meetings, and would have been noticed sooner but for our absence from the Office.

Whatever talent Mr. Ward may have in other directions, prophecy is a field in which he evidently is not at home. He writes like a man who is trying to see through a pair of wooden spectacles with cast iron lenses. He says we put in papal Rome as the fifth kingdom of Daniel 2. Those who have a copy of real "Thoughts" will see that we do nothing of the kind. The papacy is not brought out in Daniel 2, and we make no comments upon it there. We deal with the different matters of the prophecy as they are introduced, not before. The prophecy of Daniel 2 deals with Rome as a whole, making no distinction between its pagan and papal forms, and brings us down to its division, whether into ten parts or less or more, it matters not here to stop to inquire; but it was *divided*, that is certain; for so the prophecy expressly declares. Then, after alluding to the attempts which would be made by different ones to consolidate these kingdoms, to make them cleave together, and the utter failure of all such attempts, the prophet passes over to the fifth kingdom, the kingdom of Christ, which is to dash in pieces all earthly kingdoms, and having cleared the territory of the debris as chaff would be taken violently away by a cyclone, this kingdom is to fill the whole earth, and stand forever.

Now this fifth kingdom is *not* set up till after Rome is divided. Whatever division or kind of division may be referred to, it is certain that division of some kind must take place in the Roman Empire before the fifth kingdom is set up. But Rome was a unit for over three centuries after Christ. Therefore it is absolutely and forever impossible that this kingdom could have been set up in the days of Christ. Why will men continue to butt their obtuse heads against incontrovertible facts?

That Christ is carrying on a work in this world which is designed to gather out of its inhabitants such as can be saved, to be the citizens of the coming kingdom of glory, and is therefore called a kingdom of grace, we admit. But this kingdom is co-eval with the plan of salvation. Its presence is seen wherever a work of grace goes on among mankind; and it will continue till the subjects are all prepared for the kingdom of glory, when in the grand cataclysm of fire the dispensations will change, and such divine power will be manifested against the foul interloper, sin, and all its organized governments and infatuated followers, as will be seen to be indeed a "dashing" of the image to atoms by the stone cut out of the mountain without hands.

But Mr. Ward has this kingdom set up in the days of Christ. It has been established, he says. Then of course it has smitten the image, and dashed it to atoms; for it cannot be "established" till it has done this. This kingdom, on his hypothesis, must of course be the church, and only the true church; for Christ would recognize no other as his. Then we inquire,—

1. Where, then, is the King of this kingdom?—Nowhere on earth; for the church is not to have any visible head on earth. Papists are more consistent in this matter than Protestants; for they have set up their king, the pope; and Protestants have an opportunity to see in that the logical evolution of their own theory.

2. Where is the territory of this kingdom?—No where on earth; for the church has no territory, and controls no kingdom. The apostate Romish Church tried to run the kingdoms of Europe during the Dark Ages, but it made them ten-fold more the children of the Devil than they would have been if they had been left to their ancient paganism.

3. And where are the subjects of this kingdom?—A little flock, scattered here and there; for Christ's true followers have never been more than this at any one time in this world, and never will be; and this little flock have been harried and tormented and slaughtered without mercy by the governments of earth. And this is the smiting of the image, and dashing of it to pieces! Dashing with a vengeance! May Heaven mercifully preserve a little common sense among men in reference to his word.

4. And then Mr. W., blindly following an idea absorbed from his theological predecessors, but not even hinted at in the prophecy, says, "The stone is rolling on to its mountain ascendancy." The prophecy says nothing about the stone's "rolling." But the image is dashed to pieces, and the territory it has occupied is entirely cleared, before the stone takes its place here as the fifth kingdom of the prophecy, at all. And as to what he considers the rolling of the stone, the progress of true and genuine Christianity is growing less, and true faith is waning away, till when Christ appears, his own words will be applicable, "Will he find faith on the earth?"

If Mr. W. will not represent us as bringing the papacy into Daniel 2, and then fight that man of straw, but wait till we come to it in the prophecy, he will do us more justice and himself more credit.

He says that Daniel does not say anything about ten kingdoms arising out of the Roman Empire, either in Daniel 2 or 7; that the ten horns do not denote ten kingdoms at all. He claims that the ten horns denote only ten individual, personal kings; and his only reason for this is that they are called "kings" in the prophecy. These horns belong to the beast which he acknowledges to have been pagan Rome. So to meet the prophecy, he singles out ten of the old Roman emperors, and says these were the ten horns. Why does he single out ten of the emperors to answer to these horns to the exclusion of the others? There is no sense in it at all. Rome had seven kings, eleven Cæsars, five good emperors, and thirty military despots who went by the name of emperors, and seventeen emperors of the West, after the empire was divided. If one of these was represented by a horn, the others were just as much; and the beast should have had seventy horns instead of ten. The utter absurdity of singling out ten of these, and saying these are the ten horns, when there are sixty others standing by which have just as good a claim to that distinction, is at once seen.

Moreover, these horns are said to be "out of" this kingdom. Dan. 7:24. How can a king who comes to the throne to rule and conduct the kingdom be said to be a king "out of" that kingdom? The idea is so ridiculous that it is a marvel it should have been entertained a moment by any one. We might just as well say that twenty-two presidents have arisen "out of" the United States.

As to the use of the term "kings," the angel told Daniel (7:17) plainly that the four beasts were four "kings" which should arise out of the earth. Why does not Mr. W. claim that these four beasts are simply individual kings, because this term is applied to them, the same as he contends about the horns. To three of these kingdoms there is no other term applied but "kings." And doubtless Mr. W. would have contended stubbornly that these were only so many persons, had not the prophecy headed off that puerile conception by saying expressly that the fourth beast was the fourth kingdom. Verse 23. And in saying this the prophecy simply gives us a key by which to interpret the word "kings," showing that the words "king" and "kingdom" are used interchangeably; and that when the word "king" is used, "kingdom" is meant. The ten horns, therefore, are ten kingdoms. These ten kings are "out of" the fourth kingdom; but it is impossible for a king to arise "out of" a kingdom. If he was raised up to rule that kingdom, he was a part of that kingdom. If he became a king over something else, he was not "out of" that kingdom, unless he took a part of that kingdom with him; and if he did this, that which would be "out of" the kingdom, would not be the king himself, but the new kingdom which he established. In no way is it possible to make Mr. W.'s position hold.

Other absurdities in this wretched attempt at criticism will be noticed hereafter.

—Settle it in your heart, that it is the sum of all your business and blessedness to live to God.—*John Wesley.*

### CALIFORNIA CAMP-MEETING.

WE arrived at Oakland Tuesday, Oct. 5. The next morning we came to Woodland, and found the camp-ground located about three quarters of a mile from the city. Six car-loads of our people had arrived from Oakland, San Francisco, and Healdsburg, the day before, and had their tents pitched, ready to begin the meetings Wednesday evening at the time appointed. There were about 700 brethren on the ground. Before the meetings closed, it was estimated that there were about one thousand people in camp. This was by far the largest camp-meeting ever held in this State. California has held five camp-meetings this season besides this one. These local meetings were not so large, of course, though at some of them there were over forty tents pitched. It had been supposed that these smaller meetings would detract from the attendance at the State meeting; but it did not prove thus in this case, but otherwise. Between 180 and 190 tents were pitched upon the ground. There was perfect harmony among all the brethren, and not a jarring note was heard from any quarter. We have never attended a meeting where the Spirit of God seemed to be more manifest, and where a greater desire existed to get nearer to God. The brethren spoke and acted as though they really believed the truths we profess. The best description we can give of the meeting is to ask the reader to imagine a thousand or more people assembled at a general meeting, and the Spirit of God making an impression upon all minds that there is a divine reality to the truths of God's word, especially to the Judgment and the soon coming of Christ, and this impression so cherished as to cause them to act in accordance with the conviction it would bring. By going a short distance from the camp, the voice of prayer could be heard almost any time of the day or night, and in almost any direction. The school at Healdsburg was so fully represented that only one man was left at home to look after the place. The Pacific Publishing House and the Rural Health Retreat made a similar effort to have all attend who could do so consistently, and meetings were held in the interests of each. In the morning the campers met, as usual, in the large pavilion for the half-past five meeting, while the ministers and the workers met by themselves. For the eight o'clock prayer and social meeting, the camp was divided into twenty-eight districts. Besides these, the College students met in a separate tent, while the youth and employes of the Publishing House, numbering about seventy-five, occupied the large tent. Children's meetings also were regularly held, at eight o'clock in the morning and five in the afternoon. About seventy-five children under fourteen years of age met thus together. They were not urged to speak or pray; but the manner of conducting the meetings was such that at the third service eight made a start to serve God, and began to pray. At the next meeting about twenty more made a start. We think the religious impressions here among the children were the deepest we have ever seen at any camp-meeting. Each forenoon was occupied with instructions and business meetings. Preaching services were held afternoons and evenings only. Instructions were given in the Sabbath-school work, canvassing, the tract and missionary work, and in the various phases of the cause. Although meetings were held almost constantly, the people seemed to enjoy it, and the general remark was, "How quickly the time passes! We wish we had another week."

On the first Sabbath about 150 came forward for prayers, and on the Thursday following about the same number. The second Sabbath over 200 came forward for prayers, among whom were thirty-two who took their stand to keep the Sabbath for the first time. On Monday, thirty-four were baptized by Brn. Healey and Ballou, among them a converted Chinaman who had embraced the truth, and who expects to attend the College. There were about as many more who wished baptism, who were advised to wait and receive the ordinance at their homes. Not much outside interest was manifested by the citizens of Woodland, which is a strong Campbellite town of about 4,000 inhabitants.

There were many items of interest which might be mentioned about the business meetings, which could not be told in a manner to be properly appreciated. There was scarcely a meeting in which the passing of some resolution, or the making of some remarks, did not bring tears to the eyes of many of



the congregation. The sweet, melting Spirit of God was manifest from the beginning, and increased to the close of the meeting. Confessions of long-existing wrongs were made to one another, and the freely-flowing tears showed that hearts were touched by the Spirit of God. The arrival of the REVIEW containing an account of the imprisonment of our brethren in Tennessee, awakened the sympathies of the brethren, and a resolution tendering sympathy and aid was passed, and telegraphed to those in prison.

One hundred and thirteen delegates were present, representing twenty-four churches, among whom were two brethren from New Zealand, and two from the Sandwich Islands. The report of the missionary work showed that there had been a gradual increase in every feature during the past year. The \$3,000 reserve fund which was raised five years ago, has increased to between four and five thousand. No special call has been made for means in the tract societies, but the monthly donations and sales have exceeded the expenses. The San Francisco mission has been in operation seventeen weeks, the average number of workers during this time being seven. The report showed the number of visits made to be 2,919; Bible readings held, 1,180; number in attendance at readings, 1,728; number of persons who have embraced the Sabbath as a result, 13. Bible workers have also been sent to Sacramento and Woodland. Encouraging reports were made regarding the ship work, and also from Bro. Tay, of Oakland, who is now in Tahiti Island. He had found friends wherever he had been, made so by their having previously received the *Signs of the Times*. These friends kindly cared for him, and assisted him in his mission.

The brethren in this Conference felt that God had laid upon them unusually large responsibilities in planting in their midst various institutions, and desired to bear these in a manner which would be acceptable to God. The meeting-house in Oakland had become altogether too small, and had been sold, which necessitated the building of a larger one, that would cost our brethren at least \$15,000 in addition to the amounts already on hand. At Healdsburg there was another house of worship in process of erection, requiring for completion about \$10,000 in addition to previous pledges. In view of the publishing work at Oakland, and the school at Healdsburg, much larger buildings would be required at these places; therefore it was thought proper for the friends at large to assist them. It was also thought necessary to raise about \$6,000 for the city missions, to pay past indebtedness and carry forward the work. It also required \$6,000 to afford present relief to the College. It was therefore decided that not less than \$37,000 should be raised for local wants. These matters were presented to the brethren in detail, as were also the needs of the cause in Europe. In less than one hour over one hundred thousand dollars were pledged for the objects mentioned. These pledges were made by men who are able to do so. Many of these were conditional; but the friends meant what they said, and we shall be very much surprised if this sum is not raised in less than one year. After canvassing the brethren for pledges, the matter of sending an organ to New Zealand by Bro. Daniells was mentioned, and was immediately responded to by a sister who had a very superior instrument which she wished to give to that mission. In less time than it takes to tell it, about \$90 were pledged to purchase another for Australia. A cow was given to the San Francisco mission. The brethren wishing to assist these special objects, began to think they would have to be in a hurry about it, as some desiring to give to these enterprises found themselves too late. Still we assured them that the foreign mission fund is always open for all donations. As a measure of relief at the close of the meeting, a few of the brethren passed hats through the congregation, resulting in a collection of over \$50. A valuable horse owned by one of the brethren sickened and died during the meeting, and before he was aware of it a purse of \$100 was raised for him to purchase another. Had he not been faithful in assisting wherever he could in the cause, and in his duties, it is probable the sympathy of the brethren would not have been manifested in this manner.

The Sabbath-school offerings for the two Sabbaths amounted to over \$100. The S. S. Association voted to pay \$1,000 to the General Conference, provided

they would send a missionary to South Africa the coming year. Prayer was offered on the camp-ground for the sick, and in some instances relief came which was most marked. The weather was fine, and all that could have been asked for. The dust, which had become almost intolerable, was well laid Friday night by a refreshing rain. A few campers in flat-roofed tents were somewhat inconvenienced, but excepting this all felt thankful for the shower. The preaching pavilion was carpeted with burlap, which could be swept two or three times a day, thus securing a neat and clean place for worship. Preparatory to next year's camp-meeting, it was voted that a tent should be purchased, 150x100 feet in size.

Twenty-nine discourses were preached upon the ground, the ministers who spoke being Elds. J. N. Loughborough, W. M. Healey, E. A. Briggs, E. R. Jones, A. T. Jones, E. J. Waggoner, E. P. Daniels, H. A. St. John, G. W. Coleord, and the writer. Bro. Robert Hare, from New Zealand, also spoke with good acceptance. The meetings advanced in interest from the commencement, and the depth of feeling seemed to increase. We never attended a meeting where there were more personal confessions of individual sins. Taking all things into consideration, we think it the best camp-meeting, and one which witnessed the greatest manifestation of the Spirit of God, that we ever attended. If our brethren carry out the resolutions which they there formed, prosperity will attend the cause in California. We never attended a meeting where such a willingness to go forward was manifested, as at this one. The meeting closed Monday night. After a short discourse, and an hour or more spent in bearing testimonies, Bro. R. S. Owen was set apart to the gospel ministry by the laying on of hands. Prayer was offered by Eld. J. N. Loughborough, and charge given by the writer. Long before the break of day Tuesday morning, campers were heard singing, preparing to leave. At six A. M. three car loads of happy souls were on their way to their homes. Thus closed the annual California camp-meeting, after holding twelve full days. S. N. HASKELL.

#### THE NEXT GENERAL CONFERENCE.

A FEW SUGGESTIONS TO OUR GERMAN, FRENCH, AND SCANDINAVIAN BRETHREN IN AMERICA.

DEAR BRETHREN AND SISTERS: It is a cause for rejoicing that the truths of the Third Angel's Message are being more and more prominently brought before those of your nationality in America, and that among the Scandinavians and Germans especially, there are many joining the ranks of those who are endeavoring to proclaim this message to the world. There is also reason to be thankful for the progress that has attended the labors of our missionaries in the various fields of Europe. But when we come to compare our present forces with the great work to be accomplished, we cannot fail to be impressed with the fact that the work is moving too slow, and that special efforts are called for at this time to devise ways and means, and to send more laborers into the service.

Both our home and foreign mission fields are calling loudly for workers. The increasing indifference of the world to religious matters, the increasing infidelity, and the bitter opposition to the plain but unpopular truths of the Bible that we have to proclaim, make it necessary that we have a large number of trained laborers. Men and women of ability, trained in the knowledge of the best methods of labor, and skillful in the work to be accomplished, are needed as canvassers, colporters, Bible workers, city missionaries, correspondents, teachers, and preachers, as well as some to become printers and reporters. Among our English-speaking brethren of America, much progress has been made in the past three years in providing means for the education of workers in these various branches. We rejoice in this fact, and we are also thankful that quite a number of those who intend to become laborers in other languages, but who speak the English, have availed themselves of the advantages of our colleges and city mission training-schools, to obtain a fitness for the work, and have gained a valuable experience that they can now use in their labors among their own people.

The work is opening rapidly before us, and we need one hundred workers where we now have one; especially is this the case with the work among the nations of Europe. What can be done to fit men for

the European as well as American fields? What provision can be made for the more general training of Scandinavian, German, and French laborers in their own languages, and among their own people? Who among those of experience and ability in the ranks of our German, French, and Scandinavian brethren are ready to give themselves unreservedly to the work of teaching the great truths of the message to their fellow-men?

These are some of the questions that will come before the next General Conference. They are questions of the utmost importance, and should have the united consideration of those who have had long experience in proclaiming the message, and of those who are to engage in the various branches of the work. Especial efforts should be made by those who have the burden of the work among the people of these languages, to be present at the coming General Conference. At no previous Conference have there been so many representatives from the foreign missions as will be in attendance at this meeting. The work among the German and French nations of Europe will be represented by Eld. B. L. Whitney; the work in the Scandinavian countries, by Eld. A. B. Oyen; and the work in Great Britain, by Eld. M. C. Wilcox. It is at a large expense of time and means that these brethren go to the Conference, and we hope that their visit may be made very profitable to the cause. We are sure that this will be the case if our American brethren who are especially interested in these fields are also present, and enter heartily into the consideration of the plans that will be brought before the Conference for the extension of the work and the education of laborers for the different branches of missionary labor in the different countries.

We believe that the Battle Creek College is one of the best places in the world for the training of men to be laborers in the various branches of the work; and why should it not have well-attended classes of French, German, Swedish and Danish students. A special effort is being made just now for the encouragement of students of these nationalities, and we hope that our brethren who have sons and daughters who wish to fit themselves for usefulness in the cause, will not be slow in giving them the best advantages within their reach, to gain the education and experience that will enable them to be successful laborers for the Lord.

Sometimes our brethren have asked why it is necessary to send persons from America to Europe to labor as colporters and Bible workers, when there are so many there that have a better use of the languages, who are willing and anxious to work in these fields. It is true that there are many among our brethren who are willing to engage in the work, and they are conscientious, faithful, and intelligent brethren; but they lack experience, and, as a rule, can make no better headway in difficult fields than could our American brethren under similar circumstances. But why not instruct these brethren where they are, and help them gain an experience? That is precisely what we desire to have done; and that this may be accomplished, we want to see our brethren in America who understand the languages, devoting themselves to the work among their own people till they have gained a broad experience, and then we hope to see some of the most successful of each nationality come to Europe to work with those who are willing to work, if they can be helped to gain an experience that will make them successful.

America offers many advantages as a place for the training of workers; and until our missions can have regular training-schools under experienced teachers, we must expect to send some from the old countries to be trained for the work in America, and bring some American workers of experience to Europe to join with the laborers in the various missionary fields, as canvassers, Bible workers, and colporters.

The facts relating to the introduction of the truth among the German people of Southern Russia, show the value and utility of our publications, and illustrate the way that the truth must be introduced in other places if it goes before the people as rapidly as we expect it will. Some of our brethren in America who had friends in Russia have been faithful in sending them publications, and one brother made the long journey to visit his friends and sell them books and tracts. As the result of this work, there are now about seventy-five Sabbath-keepers in various parts of Russia.

May we not hope that the General Conference of

1886 will lay broad plans for the education and training of laborers for all branches of the work, in all quarters of the earth ?

O. A. OLSEN.  
W. C. WHITE.

#### "HE WAS AN AMERICAN."

"WHAT SAVED A MINISTER OF THE GOSPEL FROM THE HORRORS OF A SIBERIAN PRISON."

[Special to the Courier-Journal.

"WASHINGTON, Oct. 18.—The Washington Post of to-day has the following war-like article: 'In a private letter recently received here from Odessa, Russia, from one peculiarly fitted and able to judge of matters political and diplomatic, the statement is made in the most emphatic way that a terrible European war is inevitable—war which Russia will provoke. The correspondent further states that it is generally believed by foreign diplomats stationed in the southern cities of Russia, that it is a matter of a short time until the Czar shall occupy all of the territory bordering on the Black Sea, and eventually Constantinople. The feeling of good will existing between Russia and the United States is well exemplified by the treatment recently accorded an American in that country; and the leniency shown by the Russian authorities in this instance, in view of the European difficulties of the present time, lends increased significance to the episode.

"The story told by a prominent Washingtonian, who arrived home during the week from an extended tour through the Czar's dominions, is briefly this: An American citizen named Conradi, a Baptist minister, arrived in Russia in July, on a visit to friends in the province of Taurida. The Russian laws prohibit ministers of any denomination from visiting that country without a special passport, and under no circumstances are they permitted to either preach or convert. Siberia is the penalty. The evangelist in question had no permit to enter the country, but he entered it boldly, and forthwith began preaching and baptizing. He was arrested instantly, and the horrors of Siberia were imminent. He was allowed to send a letter to the nearest American Consul, who interceded, and in a few days the reverend gentleman, who had been guilty of a serious offense against Russian law, was released. The achievement of the Consul was widely commented on by all the foreign diplomatic representatives in the province, and it was publicly stated that, had the offender been other than an American, all Europe could not have saved him."

We take the above concerning Russia's plans to enter Constantinople, also the deliverance of Eld. Conradi, from the Louisville Courier of Oct. 19, which will be of interest to the readers of the REVIEW. The statement, "Had the offender been other than an American, all Europe could not have saved him," shows the influence of the United States among the nations of the earth. This shows the wisdom of God in selecting this nation as the one to whom he should commit, more than to all others combined, the duty of sounding the last warning message to every nation, kindred, and tongue. Certainly a nation that has more influence than all Europe combined, should be the one to bear this light to the world. Upon this nation the prophet's eye rested, when viewing the great battle-field in the closing struggle between truth and error. Thank God for the nation's influence, and her success in the rescue of our dear Bro. Conradi.

R. A. UNDERWOOD.

#### IS THERE LIFE IN MICHIGAN?

We believe there is, but "faith without works" being dead, we are justified in calling for a practical demonstration.

The critical season of the year, prior to the holidays, is upon us. Critical in what respect?—The gain or loss of money enough to pay for the printing of over a million pages of tracts. Shall we let such an opportunity pass unimproved? We believe that none will do so who are really what they profess to be; and if you decide that our position is right on the question before us, then we shall expect you will act accordingly.

The world is already alive with holiday book canvassers, and our State will not escape them. The one who comes first always has the advantage.

Thousands of dollars that by immediate action on our part could be turned into the cause of God between this and the holidays, by the sale of "Sunshine at Home," will be paid out by the people for some other book, the profits on which will help the publisher to print something else next year, instead of helping our institutions to do so. We may sleep if we will, but every agent of opposition, bad, or apparently good, is at work.

We have a plan by which all our intelligent and active people who are not engaged in the sale of our religious books can immediately benefit themselves and the cause of God financially, and also gain an experience in the canvassing work which will fit them for future usefulness.

"Sunshine at Home" is a book that will sell itself, so to speak, especially between this time and the holidays. Let every person who will agree to work a township thoroughly, send in for a copy of this book with instructions for selling it. By studying it a day or two, you will be able to interest the people in its description, and thousands of copies can be sold between this and the first of January. It would be hard to find a book more attractive, or more desirable for a holiday gift to young people. The price is \$1.50, which will be the cost of your canvassing copy. On every book you sell we will give you 75 cents, and with your first order for books we will return you one half the price of your canvassing copy. One hundred books sold would be \$75 for you, and the same amount for the tract society.

There are hundreds of persons in this State who could work one or more townships in this way before New Years. We do not call for those to engage in this work who are prepared to canvass for "Thoughts on Daniel and the Revelation," "Marvel of Nations," or any other book that contains important truths for these times; but there are hundreds of young men and women among us, as well as some who are older, who could without class training and drill enter at once upon the sale of "Sunshine," and not only help the tract society and the publishing house, but also greatly benefit themselves, both financially and in point of experience.

Our tract societies, city missions, and foreign missions have been carried largely by the REVIEW Office in the advancement of means and publications, and we believe that if our people generally will take hold of this matter in the manner here suggested, the large stock of books on hand will disappear like snow beneath the burning sun. Who will help create the warmth necessary to do this? Try it from a sense of duty. We believe there is present truth in a dollar. It requires money to print our books and pay our ministers and other workers. A dollar that comes in from the sale of "Sunshine" is preaching present truth as long as it lasts, because it goes into the cause of God. If it did not benefit his work in at least one direction, hindering in none, we would say, Do not sell "Sunshine."

Many of our sisters could canvass the town in which they live, or one near them, before Christmas, and the husband, or some other member of the family, could visit the scattered houses in the community. Thus where one person cannot work a township, the task may be divided between two of the family. If no one family will agree to do it, then arrange the work systematically between two or more families. It can be easily done in this way. Who will try?

Will our brethren and sisters begin at once to talk it up among themselves? If there is a lack of material among you (which we doubt), then get some active person in your township to take hold with you. You can all call to mind some one of your neighbors who perhaps would be glad to make a few dollars in this way, and could do it easily. As "Sunshine" is not one of our doctrinal books, any person of respectability may engage in its sale, and while he is helping himself he is also benefiting our institutions.

Who will agree to take a township and see that it is worked in this manner? Send us immediately your name, your county, and the township you wish to work, with the amount necessary for a canvassing copy, and we will send it to you, together with a printed contract wherein we promise that no other person shall be permitted to sell the book in your territory, you agreeing to work it. Those who send in at once will be sure of getting what they want. You can have as many townships as you or others will work thoroughly. Every family should be visited. In this way the best financial results will be obtained, and much valuable experience gained also, so that with the opening new year we can select here and there many who may successfully engage in the sale of our religious books. This plan put into operation in every State would be a quick and easy means of bringing to the front all the latent canvassing talent in our ranks.

With regard to our work in Michigan, we will say, We personally have charge of all territory; but as we shall be constantly on the move, all communications should be addressed to our State T. and M. Secretary, Hattie House, Battle Creek, Mich., who, being advised of our whereabouts, can at once forward all business pertaining to the appointment of agents, which will receive prompt attention. All books also should hereafter be ordered of her. In case your district has on hand the very books you want, she will order the director to supply you. Thus we shall be enabled to know just what books are being sold in the State, by whom, and where. So much for the future.

Concerning the past, we do not know where work has been done, owing to the fact that our district directors have supplied agents with books. In the REVIEW of two weeks ago we requested reports from all directors or others as to just what books they knew had been sold, where, and by whom. We also wanted to know the names and addresses of all who are now selling our books, or who expect to do so, and information concerning any who might be induced to engage in this work. One director has reported in person, and one by letter. While this neglect is unintentional, it is nevertheless a source of hindrance to us. Unless we know the condition of our territory, how shall we be able to advise those who ask? Some who have canvassed, write us where and for what book they worked,

but do not state how many books they sold, or whether they worked any given place thoroughly or not.

Will every person who has had charge of any part of our subscription book work in Michigan, and all who have sold any books, write us—

1. The county or township where work has been done, and by whom.

2. The name of book and the number of copies sold there.

3. The part of the territory that has been thoroughly canvassed.

4. Names and addresses of those who are canvassing now, and for what books.

5. Names and addresses of those who ought to be canvassing, with any particulars concerning their circumstances, previous experience in canvassing, or natural ability.

We earnestly request every one to drop us a word of suggestion relative to this last paragraph. You can do so when you order your canvassing outfit for "Sunshine," and it is important that this be done immediately, as there are only a few weeks before the holidays. Will you do so? Read the plan over again, and if it combines sound sense and religion, act upon it. Now is the time for quick work. It is not possible for you to lose anything by trying, and we know that much will be gained by united effort.

If you know that all territory near you has been thoroughly canvassed for "Sunshine," then write us so, and we will send you another book which you can sell easily. It is a work which truthfully represents the evils of Mormonism. Its prices are \$2.00, \$2.25, \$2.50, and \$3.00, according to the binding. The \$2.50 book is the best one to canvass with. Same terms to agents as on "Sunshine"—one half.

Our tract society controls its sale in Michigan, and the REVIEW Office is directly benefited by its circulation. It advances no individual interests. The book is intensely interesting, and every narrative in its pages is a recitation of some thrilling life incident which unavails this gigantic evil before the world. Its influence is good, and we recommend its circulation at this time wherever "Sunshine" has been sold.

One book at a time is the best plan for every canvasser to follow. Send the retail price of either one of these two books for which you wish to canvass. Half of this amount will be placed to your credit as soon as we receive your first order for books.

If you cannot get the money to send for an outfit, or for books, in advance, then get your director, elder, or some other person whom we know, to become responsible until you deliver your books. Don't ask us to send you an outfit or an order of books unless you inclose the money or say something definite about the security, or the certainty of our ever getting the amount. God's work is not too sacred to be thought over, talked over, and then entered upon in a business-like manner.

F. E. BELDEN,

Gen. Agt. Mich. T. and M. Society.

Battle Creek, Mich.

## The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*At Cheyne.*

### SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

#### 519.—NATURE OF CHRIST'S WORK IN THE FIRST APARTMENT.

What was the nature of the work performed by Christ in the first apartment of the heavenly sanctuary? D. G. P.

It must have corresponded with the work of the priest in the first apartment of the earthly sanctuary—that of hearing and receiving the confession of sins and petitions for pardon.

#### 520.—MELCHISEDEC.

Please explain who Melchisedec was.

L. A. B.

In Gen. 14:18 we are informed that Melchisedec was king of Salem, and also the priest of the most high God. In Heb. 7:3 we are further told that he is "without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God," and that he "abideth a priest continually." Ps. 76:1, 2, informs us that Salem is where the tabernacle of God was, which we know was at Jerusalem. Thus we conclude that Melchisedec must have resided at Jerusalem. Considering the statements of Heb. 7:3, before quoted, it is quite presumptive, to say the least, to seek for information with regard to the genealogy of Melchisedec. We are necessarily obliged to let the matter rest where it is left by the inspired writers, and conclude that we are thereby given all the information necessary for us to have.

#### 521.—MAILING LETTERS ON THE SABBATH.

Is it right to post letters on Sabbath?

T. W.

So far as possible, we think such acts should not be done on the Sabbath. Instances may arise where it is justifiable; but great care should be used that we do not subserve our own convenience in such matters, rather than consult the will of God.

## 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 LONG ROLL."

BY TORIA A. BUCK.

GATHER you, gather you, heralds of heaven,  
Death's shadows gather o'er the land.  
He beats the long roll in the pale morning light,  
Till sin has awaked in the spell of its might—  
And the day of the Lord is at hand.  
Oh, when will his banner, uplifted on high,  
Lead onward to glory and redemption?  
And when will the dawn of peace draw nigh,  
And the sound of all enmity cease?  
Let the drums beat to arms! as waiting we stand,  
The bells of the morning ring out the command,  
That shine in bright symbols o'er sea and o'er land,—  
"The day of the Lord is at hand, at hand."  
East Randolph, N. Y.

### OHIO.

VAN WERT.—Our meetings at this place closed Oct. 17. We had to work hard for every inch of ground gained against quiet opposition and bitter prejudice. The little company here have been greatly strengthened, and three precious souls have been added to their number. This society are in harmony, and their meetings and Sabbath-school are seasons of special comfort and encouragement.

We received \$21 in donations, and sold \$40 worth of literature. Bro. Anglebarger has gone to Payne, and Bro. Merriam has returned home. I shall remain to hold a few meetings north of town, with hope of establishing a few more in the present truth.  
D. E. LINDSEY.

### ILLINOIS.

WATSEKA, ETC.—In company with our newly appointed State agent, Bro. Hutchins, I have been making an effort to persuade more of our people to engage in selling our books. The Lord blessed our labor together, and five signed contracts, and agreed to carry them out faithfully. Bro. Hutchins reports four more agents where he is now, making nine in all. Six are working for our denominational literature, and three for "Sunshine at Home."

We spent a little time in Watseka in organizing anew the Sabbath-school, as it had been some time since any effort was made to hold it regularly. Bro. Hutchins' experience in Sabbath-school work was of much assistance there.  
PAUL E. GROS.  
Oct. 25.

### COLORADO.

GREELEY.—We commenced meetings here Sept. 12, and have continued without interruption to the present time. As a result, fourteen adults have signed the covenant to keep the Sabbath, and others are keeping it who will, no doubt, join with us fully ere long. When we first commenced meetings here, indignities were shown us, such as stoning the tent, cutting the ropes, etc., but this has now given place to respect. The weekly papers have given us kindly notices, and have given us space for articles of a column or more in length each week, thus giving us access to many who could not otherwise be reached. Our cash donations here and in Fort Collins have amounted to \$112.48. We shall continue our meetings here as long as the weather will admit of outdoor meetings.  
J. D. PEGG.  
Oct. 19.

### VERMONT.

AMONG THE CHURCHES.—Since leaving the tent at Vergennes, I have held meetings with churches at Cabot, Wolcott, Northfield, and Corinth. Such labor is much needed, as heretofore we have been in the field to the neglect of the churches. Cabot is somewhat reduced in numbers and spirituality; yet we hope to see it enlarge in these respects, and take its rank with the other churches in our Conference. I stayed over two Sabbaths with this church. Our quarterly meeting was indeed precious and profitable to all.

The Wolcott brethren were glad to listen once more to the truth, although I could not spend more than one day with them. God has already given them of encouragement a hundred-fold.

The Northfield church is progressing. Our quarterly meeting was fraught with much good. One was added to the church. I have been with the brethren of Corinth over two Sabbaths, holding meetings most of the time evenings, Sabbaths, and Sundays, in a school-house, which was filled at every service. Many of the neighbors and friends of our brethren became interested. One man took his stand to fully obey the truth, while others yet hesitate. I

did considerable visiting with those who are becoming interested. A church of fifteen members was organized, with every indication of progress and prosperity to attend it. Others will be added to this number after baptism. We hope many will prize the light held up in that vicinity.

It is now my intention to spend the entire time until next tent season in building up the old churches. As soon as possible, I shall visit the north part of the State.  
I. E. KIMBALL.  
Oct. 24.

### IOWA.

WALNUT CITY AND EDDYVILLE.—We closed our labors here on the evening of Oct. 3. The attendance was very good, many times there being more than twice as many as could be accommodated in the tent. We had not yet spoken on the Sabbath question when we received a challenge for a discussion with some Christian minister. Finding that in honor to the truth we could not avoid it, we accepted the challenge. They insisted on commencing the debate at once, which we would not agree to; but they had so much trouble in finding a minister that it gave us plenty of time to bring our principal subjects before the people. It was finally decided that Eld. Lucas, of Des Moines, should represent them; and after some little delay resolutions, etc., were agreed upon.

We felt very anxious, and prayed much that God would aid us in defending the truth; and we feel that he heard our prayers, and turned the tide of public sentiment to our favor. Besides the debate, we gave forty-two discourses. Fifteen signed the covenant, ten of whom had kept the Sabbath before. Many others are very friendly, and are still investigating, and we hope that with further labor a good church will be raised up here in the near future. Six persons were baptized the day before we left. The brethren bore most of the expense of the meeting, besides raising a contribution of \$16.43. The book sales amounted to \$7.38.

The little church we left at Eddyville is still prospering, occasionally receiving the addition of a new member. One of us has visited them once in two weeks since we left there. After the tent was taken away, they could not find a church or hall that they could rent for Sabbath services; but before two weeks they bought an old brick church, partly paying for it, and agreeing to pay the remainder in a year. Having made some improvements, they now have a very good and comfortable house of worship. Our donations at Eddyville amounted to \$30.84, and book sales to \$13.55.  
A. P. HEACOCK.  
Oct. 22.

MATTHEW LARSON.

### MAINE.

HODGDON.—I returned to this place soon after camp-meeting. I found all those firm who took their stand at our tent meeting to keep the commandments of God and the faith of Jesus. Bro. J. E. Baker held Bible readings among them during my absence, and as the result others have decided to obey. Many seem convinced of the obligations resting upon us to keep the Sabbath of the fourth commandment; but I fear its unpopularity will keep them from making a decision in its favor. The brethren joined those at Cary, making a company of about twenty.  
P. B. OSBORNE.  
Oct. 18.

OXFORD COUNTY.—I came to this county Sept. 16, and made arrangements to commence meetings in Franklin Plantation and Peru, Sunday, Oct. 19. Held about twenty meetings in these two places, with but little fruit. One decided to keep the Sabbath. We sold a few tracts and one copy of the "Marvel of Nations." The stay-away argument was freely used. We were with the church at Milton Oct. 2, 9. Two united with the church. We sold one copy of "Thoughts on Daniel and the Revelation," and obtained two orders for the Sabbath School Worker.

Commenced meetings in Byron Oct. 13. Have held, in all, nine meetings. Although there are only seven families in this neighborhood from which to gather a congregation, yet our meetings have been quite well attended, and quite an interest is being manifested. Four have spoken in our meetings, and quite a number have signified their desire to be prayed for. What the result will be we cannot now determine. There is one sister here who has been keeping the Sabbath for twenty or twenty-five years. An invitation has been extended to hold meetings in another part of the town, a place known by the name, "Hop City."

I am more and more convinced that unless the Lord goes with those who carry this message to the world, all the efforts they may make will be useless. I earnestly desire that the Lord may give me a large portion of his Spirit, that many may be brought to a knowledge of this truth and be saved.  
S. J. HERSUM.  
Oct. 21.

### MARYLAND AND DELAWARE.

I BEGAN my labors in these States with a tent effort at Greensboro, Md., a few miles from the Delaware

line. We next pitched our tent at Harrington, Del., fourteen miles from where we were first. We have since been working in two small villages between those two places. We followed this plan that we might encourage those who had already started, and if possible add to their numbers. A few at each place embraced the truth, most of them living but a few miles from Greensboro. We have since learned of two more, and we expect still others will follow. The work moves but slowly in this field; but as it becomes better known and more firmly established, we expect to see it advance more rapidly. The people are mostly of the Methodist faith, and have been taught to believe what their ministers tell them, without further investigation. This has been a hard summer's work; but if we can see those added who will be saved, it will more than repay us for all our efforts. We feel to praise the Lord for the blessings of present truth.  
VICTOR THOMPSON.

### INDIANA.

WALDRON.—While at the Wabash camp-meeting, I received a letter stating that Eld. Pritchard, of Indianapolis, a Disciple minister, was to give a series of discourses against our faith Oct. 6-8. Upon consideration, our leading brethren thought best for Bro. Otho Godsmark and myself to be present. Eld. Pritchard has the reputation of being a very able minister; but his ability was chiefly manifested on this occasion in abusing our denomination and its work. He preached two sermons, one on the Sabbath question, the other upon the state of the dead.

Our friends deemed it best to pitch the tent again at this place, for our use in replying to these sermons. Many kindly offered us assistance, and by noon of Oct. 8, the tent was ready for use. We continued our meetings till the 18th, our congregations averaging between three hundred and four hundred. The Lord blessed our efforts; and many who had been bitterly opposed to our work became our friends. We sold \$35 worth of books and tracts, and received \$66.57 in donations. A suitable lot has been given upon which to build a church, and \$700 subscribed for that purpose; work upon the building is already commenced. Bro. Godsmark was called to Wabash to aid Eld. Bartlett, but I intend to remain a week longer, when I expect to go to Battle Creek to spend a few months. I hope Bro. Godsmark and wife can come back to follow up the interest in this part of the State, as he is acquainted with the work here.  
M. G. HUFFMAN.  
Oct. 24.

WABASH.—The work is progressing here. Twenty-two have signed the covenant, and almost every day some one of whom we have known nothing, and who has attended but few meetings, embraces the truth. We have been virtually expelled from the Baptist church, where we have been holding meetings, and therefore have not had time to give the leading points of present truth, such as the messages, the state of the dead, spiritual gifts, etc.; yet those who accept the Sabbath gladly receive the whole truth when presented by Bible readings and personal labor. We are making arrangements to lease a lot and erect a church building, which we think the state of the place here demands. The Presbyterian minister of this place preached against the observance of the Sabbath, and we replied in its favor. The Methodist minister followed with a sermon in which he claimed that the fourth commandment was abolished, using the same arguments adduced by the Campbellites. We replied, proving from the Bible the binding obligations of the fourth commandment.

Bro. and Sr. Wiley have labored faithfully and successfully in the Bible-reading work, and will probably continue to labor here all winter. Bro. Godsmark and wife have been with us one week, rendering efficient aid. We have organized a Sabbath-school of nearly forty members. As the way seems to be closed for the present for public preaching, and as the Bible-reading work is an "open door which no man can shut," we hope that Bro. Godsmark will remain here this winter. We hope our brethren and sisters who have the mission work at heart will not forget to render material assistance. Flour and other necessary articles for cooking will always be acceptable, and particularly jars of packed butter.  
A. W. BARTLETT.  
Oct. 26.

### EUROPEAN MISSIONARY COUNCIL.

THE fourth annual session of the European Council of Seventh-day Adventist missions was held in Mechanics' Institute Hall, Great Grimsby, England, Sept. 27 to Oct. 4, 1886.

The first meeting was held Monday, Sept. 27, at 6 A. M., being opened with the usual devotional exercises. The regular Chairman and Secretary not having arrived, Bro. W. C. White and J. H. Durland were called upon temporarily to act in these capacities.

Bro. White in his introductory remarks referred to the rapid progress of our work from the time when it began, with not more Seventh-day Adventists in the whole world than there were present at this meeting, to the present time, when our work has ex-



tended to many different parts of the globe, and many powerful agencies are in operation for the further diffusion of the message,—agencies which at that time had not even been thought of.

Inasmuch as the regular business of the session could not be entered upon at this meeting, the time was occupied in listening to remarks from S. H. Lane in regard to the progress made in the British mission during the past year. Some souls had been gathered into the truth, and large quantities of reading matter had been disposed of, both in the kingdom and on vessels leaving for foreign parts. Instead of paying out large sums of money every year in postage on copies of the *Present Truth*, sent out to addresses gathered from different sources, the paper is now sent to regular subscribers only, and is used by canvassers, who obtain subscriptions and sell single copies. Some of the lady canvassers and Bible-workers also related interesting facts in connection with their work, drawing out remarks from several of the brethren present in regard to the practicability of this kind of work.

The following representatives of the different missions were present at the regular meetings of this session of the Council:—

British mission: S. H. Lane, M. C. Wilcox, J. H. Durland, A. A. John, Wm. Ings, Geo. R. Drew; also canvassers and Bible workers and brethren and sisters from Grimsby and other parts of England.

Central European mission: W. C. White, Sr. E. G. White, B. L. Whitney, D. T. Bourdeau, L. Aufranc, Bro. Frey.

Scandinavian mission: J. G. Matteson, O. A. Olsen, A. B. Oyen.

SECOND MEETING, TUESDAY, SEPT. 28, AT 10:30 A. M.—The regular Chairman and Secretary having arrived, they took their places, and the report of the third annual session was read, as it had not been read at the first meeting.

On motion, the Chair was empowered to appoint the usual committees, which were announced at the close of the meeting as follows: On Order of Exercises: O. A. Olsen, S. H. Lane, W. C. White; on Resolutions, M. C. Wilcox, A. B. Oyen, J. H. Durland; on Nominations, A. B. Oyen, L. Aufranc, A. A. John; on Auditing Accounts, in connection with the Executive Committee, W. C. White, Wm. Ings, O. A. Olsen, D. T. Bourdeau.

In harmony with an action of the Council held last year, several of the laborers had prepared written reports of their labor during the year, which were read at this meeting. Brn. J. G. Matteson, W. C. White, R. F. Andrews, D. T. Bourdeau, and A. A. John each read a statement of his work during the year, giving many interesting facts, which may appear in published form at some future time.

Adjourned to call of Chair.

THIRD MEETING, AT 2:30 P. M.—The whole time of this meeting was occupied in discussing the subject of the publishing work in England. It was agreed upon by all the speakers that our larger and more important works should be thoroughly revised and adapted to English readers, both as to style, references, price of the books, etc. And they should be published in such form and make-up as will make them readily salable, and the efforts of the workers should then be concentrated on a few good books, so as to make the work self-sustaining as rapidly as possible. Different ideas were advanced as to the advisability of establishing a fully-equipped publishing house; but there was no division of opinion, whatever, as to the imperative necessity of having the publishing work, whether we have a regularly-equipped printing-office or a smaller rented office, permanently and centrally located. It was the general opinion that the office should be removed to London as soon as consistent. No action was taken on these subjects at this meeting, they being left to be brought up at a future meeting.

Brn. S. H. Lane, R. F. Andrews, D. T. Bourdeau, W. C. White, M. C. Wilcox, and A. A. John took part in the above discussion.

Adjourned to call of Chair.

FOURTH AND FIFTH MEETINGS, SEPT. 29.—The first part of the fourth meeting was occupied in listening to reports of labor from ministers who had not already reported,—Wm. Ings, S. H. Lane, J. H. Durland, A. B. Oyen, and J. G. Matteson; also to one from A. C. Bourdeau, of Italy.

J. G. Matteson's report was a summary of the condition of the cause in the three Scandinavian countries. He stated that Sweden has 10 churches, 250 members, a total of 327 Sabbath-keepers, 100 Sabbath-school scholars, 2 ministers, 7 colporters, and \$305 tithe. Denmark has nine churches, 177 members, 293 Sabbath-keepers, 112 Sabbath-school scholars, 4 ministers, 5 colporters, and tithes amounting to \$418. Norway has 3 churches, 175 members, 189 Sabbath-keepers, 76 Sabbath-school scholars, 3 ministers, 4 colporters, and \$500 tithe. Total in the three Scandinavian countries: 22 churches, 602 members, 809 Sabbath-keepers, 288 Sabbath-school members, 9 ministers, 16 colporters, and \$1,053 tithe and donations.

The remainder of the time was taken up in listening to a relation of tent experiences in the different countries during the past season. O. A. Olsen stated that a tent had been purchased for Norway, and used five

weeks during the latter part of the summer. There was no difficulty in obtaining a good central location, at a very reasonable price, and large congregations were secured, in fact larger than could have been obtained if the meetings had been held in a hall. The people showed as much reverence for the tent as they would for a church, and the speakers crowded in as much truth in a short space of time as they ever did in America. There are no laws whatever in Norway to hinder the holding of such public meetings, and it is not necessary to consult the authorities beforehand. The verdict of the speaker was, that "tent work is a success in Norway;" and he thinks that it will be in the other Scandinavian countries.

Tent labor in England the past year had not been so successful as during the previous year. Different reasons were assigned for this, among others, the extreme excitement and unsettled condition of the people during the recent general election. It was the opinion of some of the laborers in England that tents could be used to advantage in this country, as the running expenses of a tent are no higher than the rent of a hall; meetings can be held without interruption, generally a larger attendance than in a hall being secured; and our meetings and work become wider known through the novelty of a tent than otherwise. Others, however, were not so favorably disposed toward the use of tents, maintaining that when the cost of a tent is taken into consideration in connection with the fact that a tent will not last more than three or four years in England, they are, on the whole, more expensive than halls. The dampness and the liability of taking cold while sitting in a tent during meeting, would also, it was thought, deter many from attending tent services.

Tent work has been carried on in France and Italy the past season. In France considerable difficulty had been experienced in maintaining order, as the rabble were determined to disturb and hinder the meetings. But a firm, decided stand and the intervention of the authorities soon overcame the trouble, and the meetings were continued with good interest. In Italy the tent has been used to very good advantage, as the halls to be secured there are very uncomfortable, and unsuitable for religious meetings.

Adjourned.

SIXTH MEETING, SEPT. 30.—The Committee on Resolutions introduced the following:—

Whereas, The vast European field, the great work to be done, and the difficulties to be met, demand more and experienced laborers; therefore—

1. *Resolved*, That we earnestly request the General Conference to send to this field, and especially to the British field, Eld. S. N. Haskell, whose long experience in the work, and especially in the British colonies the past year, will render his services of great value to this field.

2. *Resolved*, That we request that Eld. E. W. Farnsworth be sent to this country with Eld. Haskell.

3. *Resolved*, That we request the General Conference to send one or two experienced lady Bible workers to work in connection with our colporters and Bible workers in the British field.

Whereas, In order to better reach the great mass of the people in the British Empire, our publications should be adapted to the field, and printed in such a form and at such a price as will insure their wider circulation; therefore—

4. *Resolved*, That we recommend that all those publications which are principally used in the United Kingdom, be revised and published in such a form that they may be more readily sold by colporters, and thus aid in making the work self-sustaining.

Whereas, The location of the publishing work in the small town of Grimsby is attended with many inconveniences, and is not calculated to give character and permanence to the work; therefore—

5. *Resolved*, That as soon as expedient we recommend that the office be located in London or vicinity, the great center of all general religious publishing work in the British Empire.

6. *Resolved*, That this Council appoint a committee of five to investigate concerning a proper location for the office, and report to the General Conference.

Whereas, The present size of the *Present Truth* is such that it affords too limited space with too fine type for a proper variety of matter, and is not so salable as a larger paper would be; therefore—

7. *Resolved*, That we recommend that the paper be increased to sixteen pages, of the size of *Les Signes des Temps*, that a larger type be used in its composition, and that this change be made at the beginning of the next volume, January, 1887.

Whereas, It has been demonstrated that among other means of warning our fellow-men, tents can be successfully used in European countries; therefore—

8. *Resolved*, That we express our gratitude to God for this means, and that we recommend the use of tents wherever they seem to furnish the most successful method of advancing the truth.

The above resolutions were quite fully discussed by the delegates, and adopted as the sentiment of the Council. It was also voted that the Chair appoint the committee of five provided for in the sixth resolution.

The following resolution was also introduced:—

Whereas, The honor of God's cause demands and his word requires that those who engage in his work should become intelligent Bible students and faithful workers; and—

Whereas, The holding of training-schools has been of service in the past in better fitting the workers for useful positions in the work of God; therefore—

9. *Resolved*, That we recommend that training-schools for the purpose of educating workers be held in the various European missions, under the direction of the several mission boards.

It was moved to adopt this resolution, but pending action the Council adjourned till the next forenoon, at 10:30.

SEVENTH MEETING.—The ninth resolution, introduced at the previous meeting, was quite fully discussed at this meeting, bringing out the great need of schools for the purpose of training workers, and the extent of the work to be accomplished by such schools. The resolution was adopted.

The Committee on Resolutions continued their report by presenting the following:—

10. *Resolved*, That we request the General Conference to send an experienced Scandinavian canvasser and Bible worker to assist in training men and women in this work in the Scandinavian countries.

11. *Resolved*, That we request the General Conference to send Sr. Mary Heileson to Scandinavia, to assist in educating young people to act as librarians and secretaries of the tract and missionary societies in Scandinavia, and to help in the publishing work in Christiania.

Whereas, The work in the Central European mission is greatly in need of laborers who have had a practical experience both in the printing and the missionary work; therefore—

12. *Resolved*, That we request the General Conference to send to this field Eld. E. W. Whitney, who has had experience in both these particulars.

13. *Resolved*, That we request the General Conference to send another German laborer to Central Europe, where more help is so urgently needed.

Whereas, It is desirable to make the reports from our ministers and colporters in the several missions as interesting and as profitable as possible; therefore—

14. *Resolved*, That the ministers send a written report once a month to the chairman of the mission board of each mission, that he abbreviate the reports as he may think best, and include them in one general report from the mission to the several papers in which it may be desirable to have it published, and that this be done in the following order: From Central Europe the first, England the second, and Scandinavia the third, week in the month. And further—

15. *Resolved*, That our canvassers and Bible workers send weekly reports to the chairman of the mission board in the several missions, and that the substance of these likewise be published once a month.

The above resolutions were adopted.

The Committee on Nominations then suggested the following names for officers of the Council for the ensuing year:—

Executive Committee: B. L. Whitney, S. H. Lane, O. A. Olsen; Secretary, J. H. Durland; Treasurer, Addie S. Bowen.

Central European Mission Board: B. L. Whitney, L. R. Conradi, A. C. Bourdeau.

English Mission Board: S. H. Lane, M. C. Wilcox, Wm. Ings.

Scandinavian Mission Board: O. A. Olsen, J. G. Matteson, N. Clausen.

On motion, the nominations were acted upon separately, and the nominees suggested were elected.

EIGHTH MEETING, OCT. 3, AT 10:30 A. M.—The following resolutions were introduced:—

Whereas, The labors of married ministers are more acceptable when accompanied by their companions; therefore—

16. *Resolved*, That during a series of meetings, especially in a new field, at least one such lady helper be requested to be present as much as is consistent, to assist in visiting, canvassing, and otherwise.

On motion, the above was referred to the several mission boards.

Whereas, The "Chart of the Week," about to be issued in enlarged form by Eld. W. M. Jones, pastor of the S. D. Baptist church of London, is an incontrovertible testimony to the unbroken continuity of the creation week and of the perpetuity of the seventh-day Sabbath; therefore—

17. *Resolved*, That we express our hearty appreciation of the arduous, faithful, painstaking, conscientious labors of Eld. Jones, and recommend the adoption of his chart by our fellow-laborers in the great harvest field.—Adopted.

The question of representation at the coming meeting of the General Conference came up, and it was—

*Voted*, That M. C. Wilcox represent the British mission; that B. L. Whitney represent the Central European mission; and that A. B. Oyen represent the Scandinavian mission.

The Chairman having been empowered by vote to appoint a committee of three to recommend the names of those who should receive credentials from the General Conference, named O. A. Olsen, D. T. Bourdeau, and M. C. Wilcox as such committee.

*Moved*, That we request that the credentials of the

European laborers extend to one year from Jan. 1, 1887.—Carried.

S. H. Lane then read the following report of the standing of the British mission: Number of churches, 3; church members, 81; Sabbath-keepers not connected with churches, 41; total number of Sabbath-keepers, 122; amount of tithes, \$390.35; donations, \$162.18; total, \$552.53; number added to the churches during the year by baptism, 17; number of tract and missionary members, 52; number added during the year, 13; number of ship missionaries, 4; number of canvassers, 9; number of ministers, 5; number of persons who have embraced the truth during the year, 28.

In reference to the question of where the next annual session of the Council shall be held, it was—

*Voted*, That the Chair appoint a committee of five, of which he should be one, to take this matter into consideration, and report at the afternoon meeting.

O. A. Olsen, S. H. Lane, D. T. Bourdeau, and W. C. White were named as such committee.

**NINTH MEETING, AT 4 P. M.**—The Committee on Credentials and Licenses suggested that the following persons be granted credentials by the General Conference: S. H. Lane, J. H. Durland, R. F. Andrews, A. A. John, Wm. Ings, M. C. Wilcox, B. L. Whitney, A. C. Bourdeau, D. T. Bourdeau, L. R. Conradi, W. C. White, E. G. White, J. G. Matteson, E. G. Olsen, O. A. Olsen, N. Clausen. They also suggested that Geo. R. Drew be granted colporteur's license. On motion, the suggestions of the committee were adopted.

The committee appointed to decide upon a location for the next annual session of the European Council, recommended that it be held at Christiana, Norway. It was voted that this recommendation be adopted.

With reference to R. F. Andrews' future labor, it was—

*Moved*, That we request R. F. Andrews to remain in this country and labor at the different places where there now seems to be a good opening for the spread of the truth, as long as duty may demand.—Carried.

O. A. Olsen spoke at length of some of the principles which should actuate workers in the cause of God, and spoke especially of the colportage work and the proper method of sustaining it. After others had spoken upon the same subject, it was—

*Voted*, That the Chair appoint a committee to take the matter of remuneration of colporters into consideration, and make a report later.

The Chair named W. C. White, O. A. Olsen, and S. H. Lane as this committee.

The following resolution was then introduced:—

*Whereas*, The port of Liverpool is an important point for the advancement of the Third Angel's Message, and inasmuch as it is the sense of this Council that a training-school should be established, and that greater efforts should be made both among sea-faring men and those on land; therefore—

18. *Resolved*, That we recommend that a training-school be established in Liverpool to develop workers to labor both on ships and on land, and that this school continue as long as the British Mission Board shall deem expedient, and under their direction.—Adopted.

A vote of thanks was extended to the brethren and sisters of Grimsby for the kind entertainment furnished to the members of this Council.

*Voted*, That we express our thanks to the General Conference for the earnest and efficient labors of those whom it has sent to this meeting.

On motion, the meeting adjourned.

B. L. WHITNEY, *Chairman*.

A. B. OYEN, *Sec.*

#### TENNESSEE SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

THE seventh annual session of the Tennessee Sabbath-school Association was held on the Paris camp-ground Oct. 13-19.

**FIRST MEETING, OCT. 13, AT 3 P. M.**—The President being absent, Eld. Fulton called the meeting to order, after which Eld. J. M. Rees was chosen to occupy the chair. On motion, the following committees were appointed by the Chair: On Nominations, W. D. Dortch, E. O. Chowning, and Delia Dortch; on Resolutions, S. Fulton, E. W. Farnsworth, and J. Q. Finch.

Adjourned to call of Chair.

**SECOND MEETING, OCT. 18, AT 5 P. M.**—The Committee on Nominations recommended for President, J. Q. Finch; for Secretary, W. D. Dortch. After considering the names separately the nominees were elected.

The Committee on Resolutions presented the following report:—

*Resolved*, That we will hold at least one Sabbath-school Convention in this Conference during the coming year.

*Resolved*, That we will endeavor to establish teachers' meetings in our schools.

*Resolved*, That as fast as they are able it is the duty of our schools to furnish themselves with needed helps to make them interesting and profitable.

*Whereas*, But few of our schools take the *Sabbath School Worker*; therefore—

*Resolved*, That we advise all superintendents in our Association to become subscribers to the same, and act as agents to induce others to take the paper.

After a free discussion, these resolutions were unanimously adopted.

Adjourned *sine die*.

J. M. REES, *Chairman pro tem*.

W. D. DORTCH, *Sec.*

#### THE TENNESSEE CAMP-MEETING.

THE circumstances connected with this meeting were such as to make it of especial interest to every believer in the Third Angel's Message in all parts of the world. Paris, the place where the meeting was held, is the county seat of Henry county. The camp was in a beautiful grove about one third of a mile from the public square, where the court-house stands. Some fourteen tents were pitched upon the grounds, and were arranged in a tasty manner. Two large tents for public services were pitched side by side, so as to accommodate some five hundred or more. About one hundred Sabbath-keepers were present. Elds. Farnsworth and Rees and the writer were the laborers from a distance. Bro. V. H. Lucas also assisted in the work. Elds. Fulton and Rees had been holding meetings in this grove for ten days prior to the camp-meeting. They began under most discouraging circumstances, with bitterness of feeling in the community against our work and people. But at the time of the camp-meeting, a more friendly feeling existed, and some expressed much sympathy for our people.

As already reported in the REVIEW, the trial of our brethren had resulted in their imprisonment. A few rods from the camp-ground, three of our brethren, respected citizens of Henry county, were held in prison as criminals, although no fault could be found in them except concerning the law of their God. Brn. Farnsworth, Lucas, and the writer obtained the privilege of visiting the jail. We entered where thieves, murderers, and all kinds of law-breakers were confined, and as the iron doors of the prison were closed and locked behind us, we soon found ourselves in a small cell, about 7x8 feet, with stone walls and iron gratings to shut us in from the pure air of God's free earth. Here, upon the iron floor, with only a hard mat and a few coarse blankets for covering, and no other furniture to vary the monotony of the cheerless, moldy walls of the cell, were three of our brethren, two of whom had reached nearly three-score and ten years. As we bowed in prayer under these circumstances, we felt that the precious hope of the soon coming of Jesus is worth worlds like this. On either side of us were men confined for theft, drunkenness, murder, etc.; but what crime had these three men committed? Are they guilty of a like offense?—No! What then?—Simply obedience to God's moral law, the ten commandments! The great State of Tennessee, prompted by religious bigotry, has incarcerated peaceable men for *keeping the same law* (the ten commandments) for the violation of which it imprisons ungodly men! Here we were shut in with these two classes: one class imprisoned for *keeping* God's law, the other for breaking it!

It cannot be that these brethren were imprisoned because they worked on Sunday; for all over the State of Tennessee hundreds who do not keep the fourth commandment work on that day; but they are not molested.

After the trial, and our brethren were in jail, we were told that one of the judges who had the power to release them, said: "We will let you out of jail if you will not keep Saturday any longer." Those who claim that the church will not use the law of the State to coerce the consciences of men in these days, can no longer hide behind such a refuge. We felt to thank God for a truth that had warned us of what we now see of the dragon voice of this nation. Rev. 13:11.

The attendance from the town at the meeting, was fair, although not so large as at the Kentucky meeting. The best of the citizens of Paris attended, including physicians, lawyers, and judges, and learned why we cannot keep Sunday. The Lord helped in speaking upon the living issues of the message. Strong men trembled, and acknowledged the truth. Sunday, at 2:30 P. M., we spoke upon the United States in prophecy, dwelling especially upon the image to the beast. Eld. Farnsworth had great freedom in the evening, in presenting the subject of the "mark of the beast." The lawyers and judges of Paris will no longer be in doubt why we cannot keep Sunday.

Among many interesting items worthy of note connected with this meeting, we will mention a telegram received just before the Sabbath by Eld. S. Fulton, from our brethren upon the Pacific Coast, at Woodland, Cal., which was as follows:—

"The following resolutions passed by California Conference to-day:—

"*Resolved*, That the announcement of the trial and imprisonment of our brethren in Tennessee calls for our hearty sympathy and prayers; and that while we remember those in bonds as bound with them, we will do our part in rendering them whatever material assistance they may require; and further—

"*Resolved*, That we regard this proceeding on the part of the Tennessee court as a warning to us that our time for work is short, and that we will heed this warning by making such consecration of ourselves and our means to the cause of God as will bring his blessing, and fit us for whatever labor or suffering may be required of us.

"E. A. CHAPMAN, *Sec.*"

We read the above telegram before a large audience Friday evening, just before speaking upon the Sabbath question, and it made a deep impression upon many of the citizens. At the close of the Sabbath, Eld. Fulton returned the following to the brethren in California:—

"Camp-ground, Paris, Tenn., Oct. 16, 1886.

"Of good courage. 'For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.' 2 Cor. 4:16, 17. 'And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.' Acts 5:41. Three of the prisoners' children converted to-day.

S. FULTON, *Pres.*"

This was published in the daily papers. Full reports of the sermons and many interesting points concerning the arrest of our brethren were also published in the leading daily of the State, the *Nashville American*. This paper published each day from two to four columns of present truth. Only the day of God will reveal the result.

The jailer has shown our brethren all the kindness he could bestow. He took the responsibility upon himself of permitting them to attend the camp-meeting from 9 A. M. to about 5 P. M., at which time they were obliged to return to their cells. We all appreciated this favor. Sabbath afternoon an invitation was given to those who desired to express their purpose to start in the service of God, and about fifteen responded. It was a most affecting scene when three of the children of our brethren in bonds and the wife of one of them came forward to seek God. We can never forget the tears of joy shed by these brethren as they wept over their children and the companion of one of their number.

The general appearance of things in the Conference showed good management and a healthy growth. The Conference has funds to meet all debts. The T. and M. Society is doing a good business, and is free from debt. Eld. Fulton expected to leave this State on account of his health, and arrangements had been made for Eld. Rees to take his place. But the brethren felt very loath to have Eld. Fulton leave the State, and under the circumstances it seemed best for him to remain. Eld. Rees was elected president of the Conference, and Eld. Fulton, president of the T. and M. Society. This will relieve Eld. Fulton of some of the cares of the past. He will now take charge of the canvassing work. At the close of the meeting, seventeen started out to canvass for our publications. As it was among the early disciples when the church was persecuted,—they were scattered abroad and "went everywhere preaching the word" (Acts 8:1-4),—so it is and will be in this closing work. Eld. Farnsworth remained two or three days after the camp-meeting, to assist Brn. Fulton and Rees in the tent meeting at Paris, which will still be continued. He will then join Elds. Rupert and Evans at Bowling Green, Ky., where there is a good interest.

R. A. UNDERWOOD.

#### Our Basket.

"A little balm, and a little honey, spices and myrrh, nuts and almonds."—Gen. 43:11.

—God is ever the same in all his ways.

—Who is a proud professor?—Perhaps yourself.

—A memory well stored with Scripture, and sanctified by the wisdom of God, is the best library.

—Guilt will turn a palace into a prison, but the favor of God will turn a prison into a paradise.

—The best school of nobility is the imitation of Christ.—*Bishop Huntington*.

—The three whom Christ raised from the dead were an only son, an only daughter, and an only brother.

—We know not how securely we are fastened in Satan's snare until we undertake to extricate ourselves.

E. H.

—Every passing moment is furnishing the records of heaven, and filling up the pages of our history with good or evil, against the day of Judgment.—*Buckley*.

—If one man conquer in battle a thousand times thousand men, and if another conquer himself, he is the greatest of conquerors.—*Buddha*.

—As the nugget of gold is covered by the dirt, so may the pure soul be covered by an unattractive exterior. The value, however, is just the same.

—Not prosperity, but adversity, commonly quickens and intensifies faith. It is when all else seems to fail, that God's loving control stands out as unfailingly sure.—*Ex*.

## News of the Week.

FOR WEEK ENDING OCT. 30.

### DOMESTIC.

—Terrible suffering prevails among the survivors of the flood at Sabine Pass and Johnson's Bayou.

—Baltimore is to have a crematory. Two years ago there was but one in the country; now there are twelve.

—Snow fell so heavily in Utah Oct. 18 and 19 as to impede the working of telegraph wires.

—The steamer *Ethiopia* brought to New York, Tuesday night, from St. John's the passengers of the disabled *Anchoria*.

—The schooner *Pride of America* is reported to have been wrecked off Princess Bay, on the north coast of Lake Superior. She was last seen flying a flag of distress.

—A mysterious and fatal disease has broken out among cattle in Montgomery county, Illinois. The animals suddenly become stiff, lie down, and die in a few hours.

—The Governor of Arizona recommends the parceling out of 2,500,000 acres of land in the San Carlos reservation among 3,500 Indians who are nearly self-supporting.

—A forest fire which for ten days has been devastating the Turtle Mountains in Dakota, is estimated to have consumed timber worth \$1,000,000.

—The railway pontoon bridge launched at Prairie du Chien for the use of trains of the St. Paul Road is four hundred feet long and forty feet wide.

—General Miles reports the capture of Mangus and ten others belonging to Geronimo's band, who for forty days have been pursued by Lieutenant Johnson.

—The last saloon in Atlanta closed its doors last week, because of a decision by the supreme court of Georgia that the passage of a prohibitory law canceled every license.

—Editor Cutting, now at El Paso, Texas, is said to be endeavoring to enlist 10,000 men for the purpose of conquering three Mexican States.

—The accounts in the Detroit office of F. J. F. Bradley, the defaulting manager of the Pullman Palace Car Company, have been found to be \$75,000 short.

—Dr. Aubrey, the well-known Congregational minister of London, will make a tour of the United States this fall, lecturing, and studying American institutions.

—A seizure of \$20,000 worth of opium, found in packages consigned to Chinese merchants, was made Oct. 22, at San Francisco.

—The Department of Agriculture estimates that the wheat crop of this year will exceed that of 1885 by 100,000,000 bushels.

—A log-cabin near Flat Rock, Knox county, Ky., was burned Tuesday night, the wife and five children of Wm. Poe, and Misses Alice Carnes and Sallie Adams perishing in the flames.

—In view of the recent severe disasters from the tidal wave at the mouth of the Sabine River in Texas, in which about 250 persons lost their lives, it is claimed that that part of the Texas and Louisiana coast is gradually sinking.

—An express and a freight train were in collision Monday night at Altoona, Pa., one baggage and two freight cars and two passenger coaches being overturned. Seven passengers were wounded, but not seriously.

—Mrs. Cornelia M. Stewart, widow of the millionaire merchant, A. T. Stewart, expired Monday morning in her marble palace on Thirty-fourth street and Fifth avenue, New York. She was nearly 85 years of age.

—On the Grand Jury which, it is expected, will investigate the Haddock assassination at Sioux City, Iowa, are nine Democrats and three other persons who are believed to be opposed to the prohibition law.

—The steamer *Rosena*, fitted with refrigerating compartments, is at Galveston, Texas, loading 300 tons of fresh beef for London. Other vessels will be constructed for the trade if it proves successful.

—At Wadena, Mo., last Saturday night, a trunk containing \$12,000 worth of jewelry samples was checked on the Wabash Road for Kansas City. The trunk, which belonged to the agent of a Cincinnati firm, has not reached its destination, and cannot be found.

—No news can be received from Biloxi, Miss., as to the progress or decrease of the yellow fever epidemic supposed to exist there. It is believed that the correspondents of newspapers have been persuaded into silence by the inhabitants of the place.

—Judge Jones, of Minneapolis, Minn., has given 80 acres of wooded land, on which are two large buildings, to the Woman's Christian Association, for a home for aged women and worn-out ministers and their wives. The property is worth \$100,000.

—A Pennsylvanian advances the theory that natural gas is confined in the earth in a fluid shape, and has filed a caveat for a patent for a contrivance to bring the alleged fluid to the surface and into receptacles for its preservation. If the theory proves to be correct, it may be considered the greatest discovery of the age.

—It is believed that Henry Peters, a missing witness in the Haddock murder at Sioux City was killed by the assassins to prevent his revealing their names. A decomposed body found on the 4th inst. at Crescent, Iowa, and interred in the potters' field at Council Bluffs, was exhumed Tuesday, and an examination of the clothing led to the almost complete identification of Peters.

—A passenger train on the Wabash collided with a freight at a curve near Edwardsville, Ill., early Thursday morning, the engines being wrecked, the baggage and express cars telescoped, and several box cars ditched. William Ballou, the express messenger, was crushed to death, and a brakeman was fatally injured. The conductor of the freight train disobeyed orders, and caused the disaster.

—At Rio, Wis., early Thursday morning, the limited express on the Chicago, Milwaukee and St. Paul Road, composed of a baggage car, a mail car, one passenger coach, and three sleepers, was wrecked by an open switch, and the passenger, mail, and baggage cars were telescoped. The wreck caught fire, and some twenty persons were burned to death. The disaster is said to be the worst that ever occurred in the Northwest.

—The Adams Express messenger on a St. Louis and San Francisco train, which left St. Louis at 8:25 Monday night, was bound and gagged near Mincke, Mo., and the safe rifled of \$50,000 in money and valuables. The robber, who escaped, got on the express car at St. Louis by means of a forged letter to the effect that he had been engaged as extra man on the route, and instructing the regular messenger to teach him all the details of the business.

—In a curve near Pine Bluff, Wis., Tuesday afternoon, a wild train and a passenger train dashed together, the engines being wrecked, and the baggage and mail cars, with their contents, burned. One man was killed and two others fatally hurt. Three persons were severely wounded, and the engineer of the passenger train, who was caught in his cab, with his head and one of his legs crushed, was rescued just in time to prevent his being scalded to death.

—The National Convention of the W. C. T. U., in session at Minneapolis, Minn., Monday passed resolutions promising the Prohibition party support, protesting against the Government's toleration of the liquor traffic, denouncing the use of fermented wine in the sacrament, and demanding more pronounced temperance utterances from the pulpit. A minority report, that it was unwise to pledge the support of the organization to any political party, even to the Prohibitionists, was rejected by a vote of 151 to 33.

—Destructive prairie fires in Indian Territory have laid waste millions of acres which but a few days since were covered with a luxuriant growth of grass. Large numbers of cattle have been burned to death, and immense quantities of stored fodder destroyed, so that cattlemen will have to drive their herds elsewhere to save them from starvation. An investigation into the origin of the fire is to be made by the Vinita Indian agent.

—Bartholdi's statue of Liberty Enlightening the World, erected on Bedloe's Island, New York Harbor, was unveiled Thursday with fitting ceremonies, the street parade and naval display being of an imposing character. President Cleveland, with other dignitaries and the French guests, reviewed the street procession from a stand in Madison Square. At the island Count de Lesseps delivered an address in behalf of the Franco-American union, after which Senator Evarts made the presentation speech. The President accepted the statue in the name of the people, and the ceremonies closed with prayer by Bishop Henry Potter, D. D., and a national salute from all the batteries in the harbor, afloat and ashore.

—According to the accounts, the commission appointed by Congress to treat with the Indians of the Northwest, are succeeding. It is stated that a treaty has already been concluded with the majority of the bands of the Chippewa Indians by the terms of which a portion of their land is to be sold for a civilization fund. They are to be removed to White Earth. Each family is to be furnished by the Government with 160 acres of land; each male over eighteen, not the head of a family, to have eighty acres; and under eighteen, forty acres. If Congress should ratify this treaty, it would wipe out all the vast Indian reservations north of the Northern Pacific Railroad, except that of the White Earth, and would open more than 2,000 square miles to settlement.

### FOREIGN.

—New rifles will be provided for the French army next spring, at a cost of \$20,000,000.

—The Grand Casino at Biarritz, France, has been destroyed by fire; loss, \$100,000.

—The Swedish government proposes to introduce in Parliament a bill against the Socialists.

—Returns for the first eight months of the present year show one hundred and fifty suicides in the German Army.

—Between Sept. 16 and 26 there were 9,500 new cases of cholera reported in Japan, and 6,200 deaths occurred.

—In St. Petersburg the police can at any time enter any dwelling to search for Nihilists, and there is no *habeas corpus*.

—The British admiralty is seriously considering the use of liquid fuel, following in this the example of Russia. Since 1873, the gun-boats of the Caspian fleet have used nothing but petroleum refuse.

—The Emperor William of Germany, is said to be failing very rapidly. Oct. 19 was the twenty-fifth anniversary of his crowning.

—It is currently reported that a wealthy American resident of Paris has placed at the disposal of the Bulgarian government a loan of \$2,000,000 without asking any security.

—There is increasing hostility between the Hindoos and Mohammedans of India, and the bad blood may lead to serious outbreaks. A Hindoo leader in Delhi tied a pig in the Great Mosque, which greatly enraged the Mohammedans, and led to a riot in which several were killed.

—The Australian gold fields are again causing great excitement. Owing to inadequate transportation, hundreds travel 350 miles, carrying their effects on wheelbarrows.

—A Vienna writing-master has written forty French words on a grain of wheat, that are said to be easily legible for good eyes. It has been placed in a glass case, and presented to the French Academy of Sciences.

—Turkey has entered into a contract with a German firm for the construction of twelve torpedo boats. They will cost \$1,300,000, and are to be finished within eighteen months.

—A French naval officer, M. Alfred Domalain, has invented an aerial boat, which is, according to his opinion, to be of immense service during the war. Domalain believes he can guide his boat-balloon through the air just the same as a boat in the water, and also make it go up and come down at will.

—Dispatches received at San Francisco report that the cholera continues to rage fiercely in Corea. King-ki-tao, the capital city, is threatened with extinction. The disease is sweeping off 1,000 people a day out of a population of 200,000, and the task of burying the countless dead is being given up by the affrighted survivors, who are fleeing in a panic from the city.

—Detailed reports from all parts of the British coast give further particulars of the disasters of the recent storm. The British ship *Maleny* was wrecked in the Bristol Channel, and twenty persons were drowned. The bodies were washed ashore, having been stripped of valuables by wreckers. The Norwegian bark *Fredrickstad*, from Musquash, N. B., for Swansea, was wrecked off Padstow, and nineteen persons were drowned. The bark *Alliance* was also wrecked off Padstow, and four lives were lost. Another large bark was seen to be in distress, the crew being huddled together on the deck. The vessel foundered, and it is believed that from a dozen to twenty persons were drowned. The gale prevented the people on shore from rendering assistance. The cries of the doomed men were heard distinctly by those who were watching the vessel from the shore.

### RELIGIOUS.

—The Italian government is preparing a bill to apply to Jesuits the same laws that are enforced against other religious sects.

—M. Reveillaud, the distinguished French editor and evangelist, after thorough personal investigation, says that out of 10,000,000 French electors at least 6,000,000 acknowledge the moral and religious superiority of the reformed religion and passively desire its triumph.

—Editorial comment in the *Yale Courant*, to the effect that Sunday services in the University are not what they should be, and that the students are fed on the "dry husks of religious conventionalism, which can hardly be expected to develop a practical and robust Christianity," has created a sensation among the students and faculty.

—The Board of Visitors of Andover Theological Seminary decided at Boston, Tuesday, that they have original jurisdiction touching the charges of heresy preferred against the professors of the institution, but that the allegations must be made more definite and plain, and be so amended as to proceed against the respondents individually and separately.

—At the recent meeting of the Old Catholics at Vienna, Prof. Loeger proposed the immediate introduction of the Bible in all Catholic families, and expressed the hope that the British and Foreign Bible Societies would aid them so that every school child might have a copy of the Book of books. It is not reported whether or not his suggestion was acted upon.

## Appointments.

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

### GENERAL CONFERENCE.

THE General Conference of the S. D. Adventists will convene for its twenty-fifth annual session, at the Tabernacle in Battle Creek, Nov. 18, 1886, at 9 A. M., for the transaction of its regular business, and the consideration of any special subjects which may come before it.

For the Committee, U. SMITH, Sec.

### THE PUBLISHING ASSOCIATION.

THE Seventh-day Adventist Publishing Association will hold its twenty-seventh annual session in Battle Creek, Mich., Nov. 24, 1886, at 9 A. M., for the election of Trustees for the ensuing year, and for the transaction of any other business that may come before the meeting. Those who cannot be present should be represented by proxy.

GEO. I. BUTLER,  
A. R. HENRY,  
R. A. HART,  
WM. C. SISLY,  
G. W. AMADON,  
W. W. PRESCOTT,  
U. SMITH, } Trustees.

### HEALTH REFORM INSTITUTE.

THE twentieth annual session of the stockholders of the Health Reform Institute will be held at Battle Creek, Mich.,



Tuesday, Nov. 23, 1886, at 2:30 P. M., for the election of a Board of Directors, and the transaction of any other business that may come before the meeting. As a majority of the stock must be represented before any legal business can be transacted, stockholders who cannot attend will please see at once that their stock is represented by proxy, if they have not already made such provision.

J. H. KELLOGG,  
J. FARGO,  
W. H. HALL,  
G. H. MURPHY,  
A. R. HENRY,  
L. M. HALL,  
I. D. VAN HORN,

Directors.

#### SANITARIUM IMPROVEMENT COMPANY.

The third annual meeting of the stockholders of the Sanitarium Improvement Company will be held at Battle Creek, Mich., Nov. 23, 1886, at 5 P. M., for the election of a Board of Directors, and the transaction of any other business that may come before the meeting. Stockholders who cannot be present, but who wish to be represented in the meeting, should at once designate proxies.

J. FARGO,  
J. H. KELLOGG,  
G. H. MURPHY,  
W. H. HALL,  
A. R. HENRY,

Directors.

#### THE S. D. A. EDUCATIONAL SOCIETY.

The twelfth annual session of the stockholders of the Seventh-day Adventist Educational Society will be held in Battle Creek, Mich., Thursday, Nov. 23, 1886, at 9:00 A. M., for the purpose of electing a Board of Trustees, and transacting such other business pertaining to the interests of the Society as may come before the body. Stockholders not able to be present, but wishing to be represented, should designate persons to act for them as proxies.

GEO. I. BUTLER,  
W. W. PRESCOTT,  
J. H. KELLOGG,  
WM. C. SIBLEY,  
W. S. NELSON,  
A. R. HENRY,  
U. SMITH,

Trustees.

#### INTERNATIONAL TRACT SOCIETY.

The next annual session of the International Tract and Missionary Society will be held in connection with the General Conference, commencing Nov. 18, at Battle Creek, Mich.

There are various reasons why this session of this Society will be more important than any of the kind previously held. Methods of labor, and plans for carrying forward the work will be considered. The opportunity thus afforded for receiving information on these subjects is superior to all others that may present themselves during the year; and those especially who are officially connected with State Societies, or who are actively engaged in the missionary work, should avail themselves of its benefits so far as possible. It is hoped that State Secretaries will make a special effort to attend, as matters pertaining to their work will receive attention. It is probable also that special instructions will be provided for those designing to fill this position. It is time for a new impetus to be given to the missionary cause, and it is of great importance that every one should make the most of his opportunities and privileges.

MARIA L. HUNTLEY, Sec.

#### THE AMERICAN HEALTH AND TEMPERANCE ASSOCIATION.

The next annual meeting of the American Health and Temperance Association will be held in connection with the General Conference at Battle Creek, Mich., Nov. 18, 1886. It is hoped that all who are interested in this department will come prepared to engage in the discussion of new plans for the advancement of this important branch of the work.

J. H. KELLOGG, Pres.

#### GENERAL SABBATH-SCHOOL ASSOCIATION.

The ninth annual session of the Gen. S. S. Association will be held in connection with the General Conference Nov. 18, 1886.

J. E. WHITE, for Com.

No providence preventing, I will be at East Middlebury, Vt., Nov. 6; at Bordoville, Nov. 13, 14. I hope the scattered friends of the cause will try to attend these meetings.

H. W. PIERCE.

No preventing providence, I will meet with the Ovid, Mich., church Sabbath and Sunday, Nov. 6, 7; Duplain and Green Bush, Nov. 13, 14. At both these places meetings will begin at 7 o'clock Friday evening, and Sabbath at 10:30. We hope to see a full attendance.

A. O. BURRILL.

CHURCH quarterly meeting at the residence of Bro. James Christofferson, Lind, Wis., Nov. 6, 7. A church clerk will be elected at this meeting to fill the vacancy caused by the death of Sr. E. W. Fisher. Other matters of importance will also receive attention. Let all members try to attend.

JAMES HILTON, Elder.

By special request, I am to commence a protracted meeting at Royalton, Wapaca Co., Wis., Thursday, Oct. 28, to

be continued till Nov. 14. I would say to all those churches that expect me to hold similar meetings with them this fall, that I will attend to their calls as soon as possible. Let us seek God together, brethren, that his Spirit may be present in an abundant measure.

I. SANBORN.

#### SABBATH-SCHOOL CONVENTION AT POTTERVILLE.

The Sabbath-school convention at Potterville, Mich., will commence Friday evening, Nov. 5, and hold over Sabbath and Sunday. I am pleased to state that Eld. D. M. Canright will attend this convention. We hope for a large attendance.

M. B. MILLER.

#### COLORADO SABBATH-SCHOOL CONVENTION.

A SABBATH-SCHOOL convention will be held at Boulder Nov. 11-14. The first meeting will be Thursday evening, at 7:30 o'clock. We expect to enter at once upon the work of the convention the first evening. The subject for that evening will be, "How shall we implant the missionary spirit in the hearts of our youth?" We propose to take up all the various branches of Sabbath-school work, and try to become well informed in them. We especially desire all our superintendents and secretaries, and as many of our teachers as possibly can, to be in attendance. Come to the first meeting and remain over Sunday. We shall make an effort to obtain reduced fare home.

J. D. PEGG, Pres. S. S. Ass'n.

### Publishers' Department.

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

#### "THE CHRISTIAN."

This monthly, a 16-page illustrated religious journal, now in its twenty-first year, is replete with true stories, records of providences, answers to prayer, music, poetry, and common sense. Sectarianism, controversy, politics, pious novels, and continued stories are excluded. Its moral, and continued execution is excellent. Terms, \$1 per year.

Address, H. L. HASTINGS,  
Scriptural Tract Repository,  
47 Cornhill, Boston, Mass.

#### CITY MISSIONS.

Below are given the addresses of those connected with the mission work at the places named:—

AUSTRALIA.—Henry Scott, J. O. Corliss, M. C. Israel, North Fitzroy, Victoria, Australia.

BASEL.—B. L. Whitney, Addie S. Bowen, 48 Weiherweg, Basel, Switzerland.

CHRISTIANA.—J. G. Matteson, E. G. Olsen, A. B. Oyen, Christiana, Norway.

GREAT GRIMSBY.—S. H. Lane, M. C. Wilcox, 72 Heneage St., Great Grimsby, England.

CHICAGO.—G. B. Starr, 2652 Vincennes Ave., Chicago, Ill.

NEW ORLEANS.—T. H. Gibbs, 732 Magazine St., New Orleans, La.

BROOKLYN.—A. T. Robinson, 139 Colyer St., E. D., Brooklyn, N. Y.

ST. LOUIS.—Wm. Evans, 2339 Chestnut St., St. Louis, Mo.

WASHINGTON.—W. H. Saxby, Chas. Parmelee, 1831 Vermont Ave., N. W. Washington, D. C.

KANSAS CITY.—D. T. Shireman, 1516 E. Twelfth St., Kansas City, Mo.

MICHIGAN.—H. W. Miller, 194 Sheldon St., Grand Rapids.

LIVERPOOL.—Geo. R. Drew, 12 The Woodlands, Birkenhead, Liverpool, England.

#### 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.—R F Barton, W Harper, C W Inskeep, L C Chadwick, J T Crockett, Johnson & Field, M V Thurston, Lettie Robinson, O C Godmark, Wm Thompson, C W Smouse, Winnie B Raley, Emma Carison, Matilda Mahler, Annie Teague, G A King, W F Kitten, Mrs S Wahlberg, Henry Archie, H M Kenyon, T S Parmelee, J E Swift, John Ely, C Stoddard O O Bridges, Pacific Press, Mrs Minnie Hale.

Books Sent by Freight.—A H Beaumont, Johnson & Field, J D Pegg, C P Haskell, J V Willson, J Q Finch, J B Craw, W A McCutchen.

Cash Rec'd on Account.—Mich T & M Soc per M A E \$11.40, B C V M Soc per M A E \$5.58, B C S S per H B \$30.69, Tenn Conf per J M Rees 125, Mich T & M Soc per H H 400.81, Mich S S Ass'n per H H 76.

General Conference.—E R Jones and wife \$60.

Arkansas Relief Fund.—Floy M Whittaker \$1.

S. L. Academy.—S R N Barrows \$20.

O. H. T. D. Fund.—Sarah Hunt \$100.

Australian Mission.—Mrs M Bucklin \$5, Eliza Harding 5, S R N Barrows 25, Iva Farber (missionary garden) .50.

European Mission.—R P Stewart and wife \$4, A J Richmond 3.50.

English Mission.—S R N Barrows \$25, A sister (M B) 2, N Y T & M Soc 15.

Scandinavian Mission.—S R N Barrows \$25, M H 1.

AN INTERESTING AND INSTRUCTIVE BOOK.

### THOUGHTS ON DANIEL AND THE REVELATION.

By ELDER U. SMITH.

A Book which Scientists, Historians, Scripturists, and all Lovers of Good Literature, can read with Pleasure and Profit.

ALL know that the books of Daniel and the Revelation are two of the most wonderful books in the Bible. The author of this work gives us the result of nearly thirty years' study, and throws such a flood of light on these two books as no other work in any language has ever done. No fanciful theories are presented, but arguments are drawn from ancient and modern history and the most reliable authorities, in great abundance, to make clear the meaning of these important books of the Bible, verse by verse, and convey an amount of information which cannot elsewhere be found in so concise a form.

In reading this book, our minds are carried through the history of the rise and fall of four great nations of the past, which are represented by the great image of gold, silver, brass, and iron, from the old Assyrian empire down to the division of the Roman Kingdom, and on through the Dark Ages in which Roman power and Mohammedan superstition were felt and seen all over the earth. The Great Revolution in France in 1793-1798, which is fresh in the minds of all readers, and the Eastern Question, which is now attracting the attention of all the leading statesmen of the world, are carefully considered as waymarks on the great stream of time.

Our own government, the youngest power in history, and the greatest marvel of national development—a nation which began its independent existence just one hundred years ago, with 85,615 square miles of territory and a population of about 3,000,000, but has now increased its territory to 3,678,392 square miles, and its population to over 52,000,000—is treated from a standpoint which will make it a subject of great interest to all. The author believes this nation to be a subject of prophecy—a prophecy which not only describes its present exalted position, but points out its future course and destiny.

It is a volume of 800 pages, printed on fine paper, handsomely bound, and illustrated with colored plates. Sold by subscription only.

#### TESTIMONIALS.

From Prof. C. O. NEPPER, Heidelberg College, Tiffin, Ohio:—

I am glad you wrote to me, for I wanted to tell you how much I am pleased with "Thoughts on Daniel and the Revelation." Since you were here, I have been reading it, and the more I read, the more I am interested and delighted with it. Prophecy is a matter that is claiming much attention at present among theologians. The interpretation given by Prof. U. Smith is very satisfactory. His style is beautiful; his statements perfectly fair; his arguments honest and logical; and, at the same time, the thoughts are given in so clear a manner that the commonest mind can understand them. It is a book that everybody ought to read, especially in these times when the faith of men is so wavering. I hope you may have good success in selling the work, for I am sure no one will regret his subscription when he comes to read his book. A few days before I received your letter, I told my wife that I would not take double the price I paid for my copy, if it could not be replaced.

From Prof. D. MOURY, Principal Normal Department, Central Tennessee College:—

Having read "Thoughts on Daniel and the Revelation," by Prof. U. Smith, I am highly pleased with it. The literature is such that all can readily understand it. It shows the real value of all historical knowledge. It demonstrates beyond any reasonable doubt that the Bible is a book of truth, and shows infidelity to be a great mistake. While it is interesting, it is instructive, and as a work of solid worth, it is valuable to us beyond the preciousness of gold. I cannot see how any young man or woman, who has any cultured taste for history, can afford to be without the knowledge it contains, or how any father or mother in this age of knowledge can feel free to allow their children to be ignorant of the living themes with which it is filled. I am glad that it is being circulated among the people, and wish these noble spirits who are circulating it unbounded success.

#### AGENTS WANTED.

Address, REVIEW & HERALD, Battle Creek, Mich.

### HISTORY OF THE SABBATH AND THE

#### FIRST DAY OF THE WEEK.

A MINE OF INFORMATION ON AN IMPORTANT SUBJECT.

BY ELDER J. N. ANDREWS,  
LATE MISSIONARY AT BASEL, SWITZERLAND.

THE Bible record of the Sabbath, the secular history concerning it, the successive steps by which the change to the first day was made, and the work of restoration are given in detail.

EVERY TEXT OF SCRIPTURE concerning the Sabbath is commented on at length, and the Complete Testimony of the Fathers in regard to the Sabbath and first day is given. The comparative merits of the seventh and first-day Sabbaths are fully shown. A copious Index enables the reader to find any text, or the statement of any historian. Should be read by everybody.

533 pages, price, \$1.25.

Address, REVIEW & HERALD, Battle Creek, Mich.

### THE COMING CONFLICT;

—OR—

#### THE GREAT ISSUE NOW PENDING IN THIS COUNTRY.

BY W. H. LITTLEJOHN.

THIS book contains a clear statement of the reasons for the observance of the seventh-day Sabbath, an attempted refutation of the same by a representative man who is an observer of the first day of the week, and rejoinders by the author of the book. Besides this, it presents in a single chapter the history of the rise and progress of Seventh-day Adventists, and of the National Reform party, together with an exegesis of the last portion of the thirteenth chapter of the book of Revelation, assigning to the United States its proper place in prophecy, and showing from the Prophetic Word that this Government is just entering upon a career of religious persecution, for which the Sabbath question is to be made the pretext.

Emphatically a Book for the Times.

434 pages, in muslin covers, and will be mailed to any address, post-paid, for \$1.00.

Address, REVIEW & HERALD, Battle Creek, Mich.

# The Review and Herald.

BATTLE CREEK, MICH., NOV. 2, 1886.

## CONTENTS OF THIS NUMBER.

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

### Poetry.

The Better Hope, MRS. P. ALDERMAN.....	673
"Thy Brother Shall Rise Again," ADDIE A. HANDY.....	674
My Watchword, E. W. DARLING.....	676
Hidden in Light, <i>Frances Ridley Havergal</i> .....	678
"The Long Roll," TORIA A. BUCK.....	678

### Our Contributors.

"Hold Fast, and Repent," MRS. E. G. WHITE.....	673
The Last Great Confederacy, E. W. WEBSTER.....	674
Patience, ELI. J. W. COVERT.....	674
Salvation's Ebb Wave, ELI. F. PEABODY.....	675
Doubting, ELI. GEO. W. BLISS.....	675
The Man at the Pool, E. HULLARD.....	675
The One Lost Sheep, HELEN L. MORSE.....	675

### Choice Selections.

The Church and Kingdom, Dr. E. P. Goodwin, in <i>Advance</i> , 676
--

### Home.

Blue-berrying, <i>Congregationalist</i> .....	676
The Duty of Reverence, <i>Sunday School Times</i> .....	677

### Our Tract Societies.

Tennessee Tract Society, J. H. DORTCH, Sec.....	678
South American Tract Society, S. A. BLAIR, Sec.....	678
Nebraska Tract Society Proceedings, S. E. WHITEIS, Sec.....	678

### Special Mention.

Russia's Quandary.....	679
Turkey's Fate.....	679
Affairs in Europe, G. W. M.....	679
Rome Never Changes, G. W. M.....	679

### Editorial.

"Thoughts upon Thoughts,".....	680
California Camp-meeting, S. N. HASKELL.....	680
The Next General Conference, O. A. OLSEN.....	681
"He was an American," R. A. UNDERWOOD.....	682
Is there Life in Michigan? F. E. BELDEN.....	682

### Commentary.

Scripture Questions: Answers by G. W. MORSE.....	682
--	-----

### Progress.

Reports from Ohio—Illinois—Colorado—Vermont—Iowa—	
Maine—Maryland and Delaware—Indiana.....	683
European Missionary Council, A. B. OYEN, Sec.....	683
Tennessee S. S. Ass'n Proceedings, W. D. DORTCH, Sec.....	685
Tennessee Camp-meeting, R. A. UNDERWOOD.....	685

### Our Casket.

.....	685
-------	-----

### News.

.....	686
-------	-----

### Appointments.

.....	687
-------	-----

### Publishers' Department.

.....	687
-------	-----

### Editorial Notes.

.....	688
-------	-----

The article on our first page from sister White, is Appeal No. 2, which was read at some of the camp-meetings the past season. Its admonitions and exhortations are equally pertinent and timely with those of the first appeal, published three weeks ago.

Eight more converts were baptized by Eld. Gage in the Kalamazoo, last Sabbath, six of whom united with the Battle Creek church.

The reports of the European Council and the Tennessee camp-meeting, found on the 11th and 13th pages of this paper, also the report of the excellent California camp-meeting, from Eld. Haskell, will be read with great interest by all.

The *Daily American*, Nashville, Tenn., of Oct. 18 and 20, 1886, gives a report of the camp-meeting at Paris, Tenn., containing many interesting facts about the meeting, a synopsis of a discourse by Eld. Farnsworth on the "Mark of the Beast," and one by Eld. Underwood on education, a sketch of the growth and present standing of our denomination, etc., etc., the whole occupying over five columns of space.

## NOTICE!

DELEGATES to the General Conference who hold licenses can secure trip permits over almost all railroads, if they apply in time for them to be sent to them by mail. Those who cannot secure them for themselves should apply to me at once, giving name and place of starting, that I may make an application for them.

A. R. HENRY.

## THE COMING CONFERENCE.

THE undersigned were appointed by the Battle Creek church, Oct. 24, as a committee to ascertain what provision could be made for the entertainment of those who will come as delegates or visitors to the next General Conference, and report upon the matter through the REVIEW. Having looked the ground over somewhat, it is proper that we state—

1. That, owing to the large call for rooms to ac-

commodate students, the houses of our brethren and sisters are already pretty fully occupied, spare rooms or vacant houses being very scarce in this part of the town.

2. Accommodations can probably be secured at the different houses of our people for all the regular delegates.

3. The Industrial Department of the College having vacated the old meeting-house, considerable lodging room for guests can be furnished there; but it will be necessary for all who would avail themselves of this to bring what bedding they can conveniently. Bring empty ticks, sheets, quilts, blankets, and comfortable.

4. In the same building it is proposed to have a dining hall, where as many as wish, can obtain plain but regular meals. The price of meals will be such as barely to cover the cost of production.

In this way we hope to provide for all who may come, as comfortable accommodations as generally pertain to such occasions. Those coming in the daytime will find a committee of location at the REVIEW Office. Those reaching the place on the nights of the 16th, 17th, or 18th of November, will find some of the committee at the various depots to direct them to their lodgings.

A. R. HENRY,  
D. M. CANRIGHT, } Committee.  
U. SMITH,

## NOTICE!

THOSE who contemplate attending the General Conference, or who expect to go to Battle Creek at that time, if they desire to go with the company, and secure special rates, should be at Kansas City on the morning of Nov. 15, so that arrangements can be completed in time for the evening train. Let those intending to go, please drop a line to the writer, that he may ascertain the number.

J. H. COOK.

## NEW ENGLAND, NOTICE!

ANY persons in the Maine or New England Conference who think of going to the General Conference, or think of going west at that time, may find it to their advantage to correspond with us in reference to rates. Those who go from New England will secure special rates to Buffalo and return, and from that point, in connection with the New York and Pennsylvania brethren, will get special rates to Battle Creek and return. Possibly it may be of advantage to the brethren in Vermont to secure the reduced rate from Buffalo. To learn particulars about the matter, they should correspond with Eld. E. W. Whitney, Rome, N. Y., as he has the matter in charge from Buffalo west. Any who are going from the east should write me at once, addressing me at South Lancaster, Mass.

D. A. ROBINSON.

## REDUCED RATES TO GENERAL CONFERENCE.

ALL persons desiring reduction of fare to the General Conference over the Wheeling & Lake Erie and the Michigan & Ohio Railroads, can secure the same by applying to the undersigned. Full fare must be paid on the M. & L. E. R. R. to Toledo in going, and I will issue you a certificate that will return you at one cent per mile to the place of starting. On the M. & O. R. R., procure your certificate of me before starting, or at Toledo, O. On presenting this certificate, you will purchase a round-trip ticket at one fare. Let all who wish to avail themselves of this reduction, correspond with me at once at 259 Adams St., Toledo, O.

L. T. DYSERT.

## TO DIST. NO. 2, VIRGINIA.

I EXPECT to hold a missionary meeting at Marks-ville the second Sabbath in November. Let us awake out of sleep, and seek the Lord in earnest prayer, that we may have more of a desire to work for others who perhaps otherwise will be lost in the day of the Lord's anger. Oh for more of the missionary spirit! Come, brethren and sisters, old and young, we want to have a good meeting. If we do not do more for God than we have in the past, some of us will never hear the "well done" said to us.

Sabbath-school will commence at 9:30 A. M., after which we will have a missionary meeting. Come without fail, and bring the Spirit of the Lord with you.

T. H. PAINTER, Director.

## COLORADO, ATTENTION!

I HAVE received word from Bro. Ostrander that he cannot return to Colorado for some time; and he requests us to hold the State T. and M. meeting at Boulder, in connection with the Sabbath-school convention which will commence Nov. 11. We shall expect all our directors to be present. Librarians of local societies who have not reported, can send their report to the director of their district addressed to Boulder. We hope to have full reports from all the societies in the State. Any society knowing themselves to be indebted to the State society, will please make an effort to settle all accounts, as we wish to

make a vigorous campaign the coming winter, and the funds due the State are much needed.

We shall also have a meeting of all those holding colporter's or minister's license, at which time the wants of the great field will be considered, and such a distribution of labor be made as in the judgment of all will be for the best.

The Sabbath-school work will receive the attention of the assembly for three days; then the tract and missionary work will be taken up. From all that I can learn, I think there will be some excellent papers read at the convention, and those who remain at home will miss the thoughts of those best calculated to instruct us in Sabbath-school work.

J. D. PEGG.

## A HEALTH AND TEMPERANCE TRAINING-SCHOOL.

WITHIN the last two or three years there has been a manifest increase of interest in the health and temperance work, and there is an increasing number of persons who are anxious to do something to advance this branch of the cause if some feasible plan of work can be presented. Much thought and study has been given to this subject, and it has been discussed with much earnestness at several of our recent yearly meetings; and it is believed that plans have been matured which, if carried out, will result in great good, not only to this special department of the cause, but to all other lines of missionary work.

It is proposed to hold a three weeks' drill at the time of the next General Conference, for the benefit of those who wish to fit themselves for work in this department. It is not expected that in this time those who have never given this subject any attention can be made competent to lecture upon all subjects of hygiene, but it is believed that all may be fitted to do excellent work in advancing the interests of this department, and in contributing through this means to the success of other departments.

One line of work which will be given special attention is that of Health Bible Reading. A series of fifteen health Bible readings have been prepared, and there will be a thorough drill in the use of these in connection with our new series of Health Charts, which illustrate in a full and graphic manner the essential truths of health reform or hygiene, and which cannot fail to interest any audience, small or large. Those who attend, will be instructed not only in the use of these charts, but in the use of various interesting experiments and other simple means of illustration calculated to add to the interest in this important and timely subject. It is believed that all will find this a very interesting and profitable drill. A number of competent instructors will take part in it. There ought to be not less than a hundred persons prepared by this drill to take part in this work. At each of the last three annual meetings of the American Health and Temperance Association, which have been participated in by the delegates to the General Conference, the opinion has been unanimously expressed that persons should be appointed in every State to devote themselves to this work. Experience in every other branch of the cause shows very clearly that special laborers and special labor are required to secure success.

It is not necessary to use space here to emphasize the importance of the health work, and the ways in which it may be made contributory to the advancement of all other branches of the cause, as all our leading brethren recognize as facts all that can be said on this point. We wish, however, to urge the importance of present action in this matter. It is not necessary that those who take this drill should be ministers. The work contemplated can be done by those who are not prepared to labor as preachers, or who do not feel duty in this direction. Intelligent young men and women of good address, and who feel a real interest in the cause, will find here a most useful field of work. From three to six such persons from every State, and two or three from each mission, would make a good class, and the drill to which they will be subjected, will be such as to fit them for greater usefulness in any department of the work, even if they should not devote their whole time to this branch. Indeed, it will be a rare chance for all to get a comprehensive knowledge of scientific and Bible hygiene in the shortest possible time and with the smallest possible amount of effort on their own part.

A small circular relating to this matter was recently sent out to those in charge of missions and to Conference presidents, and the result has been a large number of most encouraging replies. The opinion is unanimously expressed that more ought to be done in this line of work, and encouragement is given that a large number will be in attendance. Now let us have about one hundred and fifty volunteers. Those who desire to engage in this work, and who wish to receive the benefit of this drill, should at once address on the subject either the undersigned or the presidents of their respective State Conferences. Those who come to attend the training-school who are recommended by the presidents of their respective Conferences, or by other proper authority, will incur no expense for instruction or board during attendance.

J. H. KELLOGG, Pres. Am. H. and T. Ass'n.