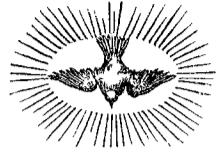


Advent Review



OUR FIELD
AND SABBATH HERALD.



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

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ACCEPTED.

Ours, what everlasting blessings God outpoureth on his own!
Ours by promise true and faithful, spoken from the eter-
nal throne;
Ours by his eternal purpose ere the universe had place;
Ours by everlasting covenant, ours by free and royal grace.

With salvation everlasting he shall save us, he shall bless
With the largess of Messiah, everlasting righteousness;
Ours the everlasting mercy all his wondrous dealings prove;
Ours his everlasting kindness, fruit of everlasting love.

In the Lord Jehovah trusting, everlasting strength have we;
He himself our Sun, our Glory, everlasting light shall be;
Everlasting life is ours, purchased by the Life laid down;
And our heads oft bowed and weary, everlasting joy shall
crown.

We shall dwell with Christ forever, when the shadows flee
away,

In the everlasting glory of the everlasting day.
Unto thee, beloved Saviour, everlasting thanks belong,
Everlasting adoration, everlasting laud and song!
—Frances Ridley Havergal.

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.

CHRIST OUR SACRIFICE.

BY MRS. E. G. WHITE.

As we look back and see how small was the
work thirty years ago, and how bound about with
poverty, the evidence is very clear that God has
singularly led us as a people. Amid discouragement
and financial embarrassment, the word has
come to us again and again, "Go forward!" And
the same voice still says, "Go forward!"

God has wonderfully led us. There have been
apostasies and threatened dangers; there have
been deep plots laid by the adversary of souls to
ensnare us; but we are still on the move "for-
ward." There have been sins among us as among
ancient Israel; but, thank God! Christ has been
to us an open door which no man could shut.
Men may freely extend to us forgiveness for all
injuries done them; but that will not blot out one
sin from the great record book. But the voice
sounding from Calvary—"My son, my daughter,
thy sins be forgiven thee"—is all efficacious. That
word alone has power, and awakens gratitude in
the grateful heart. There is but one channel of for-
giveness, and that is ever open; and through it
comes pouring a rich flood of divine mercy and
forgiveness.

"The cleansing stream I see, I see,"—
and the greatest sinner may find pardon.
Many have expressed wonder that God demanded

so many slain victims in the sacrificial offerings of
the Jewish people; but it was to rivet in their
minds the great truth that without shedding of
blood there is no remission of sins. A lesson
was embodied in every sacrifice, impressed in every
ceremony, solemnly preached by the priest in his
holy office, and inculcated by God himself,—that
through the blood of Christ alone is there forgive-
ness of sins. How little we as a people feel the
force of this great truth! How seldom, by living,
acting faith, do we bring into our lives this great
truth, that there is forgiveness for the least sin,
forgiveness for the greatest sin!

I wish I could present the subject as it seems
to me. Justice demanded the sufferings of a man.
Christ, equal with God, gave the sufferings of a
God. He needed no atonement. His suffering was
not for any sin he had committed; it was for
man—all for man; and his free pardon is acces-
sible to all. The suffering of Christ was in cor-
respondence with his spotless purity; his depth of
agony, proportionate to the dignity and grandeur
of his character. Never can we comprehend the
intense anguish of the spotless Lamb of God, un-
til we realize how deep is the pit from which we
have been rescued, how grievous is the sin of which
mankind is guilty, and by faith grasp the full
and entire pardon. Here is where thousands are
failing. They do not really believe that Jesus
pardons them personally, individually. They fail
to take God at his word. He has assured us
that faithful is He that hath promised to for-
give us, but still he will be just to his own law.
His mercy is wanting in nothing. Were one link
in the chain defective, then were we hopelessly
ruined in our sins. But the chain is perfect—not
one flaw in any part, not one link missing.

I would I might sound the glad note to earth's
remotest bounds. "If any man sin, we have an
advocate with the Father, Jesus Christ the right-
eous." Oh, precious redemption! How broad this
great truth is—that God for Christ's dear sake,
forgives us the moment we ask him in living faith,
believing that he is fully able. If we confess our
sins, he is faithful and just to forgive us our
sins, and to cleanse us from all unrighteousness."
Glorious truth! Just to his own law, and yet the
justifier of all them that believe! Well may we
exclaim with the prophet, "Who is a God like unto
thee, that pardoneth iniquity, and passeth by the
transgression of the remnant of his heritage? He
retaineth not his anger forever, because he delight-
eth in mercy."

Those who are so gloomy and desponding, gather-
ing clouds of darkness about them, would find
strength and encouragement if they would spend
one hour of each day in searching the Scriptures
for these precious promises, gathering and treas-
uring them like precious pearls. Let them dwell
especially upon the mercy of God and his willing-
ness to forgive sins. Many who have all their lives
walked under a cloud, would be filled with amaze-
ment as they view the channels overflowing with
mercies instead of dark clouds heavy with wrath
and denunciations.

We need greater faith in Jesus Christ. We need
to bring him into our every-day life. Then we
shall have peace and joy, and we shall know by
experience the meaning of his words, "If ye keep
my commandments, ye shall abide in my love;
even as I have kept my Father's commandments,
and abide in his love." Our faith must claim the
promise that we abide in the love of Jesus. "These

things have I spoken unto you, that my joy might
remain in you, and that your joy might be full.
This is my commandment, That ye love one another,
as I have loved you."

Precious opportunities and privileges are granted
to us to be a light and blessing to others, strength-
ening their faith, and encouraging them through
the heavenly sunshine in our own souls. We may
gather for our own benefit precious rays of cheerful
hope and peace and fullness of joy, and in so do-
ing help every one with whom we associate. In-
stead of strengthening unbelief and doubt, we shall
inspire hope.

It is the privilege of all who comply with the
conditions to have an experimental faith, to know
for themselves that pardon is freely extended for
every sin. God has pledged his word that when
we confess our sins he will forgive them and
cleanse from all unrighteousness. Put away un-
belief. Put away the suspicion that these promises
are not meant for you. They are for every re-
pentant transgressor, and God is dishonored by
your unbelief. Let those who have been filled
with doubt, only believe the words of Jesus fully,
and thenceforward they will rejoice in blessedness
of light. Jesus said, "The words that I speak
unto you, they are spirit, and they are life." In
relying upon the sure word of God, in showing
confidence in him, we honor him; and he has said
that if we honor him he will honor us.

We keep the Saviour too far apart from our
every-day lives. We want him abiding with us
as an honored, trusted friend. We should consult
him on all subjects. We should tell him every
trial, and thus gain strength to meet temptation;
and his peace will enter our souls, and our joy will
be full, as we contemplate that this mighty Helper
has said, "Lo, I am with you always, even unto the
end of the world." Let us open our hearts to re-
ceive the peace and joy of heaven; and let our lips
make melody to God in praise and thanksgiving
for these wonderful blessings vouchsafed to us.

In the light of divine revelation, through the
atonement Sacrifice, we may see the glorious plan of
redemption whereby our sins are pardoned, and
we drawn near to the heart of infinite love. We
see how God can retain all his justice, and yet
pardon the transgressor of his law. And we are
not simply forgiven, but we are accepted of God
through the Beloved. The plan of redemption is
not merely a way of escape from the penalty of
transgression, but through it the sinner is forgiven
his sins, and will be finally received into heaven,—
not as a forgiven culprit pardoned and released
from captivity, yet looked upon with suspicion and
not admitted to friendship and trust; but wel-
comed as a child, and taken back into fullest con-
fidence. The sacrifice of our Saviour has made
ample provision for every repenting, believing soul.
We are saved because God loves the purchase of
the blood of Christ; and not only will he pardon
the repentant sinner, not only will he permit him
to enter heaven, but he, the Father of mercies, will
wait at the very gates of heaven to welcome us, to
give us an abundant entrance to the mansions of
the blest. Oh what love, what wondrous love the
Father has shown in the gift of his beloved Son
for this fallen race! And this Sacrifice is a channel
for the outflow of his infinite love, that all who
believe on Jesus Christ may, like the prodigal son,
receive full and free restoration to the favor of
Heaven.

Have we not grand themes for thought, and a

solid foundation for our faith? What more can we ask of God than what he has already given us? Oh the love, the infinite love of our blessed Lord, to be our sacrifice! What joy should fill the heart of the Christian, and what expressions of gratitude be heard from his lips! that through the blood of Jesus it is possible for us to gain the love of God, to be one with him. If by living faith we accept this wonderful salvation, we shall never perish as guilty transgressors of God's holy immutable law. Believing on the Son, we shall be obedient to all of the Father's commandments, and have life through Jesus Christ.

But many fail to act upon this faith, and therefore God is dishonored. They go about as if under a weight of woe and condemnation, when they might have peace and comfort and hope and fullness of joy. If they would but bring Jesus into their life, they might receive the rich blessings in store for them. When we have such daily manifestations of God's love to us, why should we continually act as if suspicious of him? Rather, let us honor him by implicit belief in his word.

We have not a Saviour in Joseph's new tomb, with a great stone before the door of the sepulcher. Jesus is not dead. We have a risen Lord, ascended on high, who ever liveth to make intercession for us. Be not weeping, like Mary, because they have taken away our Lord, and ye know not where they have laid him. We know where he is,—in the presence of the Father, pleading his blood for the forgiveness of our sins.

But the gospel of good news was not to be interpreted as allowing men to live in continued rebellion against God by transgressing his just and holy law. Why cannot those who claim to understand the Scriptures, see that God's requirement under grace is just the same he made in Eden,—perfect obedience to his law. In the Judgment, God will ask those who profess to be Christians, Why did you claim to believe in my Son, and continue to transgress my law? Who required this at your hands—to trample upon my rules of righteousness? "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." The gospel of the New Testament is not the Old Testament standard lowered to meet the sinner and save him in his sins. God requires of all his subjects obedience, entire obedience to all his commandments. He demands now as ever perfect righteousness as the only title to heaven. Christ is our hope and our refuge. His righteousness only is imputed to the obedient. Let us accept it through faith, that the Father shall find in us no sin. But those who have trampled on the holy law will have no right to claim that righteousness. Oh that we might view the immensity of the plan of salvation as obedient children to all God's requirements, believing that we have peace with God through Jesus Christ, our atoning sacrifice!

Copenhagen, Denmark.

IMAGE, MARK, AND SEAL.

BY A. SMITH.

THE ten-horned beast of Rev. 13 : 1, 2 is a symbol of the Roman Catholic Church clothed with civil authority, and is so understood by Scott, Croly, and others. An image to the beast, therefore, must be a similar union of church and State on a scale to compel attention among the nations of the earth. Such a union we understand to be in process of formation in the United States of America. Incipient steps were taken in this direction as early as 1863, when a convention representing eleven Protestant denominations met at Xenia, O., to consider the condition of religion in this country. The result of their deliberations was an agreement that the most effectual way of advancing the interests of religion is by the enactment of national law whereby all Christian institutions, laws, and usages should be placed upon a legal basis in the fundamental law of the nation. The convention assumed an organized form on this basis, and, in the following year, one of a national character was held in Allegheny, Pa. Several conventions have since been held, and a permanent name, "National Reform Association," has been assumed as the appellation of the confederacy.

The ideas advocated by this association have acquired popular favor among the people with astonishing rapidity. That which a few years ago was hinted at darkly or indefinitely, is now spoken of

commonly and boldly, in terms that express a purpose to succeed. Many of the leading men in the political and educational interests of the country lend their strong influence to the objects of the association. The barriers that for a long time have kept the different Protestant denominations distinct one from another and from the world, are being rapidly broken down, and preparations are being made, unwittingly perhaps, for a speedy fulfillment of Micah 4 : 1-5. Concerning an alliance of Protestant churches, *Zion's Herald* says :—

"What we long to see is an alliance of sects,—a great council, composed of delegates elected by the general conferences of Methodism, the general assemblies of Presbyterianism, the triennial conventions of Episcopalsians, the general associations of Baptists, and, in short, by the highest bodies of all denominations included in the term 'Protestant' throughout the world. Such a council, meeting septennially or decennially, would give tone to the opinion of the Christian world; its utterances would be respected by statesmen of all nations."

The *Statesman*, organ of the National Reform Association, comments favorably upon the above article, recommending for it thoughtful consideration. Daniel Wise, D. D., says concerning the possibility of such a union :—

"The manifest and wonderful tendency to unite Christian action in moral reforms, in Sabbath-school work, in opposing infidelity and Romanism, everywhere manifest of late in the Christian world, is at once an illustration and a proof of the possible union of the forces of Protestantism."

Years before anything in the political or social conditions of the nation indicated the possibility of such an event, Seventh-day Adventists taught from the pulpit and through the press that there would be a union of church and State in our country, and that such a union would constitute the "image to the beast." The image to the beast, thus formed, will bitterly persecute, even unto death, in intention at least, those who refuse to respect his authority. (See Rev. 13 : 15, 16.) These assertions were based upon the prophecies of the Bible, supported by the facts of history. Had it been otherwise, the passing years doubtless would have developed facts compelling retrogression; but, from our rise as a religious body, we have steadily adhered to a uniform exposition of all the terms forming the basis of the Third Angel's Message of Rev. 14 : 9-11. What was then to us as the dawning of the morning, is now as the effulgence of the risen sun.

The two-horned beast (verse 11), which we understand to be a symbol of the United States, clothes the new-formed ecclesiastical union with civil authority whereby to enforce its dogmas. And it is this image, so formed, that speaks (issues dogmas or mandates), and causes all who will not worship it to be killed. It is this image that imposes the mark of the ten-horned beast, under penalty, in case of refusal, of commercial ruin. (See verse 17.) These propositions bring us in order to an exposition of the term—

"MARK OF THE BEAST."

The mark of the beast under consideration is the mark of the ten-horned beast of Rev. 13 : 2-7, or of papal Rome. We can get a better understanding of the term "mark" by associating with it its synonyms as used in the Bible. In Rom. 4 : 11 it is said of Abraham that he received the "sign" of circumcision, a "seal" of his righteousness. On this verse Dr. Adam Clarke has the following :—

"There is nothing more common in the Jewish writers than the word *oth*, SIGN; and *chotham*, SEAL; as signifying the *mark* in the flesh, by the rite of circumcision. . . . Sohar *Genes.* fol. 41, col. 161, has these words: And God set a mark upon Cain; this mark was the sign of the covenant of circumcision."

On Gen. 9 : 13 Dr. William Smith, in his Bible Dictionary, art. "Rainbow," says :—

"God took the rainbow . . . and consecrated it as the sign of his love and the witness of his promise."

The terms "seal," "mark," "sign," and "token," as used in the Bible, are official characteristics impressed upon their subjects as authoritative features. In Ex. 31 : 13, 17, God calls the seventh-day Sabbath a "sign" between himself and the children of Israel; and in the light of the foregoing criticisms it will be seen that the Sabbath is the seal of God. In Isa. 8 : 16, 17, God appeals to his people in the last generation to bind up and

"seal" the broken law; that is, reinstate the Sabbath commandment—the only one of the ten containing the name of the Author of the law—in its rightful place whence it has been wrenched by the papacy. (See Dan. 7 : 25; 2 Thess. 2 : 4; Isa. 24 : 5.) In Rev. 7 : 2, 3, an angel is seen ascending from the east, having the "seal" of the living God. In Eze. 9 : 2-4 is a prophetic view of the same transaction. But while in Rev. 7 : 2 the seal that the angel had is the prominent feature of the scene, in Eze. 9 : 2-4 the inkhorn is the conspicuous object. Now the facts are that in both visions the inkhorn and seal are inseparable concomitants, though not named in the text as associates. On this point the Religious Encyclopedia has the following :—

"They [the visions of Rev. 7 : 2, and Eze. 9 : 2] must be joined, we imagine, to have a complete view of either. John saw an angel with the seal of the living God, and therewith multitudes were sealed in their foreheads; but, to understand what sort of mark was made there, you must have recourse to the inkhorn of Ezekiel. On the other hand, Ezekiel saw a person with an inkhorn, who was to mark the servants of God on their foreheads, that is, with ink; but how the ink was to be applied is not expressed; nor was there any need that it should be, if in those times ink was applied with a seal; a seal being in the one case plainly supposed; as in the Apocalypse, the mention of a seal makes it needless to take any notice of any inkhorn by his side."

I have transcribed the foregoing mainly to show that what in Rev. 7 : 2 is called a seal, in Eze. 9 : 4 is called a mark. We understand that these terms signify the Sabbath of the fourth commandment, and that the ink with which the impression is made is the Spirit of God. (See 2 Cor. 3 : 3; Heb. 8 : 10.) If, then, the seal of God is the seventh-day Sabbath, may not the mark of the beast be a counterfeit Sabbath, instituted by the papacy?

Of that power, it is said in Dan. 7 : 25 that he should "think to change times and laws," and that they should be given into his hands for the long period of 1260 years. Why given into his hands?—For the reason that God sometimes lets man have his own way to teach him by experience what he will not learn by faith—the terrible consequences of sin. That the papacy did attempt to change the law of God, and the time of the Sabbath from the seventh to the first day of the week, is very clearly set forth in a small tract published at the REVIEW Office. The reader should procure it, if possible.

The Roman Catholic Church boasts of having changed the Sabbath from the seventh to the first day of the week, and has foisted the counterfeit institution upon nearly all Protestant denominations in the world. On its own merits, perhaps, the Sunday could not speedily be pushed into conspicuous notice; but, associated as it is in politics with the temperance question, and inspired by the potent influence of the great Woman's Christian Temperance Union, it is sure to be developed soon as a very prominent issue in national politics. Already the lowering horizon indicates the approach of the storm. The sanctuary of equal rights has recently been invaded, and religious freedom throttled, in Arkansas and Tennessee, where some who conscientiously kept the Sabbath of the fourth commandment, and peacefully pursued their ordinary occupations on the first day of the week, were fined and sentenced to imprisonment.

To receive the mark of the beast in the forehead, we understand, is to keep Sunday as a Sabbath knowing it to be an institution of the papacy, or the child of tradition; and to receive it in the hand is, in act, to respect the Sunday because it is custom. The first class go to church and worship, but the second stay at home and read, sleep, lounge about, and talk politics or business, and look with horror upon any one who would dare do honest work on that day. The earth is made to worship the beast by being uncultivated, according to law, on the papal Sunday. Compare Rev. 13 : 12 with Lev. 25 : 2, 4.

Reader, the message of Heaven to those who shall witness this movement is: "If any man worship the beast or his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." Rev. 14 : 9, 10.

Choose which: pleasure or God's service.

MY FATHER KNOWS MY NAME.

BY TORIA A. BUCK.

"I have redeemed thee, I have called thee by thy name." Isa. 43: 1.
 "Thou hast found grace in my sight, and I know thee by name." Ex. 33: 17.

Is my name known to thee, my Heavenly Father?
 My poor, unworthy name?
 Thou, round whose throne with awe and reverence
 gather
 Seraphic hosts of flame;

Thou, whom the angels hail with adoration,
 And praise on bending knee;
 Thou, whom all heaven adores with acclamation;—
 Is my name known to thee?

And in that book of record kept in heaven,
 On page of snowy white;
 Could I but know, in love and mercy given,
 In words of shining light;—

Could I but know that, safe from all temptation,
 Safe from all scorn and blame,
 Safe from reproach, from sin, and all pollution,
 Thy hand had writ my name;—

Then, without fear, beside the stormy river
 I'd lay this burden down,
 And wait till thou, in that bright, grand forever,
 Didst give the victor's crown.

My name is known to thee, my Heavenly Father!
 Perish all earthly fame!
 Past be its pomp, its vanity forever—
 My Father knows my name!

East Randolph, N. Y.

THE CONVERSION OF NATIONS.

BY W. A. BLAKELY.

It is strange that, in a country like ours, movements can be made which are but a repetition of the successive steps which history shows led to the degradation of Christianity and the persecution of Christians for several centuries, and yet the agitators of the movements not see the result. In all the pages of history there has not been found a single instance where Christianity has been ennobled by having it united with the secular power, and having any earthly potentate to act as its protector and champion. Let us examine mediæval history, and take a glance at the nations and their conversion to Christianity.

Sozomen, an ecclesiastical historian of the fifth century, says: "It is said that Tiridates, the sovereign of that nation [Armenia], was converted by means of a miracle which was wrought at his house; and that he issued commands to all rulers, by a herald, to adopt the same religion."—*Book 2*, chap. 8. Quite rapid missionary work! And when these numerous rulers accepted Christ *per order*, they then formed a Christian nation in the full sense of the word (according to the National Reformers), because the nation professed Christianity, and a nation cannot make a profession "through motives of hypocrisy"!—*Rev. M. A. Gault, in Christian Statesman*.

Speaking of the governor of the Iberians in Asia, the same historian says: "He called together his subjects, and . . . the whole nation was persuaded to embrace Christianity"! They then "sent ambassadors to Emperor Constantine. . . . On their arrival, the ambassadors related the events that had transpired, by which the whole nation had been led to worship Christ. The emperor of the Romans was delighted with the embassy, and after acceding to every request that was proffered, dismissed the embassy." Thus when a king was converted, he had his subjects converted *en masse*? Then the pope and bishops would proclaim to all the world the marvelous triumph of Christianity!

"About the year 300, Christianity had found its way among the Goths and some of the German tribes on the Rhine. The Visigoths first embraced the gospel as a nation; they were followed by the Ostrogoths; with these the Vandals and the Gepidæ were converted during the fourth century. At the close of the fifth century, the Franks were converted, and at the beginning of the sixth first the Alemanni, then the Lombards; the Bavarians in the seventh and eighth, the Frisians, Hessians, and Thuringians in the eighth; the Saxons by the sword of Charlemagne in the ninth."—*Milman's Latin Christianity*, book 3, chap. 2, par. 17. Thus one nation after another professed the name of Christ, and became a part of the "orthodox" church, which opened the way for the church to

enforce its doctrines in all parts of the Roman world.

Of the wonderful conversion of the Burgundians historians say: "Their conversion to Christianity took place in the course of eight days! They adopted a brief Arian confession of faith, and were baptized."—*Chambers' Encyclopedia, and People's Cyclopaedia of Universal Knowledge*, art. "Burgundy." Milman says of the Burgundians at this time, which was during an invasion of the Huns: "Despairing of the aid of man, they looked round for some protecting deity; the God of the Romans appeared the mightiest, as worshiped by the most powerful people. They set off to a neighboring city of Gaul, requested, and after some previous fasting received [several thousand altogether] baptism from the bishop." They then gained a decided victory, and "from that time the Burgundians embraced Christianity, in the words of the historian, with fiery zeal."—*Latin Christianity*, book 3, chap. 2, par. 20. (See also Mc Clintock and Strong's *Cyclopaedia*, art. "Burgundians.")

"Among the Franks, King Clovis first embraced Christianity, together with more than 3,000 soldiers."—*Mc Clintock and Strong*, art. "Franks." "He prayed to Christ, and made a solemn vow that if he were succored he would be baptized as a Christian"! The victory was gained; and then the "most Christian king," as the pope addressed him, had himself and his army baptized. "To impress the minds of the barbarians, the baptismal ceremony was performed with the utmost pomp; the church was hung with embroidered tapestry and white curtains; odors of incense like airs of paradise were diffused around; the building blazed with countless lights."—*Latin Christianity*, book 3, chap. 2, pars. 25, 26. Milman on the Lombards, book 3, chap. 7, par. 52, also says: "The whole nation, with Agilulf, their king, became orthodox Christians." (See also Mc Clintock and Strong on the Heruli.)

Further down, we have Britain. "In a letter to the bishop of Alexandria he [Gregory the Great] relates with triumph the tidings of this conquest, as communicated by Augustine, who boasts already of *ten thousand baptized converts*."—*Epist. 8: 31*. The heathen temples were sanctified (!) "by Christian rites," and the worship of the nation would go on as usual, only making a change in the deity worshiped. (See "Latin Christianity," book 3, chap. 7, par. 31.)

Rev. M. A. Gault, of Iowa, says in the *Christian Statesman*: "The individual may confess Christ through motives of hypocrisy; but not so of a nation." Then we have here the grand superstructure upon which the Roman Catholic Church stood; and, there being no hypocrisy in the profession of a nation, it must insure "the triumph of every moral reform"! and to-day these self-styled "Reformers" are laboring to make this a "Christian nation" by placing "all Christian laws, institutions, and usages on an undeniable legal basis in the fundamental law of the land;" then they can have a government like Rome had for 1260 years.

But, says the National Reformer, we have affirmed, and we "re-affirm," that this movement will not tend "in the least degree to a union of church and State." Oh, no! The government must "enforce upon all that come among us, the laws of Christian morality;" but we would not for the world unite church and State!

Gibbon says of the church in the fourth century: "The gratitude of the church has exalted the virtues and excused the failings of a generous patron who seated Christianity on the throne of the Roman world. . . . The exact balance of the two religions [Catholic and pagan] continued but a moment; and the piercing eye of ambition and avarice soon discovered that the profession of Christianity might contribute to the interests of the present, as well as of a future, life. The hopes of wealth and honors, the example of an emperor, his exhortations, his irresistible smiles, diffused conviction among the venal and obsequious crowds which usually filled the apartments of a palace. . . . As the lower ranks of society are governed by imitation, the conversion of those who possessed any eminence of birth, of power, or of riches was soon followed by dependent multitudes. The salvation of the common people was purchased at an easy rate, if it be true that in one year twelve thousand men were baptized at Rome, besides a proportionate number of women and children; and that a white garment, with twenty pieces of gold,

had been promised by the emperor to every convert."—*Decline and Fall of the Roman Empire*, chap. 20, par. 12.

Drawing into the church the unscrupulous men "which usually fill the apartments of the palace," was one of the greatest steps toward the degradation of the church fourteen centuries ago; and the unscrupulous men who "fill the apartments" of government to-day would bring Christianity just as low. Even Rev. R. Audley Browne, D. D., a vice-president of the National Reform Association in Pennsylvania, spoke as follows in the Pittsburg National Convention of 1874:—

"There is no more persistent man alive than the typical representative American office-seeker. Of that class, the most of those who have not yet found whether they are for Christ or not, or who are openly decrying this movement, are ready to be its firm friends as soon as they acquire wisdom to discern the signs of the times, and are assured of its speedy success. They may pull back now at the hind axle, or scotch the wheels of the car of progress; but when they see it move, they will quickly jump in to get front seats, and avow that they always thought it was a good thing."

How like the "upper class" in the time of Constantine! How quickly "wealth and honors" "diffused conviction among the venal and obsequious crowds which usually filled the apartments of a palace"! How soon will the success of this modern move "diffuse conviction" among the "typical representative American office-seekers"!

The closing speech of that convention was made by Geo. P. Hays, D. D., a vice-president in Ohio, in which he said:—

"Politicians are very timid of us now. They will grow wise soon. . . . When once they [the foundation masses] are moved, hundreds of politicians who would not for the world commit themselves to it now, will bawl themselves hoarse in applause, and swear they knew it would be so, and were on that side from the beginning."

How true to human nature! and then we shall have a Christian nation! There will be none of the "motives of hypocrisy" which are so common when "the individual may confess Christ"! These "Reformers" claim that in order that this nation may be truly Christian, it must carry out the ideas that they advance; and that when all these detestable "office-seekers" and "politicians who would not for the world commit themselves to it now, will bawl themselves hoarse in its applause," we will have a "truly Christian nation," and there will be a grand triumph for Christianity! Indeed, such logic is worthy only of the Jesuit and bigoted professor of the Dark Ages. It is time that the American people were awake to the terrible results that invariably come from such a "conversion of the entire nation" and the "enforcement of [humanly-interpreted] laws of Christian morality." Just as sure as persecution has always followed such moves in the past, just so sure will persecution follow such a move to-day.

ROYAL VISITS.

BY ELD. F. D. STARR.

An invitation is extended to us to become intimately acquainted with the King of glory. From his lofty throne he sends the gracious offer: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Intercourse with Heaven has been made possible for man. If some royal person or some one renowned for learning should invite us to visit him, we should think ourselves very highly favored, and would not be likely to neglect to accept the invitation. If he should assure us that he would be pleased to have us come often, and that he felt grieved when we did not frequently visit him, we would be careful not to offend or slight him by absenting ourselves from his place of reception.

We are invited to commune with our Heavenly Friend, to seek him in secret, with the promise that he that seeketh, findeth. How often has the servant of God received consolation and instruction by this means! How often does he find himself sitting with his Master in heavenly places! And yet how few avail themselves of this precious opportunity! While granted the privilege of ob-

taining divine instruction, wisdom, and consolation, men refuse the gracious offer, and neglect the opportunity of becoming acquainted with the royal Majesty of heaven, in whom are hid all the treasures of wisdom and knowledge. And in the experience of those who occasionally seek and find the presence of Him who has proposed to make his abode with us, how evident the consciousness that the Holy Spirit is grieved because his presence and aid are so seldom sought!

Let us come boldly and often to the throne of grace. Let us enter often into the secret closet to commune with Him who waits to receive us.

WHY WE LOOK FOR THE SAVIOUR.

BY GEORGE THOMPSON.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:4. From this scripture we learn that there will be some who will not be in darkness in regard to the second advent of the Saviour. Nothing is more reasonable than to suppose that God would warn the world of such an event. He warned the antediluvians of the flood. He warned Lot of the destruction of Sodom. He warned Nineveh of her destruction. He warned the Jews of his first advent. And these things are written for "our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

In Luke 21:25, we read that there shall be signs in the sun, moon, and stars. These are all in the past. The sun was darkened in 1780, the moon had the color of blood the following night (Joel 2:30, 31), and the stars fell on Nov. 13, 1833. Many persons are alive to-day who witnessed a fulfillment of this sign. Jesus says that when these things begin to come to pass, our "redemption draweth nigh." Luke 21:28.

Distress of nations, and men's hearts failing them for fear, for looking after those things that are coming on the earth, are a sign. Luke 21:25, 26. Is not this sign visible to-day? Are not the nations "distressed"? Never in the history of the world was commotion so prevalent in the earth as at the present. Implements of destruction are almost daily invented by which men can slay each other faster than before. These, together with socialism, nihilism, dynamite, and devastating storms, are filling the hearts of men with fear. They see these things daily increasing in the earth, and they are powerless to stop them. And these things tell us daily that the end is near. "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:31.

Coldness and formality in the church tell us that the last days have come. Paul mentions eighteen sins that those having a "form of godliness" would be guilty of. Every person whose mind is not biased by some creed, must admit that this time has come. Greed for gain predominates largely among the churches. When they wish to raise money, they often appeal to the appetite. Festivals, kissing games, and sociables of all kinds are instituted. Thus they show themselves to be "lovers of pleasures rather than lovers of God." When we see this state of things, we are to know that it is the "last days." 2 Tim. 3:1-5.

The prophecy of a warning message (Rev. 14:6, 7; Joel 2:1) that is to go to the world just before the coming of the Son of man, tells us in no uncertain manner that we are nearing the great burning day. For over forty years this solemn warning has been going to the world, proclaiming the hour of God's Judgment. This is to be followed by the coming of the Son of man. Rev. 14:14.

Have all things in heaven and earth formed a conspiracy to deceive us? If not, Jesus is soon coming. Line after line of prophecy might be traced down with the same result. Each time we find ourselves brought down to the time of the end. God has given us abundant evidence, if we will but open our eyes and look. If we fail to do this, God will hold us accountable just the same. Daniel says that in the time of the end the "wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Chap. 12:10. Let us be wise.

Mattoon, Ill.

—No lessons are so impressive as those our mistakes teach us.—Dr. T. D. Woolsey.

Choice Selections.

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

THAT PRAYER-MEETING.

"WHAT Christendom needs is a revival on the basis of the ten commandments." This has been repeating itself to me from time to time ever since I read it in a religious journal several weeks ago. The other evening, coming home from a prayer-meeting at an undenominational and rather popular place of worship, this thought was particularly obtrusive, seeming somehow to contradict the reiterated assertion I had just been listening to from the leader of the meeting, "There is nothing for us to do; it has all been done. Accept Christ, and you are saved."

Saved! That seems to be the key-note of all that was said. Dropping in rather late, I found the meeting open, and the first words I heard from the speaker who was then giving his experience, were, "I am saved by grace through faith. I do not even know the commandments."

Now, one should strive at all times to be in charity with all men, and this state of feeling seems to be particularly desirable while in a place of prayer; but on hearing this complacent assertion, I said to myself, "That accounts for his taking advantage of my ignorance to make me give a high price for the half-cotton goods he sold me yesterday, solemnly assuring me that every thread was linen! As George Eliot expresses it, 'The old Adam continues to fib behind the counter, while the new one interests himself in Sunday-school work.'"

As he took his seat, there was some confusion in the back part of the room, and the two girls in front of me, after turning to stare, began to giggle and nudge, just as they had done a few minutes before when a poor woman came in wearing a five-year-old dress and bonnet. But the present object of their ridicule was not made uncomfortable by it, as was the former; he was much too drunk for that. It was remarkable that he managed to make his way in without assistance; but, being safely deposited in a chair, it seemed unlikely that he would create further disturbance, unless he should do so by falling asleep and beginning to snore. The hymn seemed to arouse him somewhat. His neighbor supplied him with a book, and he struck into "Safe in the Arms of Jesus" with as much fervor as did the young man sitting just in front of him. The latter boards where I do, and a few hours before I had overheard him say to a friend that he would have to take his girl to a prayer-meeting, or some other free entertainment this evening, as he was "dead broke," having lost his last dollar at the races yesterday. His language is much garnished with profanity when he thinks there are no ladies in hearing, but somehow it shocks me less to overhear his oaths than to listen to his hymn-singing. Knowing him to be utterly godless, the former seems a less hypocritical way of breaking the third commandment.

The next to speak a word for Jesus was a dress-maker of my acquaintance. Work must be slack with her at present, or she would not have been here; for she told me not long since that, during the busy season, she sews not only in the evening, but sometimes all day on Sunday, in order not to disappoint her customers.

Her daughter was sitting by her side, a girl chiefly remarkable for her outrageously disrespectful treatment of her mother. I was just taking myself to task for my unkind feelings toward her when, somewhat to my surprise, she rose to say that while the last hymn was being sung she was feeling so thankful to know that she, too, was "safe in the arms of Jesus." Well! If the mother ignores the fourth commandment, possibly she has never impressed the fifth upon her daughter; and besides—what am I thinking of! Striving to keep the commandments is a species of doing, and "there is nothing for us to do; it has all been done."

The two giggling girls now stood up in turn to give their experience. The unfashionable woman, the sight of whom had nearly sent them into convulsions, looked around at them, amazed probably to find that they, too, professed the religion of Him who taught the Golden Rule.

A much older woman was the next to speak. I am slightly acquainted with her, and while she

told of her having been from childhood in fellowship with Christ, I thought of the beautiful young girl who lost her position as governess on account of slanderous stories put in circulation by this woman, and of the comment upon her Christianity by a free-thinking (and free-spoken) female, also an acquaintance of mine. . . .

The last one to give experience was a young girl who, in order to rise, had to wake up a child who had gone to sleep with its head in her lap. The little innocent stood up, too, causing the giggling girls to nudge one another frantically; but I felt sadder than before. The young girl who was telling the congregation that she came to Jesus a year ago, told me a week ago, with great glee, while showing me a pair of new gloves, that she had saved the money to buy them with by telling the conductor on the X—railway that Annie (the little girl with her), was under five years of age. "Annie is seven," added she, "but fortunately she is such a tiny sprite that he never suspected I was fibbing."

Somehow I was not edified by that meeting. While the leader was delivering the closing address, saying among other things that he knew he was saved because the Bible told him so, and the Bible could not lie, I recollected having heard remarks of the same kind from Mr. Brown,—the Mr. Brown who, year before last, was a Sabbath-school superintendent and a famous exhorter, but who last year, disappeared with a large sum of money and a wife—neither of them his own.

Falsehood, dishonesty, Sabbath-breaking, blasphemy,—open sins and secret sins, and with them all professed love for Him who said, "Think not that I am come to destroy the law!" God forbid that we should, any of us, be so deluded as to claim salvation through our own righteousness; yet, bewildered though we may sometimes be by human teaching, there is no mistaking the words of the angel of the Apocalypse: "Blessed are they that do his commandments, that they may . . . enter in through the gates into the city."—Clara Marshall, in *Christian at Work*.

WHAT YOU TOLD.

"UNRULY and vain talkers" frequently find that they have told more than they intended to; and sometimes they tell much more than they suppose. You, perhaps, the other day told an idle rumor of a brother's fault. It was a spicy story; you laughed at your own wit, and others laughed to hear the tale. That was what you told; but you also told more. You told that you were a man of unclean lips; a man who had the tastes of a blackguard, and the dialect of the bar-room. You told that you were willing to smile to a man's face, and sneer at him behind his back; that you would shake a man's hand, and then turn and pick his character; that you were willing to tell a dirty story, when you did not yourself believe that it was true, and convey an impression to others which in your heart you believed to be a falsehood. You thought you had told something to the discredit of your neighbor; in fact, you told much more to the discredit of yourself. What you told about your neighbor might have been, and probably was, false; but there could be no possible mistake about the truth of what you told about yourself. You supposed you told your neighbor's affairs, and rehearsed his business, and thus tried to disgrace him in the eyes of others; but you also told that you were a busybody in other men's matters; that you attended to other's affairs rather than your own; and that you possessed not only the disposition of a slanderer, but also the character of a meddler and mischief-maker, who is least welcome where he is best known.

Keep on with your remarks, my friend, and you will not only tell what you know about your neighbor, but also a number of things which you do not know about yourself. Somebody will profit by the disclosure, and learn to keep clear of a man who does not know how to bridle his tongue, or mind his own business. They will beware of the tale-bearer and slanderer. When they hear him talk about others, they will say, "Perhaps my turn will come next." "A dog that will fetch a bone will carry one;" and it is best to "beware of dogs."—Anon.

—Flowers are the sweetest things that God ever made and forgot to put a soul into.—Becher.

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.

RECOMPENSE.

THERE is no day but has its share of light,
And somewhere in the dark there shines a star at night.
There is no cloud, however black and grim,
That does not touch the sunlight with its utmost rim.

There is no sorrow borne without its gain,
No perfect joy that was not ushered in with pain.
There is no woe that can outlast the years,
No smile so sweet in life as that which follows tears.

We learn to do without our own because
There is some recompense in all of nature's laws;
No sun can rise until it first has set;
No life be lived that has not somewhere known regret.

This thought, my friend, take with thee for the days:
God were not God if man could fathom all his ways.
And as thy day goes down its western slope,
Know, next to faith, his greatest gift to thee is hope.

—Brooklyn Magazine.

EARLY IMPRESSIONS.

"As the twig is bent, so the tree is inclined," is an old saying which has much of truth in it. The experience of every man in this world is a living witness to it. We may turn our steps away from home, and wander up and down this world as strangers and pilgrims; associates, and even wife and children, may be forgotten; but childhood's home and mother never. Those songs that mother was wont to sing when we were young, seem fresher as the years go by. Erase them from memory, you never can.

My mother was not what many would call a sweet singer; but those good old hymns which father and mother used to sing, when the cares of the day were laid aside, and we gathered around the family altar, seem as precious as ever. And with all the increase of musical talent, there has been produced none sweeter. My mother is dead now, the family circle is broken up, and the old homestead is deserted; and though conscious that duty calls elsewhere, yet its memory is cherished, and its surroundings are as fresh as though it were but yesterday. O, how sweet those years when father and mother and brothers and sisters were all at home! The old family Bible always lay upon the stand. When last I saw it, there were many finger-marks upon its pages, and many of its passages were as familiar to us as "baker" in the spelling-book. We were taught to accept its statements without hesitation. What it said was an end to all controversy.

We had regular meetings in our church then, and they sometimes lasted nearly all the afternoon. Every one took part, and those warm exhortations accompanied by tears, made a lasting impression upon our minds. Oh that I could hear them once more! But the voices are most of them silent. Their work is done. And those good old ministers, who used to come to our house, never leaving without praying with the family, and putting their hands on our heads, and asking us to serve God and meet them in heaven,—ah, those days are now gone; but if there is one thing above another I thank God for, it is for the religious influence of my childhood hours.

C. H. BLISS.

THE SCIENCE OF SILENCE.

A YOUNG man was sent to Socrates to learn oratory. On being introduced to the philosopher, he talked so incessantly that Socrates asked for double fees. "Why charge me double?" asked the young man. "Because," said Socrates, "I must teach you two sciences,—the one, how to hold your tongue, and the other, how to speak." Certainly, the first science is quite as valuable as the second, and most people, if they spoke truthfully, would say as Simonides did, that he never regretted holding his tongue, but very often was sorry for having spoken. The simple act of self-denial in restraining the expression of unpleasant feelings or harsh thoughts, is the foundation stone of happy social intercourse. For nothing draws people so closely together as the constant experience of mutual pleasure; and nothing so quickly drives them

asunder as the frequent endurance of pain caused by one another's presence.

"One doth not know

How much an ill word may empoison liking."

This is true in all social intercourse, but especially in married life, which should, it has been well said, be "a sweet, harmonious song, and, like one of Mendelssohn's, 'without words.'"

I have read somewhere the following arrangement for avoiding family quarrels. "You see, sir," said an old man, speaking of a couple who lived in perfect harmony in his neighborhood, "they'd agreed between themselves that whenever he came home a little *contrairy* and out of temper, he wore his hat on the back of his head, and then she never said a word; and if she came in a little cross and crooked, she threw her shawl over her left shoulder, and then he never said a word." As it takes two to make a quarrel, either the husband or the wife might often prevent one by stepping out of the room at the nick of time; by endeavoring to divert attention and conversation from the burning question; by breathing an instantaneous prayer to God for calmness before making any reply; in a word, by learning to put in practice on certain occasions the science of silence. Robert Burton tells of a woman who, hearing one of her "gossips" complain of her husband's impatience, told her an excellent remedy for it. She gave her a glass of water, some of which, when he brawled, she should hold in her mouth. She did so two or three times with great success, and at length, seeing her neighbor, she thanked her for it, and asked to know the ingredients. She told her that it was "fair water," and nothing more; for it was not the water, but her silence, which performed the cure.

He who has learned the science of silence may hide ignorance, and even acquire a reputation for knowledge and wisdom. A story is told of the painter Zeuxis, how he reproved a certain high-priest of Great Diana of the Ephesians, who discoursed of pictures in the artist's studio with so reckless an audacity of ignorance that the very lads who were grinding colors could not refrain from giggling; whereupon Zeuxis said to his too eloquent friend: "As long as you kept from talking you were the admiration of these boys, who were all wonder at your rich attire and the number of your servants; but now that you have ventured to expatiate upon the arts of which you know nothing, they are laughing at you outright." Denouncing the rapid verbiage of shallow praters, Carlyle exclaims, "Even Triviality and Imbecility that can sit silent, how respectable they are in comparison!" It is said of one who was taken for a great man so long as he held his peace: "This man might have been a counsellor of state till he spoke; but having spoken, not the beadle of a ward."

Lord Lytton tells the story of a groom married to a rich lady, who was in consequent trepidation of being ridiculed by the guests of his new home. An Oxford clericus gave him this advice: "Wear a black coat, and hold your tongue." The groom was soon considered the most gentlemanly person in the country.

Silence is an excellent foil for conversation. A clever man makes his talk far more delightful by interposing occasional flashes of silence, as Sidney Smith said Macaulay did on his return from India.

But perhaps the science of silence ought to teach us when not to be silent as well as when to be silent. Certainly there is such a thing as an idle and a wrong silence, and we shall have to give account for it, as well as for our idle words. The "good fellow," whose conversation is so brilliant and charming when with strangers, but who has not a word for the inmates of his home, is guilty of a wicked silence. If a lady is at table as a guest, the gentleman brings some topic of social conversation to entertain her; should he do less when his wife is the only lady present? Should he then sit silent, or take a letter or a newspaper out of his pocket, and read it to himself? A man and wife enjoying a walk together, or a *tête-à-tête* sweetened by confidential and affectionate conversation, is a sight beautiful before God and man. But too often the picture is reversed. He saunters out with her, careless and uninterested, scarcely uttering a word during the walk. Is not this, to say the least, a great abuse of the science of silence?

In the hour of absence and of solitude, the husband is impressed with a sense of the amiable dis-

position and demeanor of his wife, of her unwearied endeavors to promote and perpetuate his happiness, and of its being his bounden duty to show, by the most unequivocal expressions of attachment and of tenderness, his full approbation of her assiduity and faithfulness. But too often these expressions of approbation are not forthcoming, and, with a mistaken silence, he shrinks from honoring his wife, and represses those few words of praise which she so well deserves, and would so greatly appreciate. "My master is all very well," said the dog, "but I wish he had a tail to wag when he is pleased."—*Rev. E. J. Hardy, in Quiver.*

OUT OF WORK.

DOING nothing and doing evil are sometimes almost synonymous. A man whose habit is work finds idling at home a very distasteful method of passing the time, and he gravitates to the social knot of acquaintances, whether they are on the street corner, in the grocery, or in the saloon. . . . If he is a family man, he can find work that will be useful, without going from his own door. No allusion is made to the more laborious portions of the housewife's work, although there is opportunity here for grateful and proper assistance.

But an observant eye can find a number of little jobs to do that will make home pleasanter, and increase the conveniences of housework. To illustrate from fact: A worker found himself suddenly shut off from his daily earnings, but he did not seek other involuntary idlers like himself to bewail the ill fortune. He looked at home for something to do, and found it. Several of the mortise locks on the doors refused to catch their bolts. He took them out, and found broken wire springs. For these he substituted bits of rubber, and made the locks better than before. He washed the knobs of the doors that had a rattling play whenever handled. He put new thresholds and storm guards to outer doors which had admitted a flood to the front hall and to the kitchen whenever the rain was from east or south. He tightened rattling windows, and where the upper and lower sashes met he placed flat strips of wood covered with woolen cloth on one side and edge; this kept out a deal of cold wind. The stove top was not large enough to hold utensils in cooking in addition to others just lifted off. He went to a building in process of erection, and was given four pressed bricks. He made a frame to hold these side by side, and placed it alongside the stove. His wife considered it a great convenience. Several shelves were placed where they would do the most good. He fixed a piece, holding a number of pivoted arms, to the wall back of the stove, and the good woman had a handy drying-horse for dish-wipers, towels, and other small articles; and the bars, when empty, could be swung against the wall out of the way. The little girl had playthings to be mended; there were chairs with broken backs and loose rungs which required dowels and glue, and a table with rickety legs, and one with a leaf hinge rotted through by rust. Tubs and pails were in danger of coming to pieces for want of hoops. He made better hoops of wire than the original ones of paper-thin iron. . . . There was scant closet room in the house, but in the kitchen was a space between a corner and a window where a good-sized cupboard could be placed. The idle mechanic, but busy man of family, constructed a "dresser," as he called it, which, after a year's use, his wife said was the handiest piece of furniture in the house. . . .

This instance of useful home employment in a case of enforced leisure is cited merely as a suggestion; but many of these little jobs need not await a . . . withdrawal from ordinary work; they are appropriate for evenings and otherwise unused holidays. There is usually some one thing or another "out of kilter" in the house, and this fact has been so far recognized that in a western city there has been organized a jack-at-all-trades industry that makes contracts to keep houses in repair, and does all sorts of household call jobs, from mending a leaky roof to setting a pane of glass, from hanging a new door to repairing a broken lock; and it is said that the hands are never out of employment.—*Scientific American.*

—A loving heart and a pleasant countenance are commodities which a man should never fail to take home with him.

Our Tract Societies.

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

THY NINETY AND NINE.

"As my Father hath sent Me, even so send I you." John 20:21.

SOMEWHERE an aching, bleeding heart
In secret bears its pain;
Go thou and seek till thou dost find,
And soothe to joy again.

Somewhere one wearily toils to-day,
Oppressed by many a care;
Go thou and lend a helping hand,
With him his burden share.

A little child, by all despised,
A ready prey to sin,
Is somewhere thirsting for thy love,
Go gather My little one in.

A wanderer to-day draws near
The tempter's open gate;
Go, win him back, thou child of God;
Haste, lest thou be too late.

Somewhere one struggling with his sin,
Is ready to despair;
Go lest he perish while he waits
Thy needed word of cheer.

'E'en to the hardened, deep in sin,
Go, falter not, nor tire;
Reprove, exhort, and speak My word,
And souls shall be thy hire.

And when thou hast thy ninety and nine,
Oh! count it not enough,
But seek thy lost and helpless one,
Though thorny the road, and rough.

Then in that day when I shall call,
Glad shall thy answer be:
Lord, here am I and the precious souls
That thou hast given to me.

Glad, too, the welcome to the home
I have prepared for thee;
As thou hast done to the least of these,
So hast thou done to Me.

—Union Signal.

SWISS TRACT SOCIETY.

Report for Quarter Ending June 30, 1886.

| | |
|--|--------|
| No. of members..... | 146 |
| " reports returned..... | 91 |
| " members added (including the 18 of a society organized late in the quarter)..... | 28 |
| " missionary visits..... | 1,802 |
| " letters written..... | 477 |
| " <i>Herold</i> and <i>Les Signes</i> in clubs..... | 498 |
| " new subscriptions obtained..... | 10 |
| " pp. tracts and pamphlets distributed..... | 39,328 |
| " periodicals distributed..... | 2,264 |

Cash received on tract society fund, \$60.89; on periodical fund, \$63.56; on poor fund, \$7.05.

A. S. BOWEN, Sec.

IOWA TRACT SOCIETY.

Report for Quarter Ending June 30, 1886.

| | |
|---|---------|
| No. of members..... | 883 |
| " reports returned..... | 324 |
| " members added..... | 30 |
| " " dismissed..... | 8 |
| " letters written..... | 266 |
| " missionary visits..... | 510 |
| " Bible readings held outside of mission..... | 108 |
| " new subscriptions obtained..... | 447 |
| " pp. tracts and pamphlets distributed..... | 148,152 |
| " periodicals distributed..... | 6,057 |

Received on membership and donations, \$239.94; on sales, \$1,376.59; on periodicals, \$718.10; on Australian mission, \$101.50; on European mission, \$91.73; on English mission, \$177.65; on Scandinavian mission, \$36.11; on South Lancaster school, \$40; on other funds, \$2,099.57.

A. G. DANIELLS, Sec.

MINNESOTA TRACT SOCIETY.

Report for Quarter Ending June 30, 1886.

| | |
|---|---------|
| No. of members..... | 792 |
| " reports returned..... | 365 |
| " members added..... | 42 |
| " " dismissed..... | 7 |
| " missionary visits..... | 900 |
| " letters written..... | 369 |
| " new subscriptions obtained..... | 509 |
| " pp. pamphlets and tracts distributed..... | 137,199 |
| " periodicals distributed..... | 9,315 |
| " Bible readings held..... | 55 |

Cash received on membership and donations, \$288.39; on sales, \$793.99; on agent's accounts, \$914.87; on periodicals, \$743.28; on Australian mission, \$110.50; on camp-meeting fund, \$656.87; on College fund, \$46; on city missions, \$114.75; on English mission, \$64.10; on European and Scandinavian mission, \$70.30; on Interna-

tional T. and M. fund, \$18.73; on reserve fund, \$97.75; on South Lancaster Academy, \$60; on other funds, \$1,393.48.
H. P. HOLSER, Sec.

TEXAS TRACT SOCIETY PROCEEDINGS.

THE eighth annual session of the Texas Tract and Missionary Society was held in connection with the camp-meeting at Midlothian, Aug. 17-24, 1886.

FIRST MEETING, AUG. 17, AT 2:30 P. M.—President in the chair. Minutes of last annual session were read and approved. Report of labor for the year ending Aug. 4, 1886, was read, as follows:—

| | |
|---|---------|
| No. of members..... | 634 |
| " reports returned..... | 343 |
| " members added..... | 18 |
| " " dismissed..... | 6 |
| " missionary visits..... | 295 |
| " letters written..... | 316 |
| " new subscriptions obtained..... | 53 |
| " pp. tracts and pamphlets distributed..... | 166,990 |
| " periodicals distributed..... | 6,012 |
| " annuals..... | 45 |

TREASURER'S REPORT.

| | |
|---------------------------------|----------|
| CASH RECEIVED. | |
| Cash on hand Aug. 5, 1885, | \$ 62 95 |
| Received on T. & M. fund, | 1,599 96 |
| " periodical " | 286 61 |
| " Conference " | 50 00 |
| " S. B. " | 79 75 |
| " Scandinavian mission, | 25 |
| " English " | 85 |
| " Australian " | 45 00 |
| " New Orleans " | 5 00 |
| " Inter. T. & M. fund, | 5 90 |
| " Scand. and Eng. mission fund, | 148 05 |
| " reserve fund, | 183 30 |
| " expenses, | 19 98 |

Total, \$2,487 60

| | |
|---------------------------------|------------|
| CASH PAID OUT. | |
| To S. D. A. Pub. Ass'n, | \$1,180 06 |
| " <i>Good Health</i> , | 5 14 |
| " Pacific Press, | 451 40 |
| " J. E. White Pub. Co., | 12 00 |
| " Inter. Tract Soc. on account, | 28 70 |
| " Montreal Bible House, | 47 40 |
| On expense, | 142 38 |
| " missions, | 285 83 |
| For work and other purposes, | 121 56 |
| From tent fund, | 42 10 |
| " S. B. " | 72 50 |
| Cash on hand, | 98 53 |

Total, \$2,487 60

FINANCIAL STANDING.

| | |
|----------------------------------|------------|
| ASSETS. | |
| Value of stock, | \$1,243 44 |
| " depository building, | 1,200 00 |
| " furniture, | 73 75 |
| Due from individuals, | 325 87 |
| " ministers and agents, | 1,279 66 |
| " Texas Conference, | 18 23 |
| " districts and local societies, | 666 46 |
| " bills receivable, | 501 16 |
| Cash on hand, | 98 53 |

Total, \$5,407 10

| | |
|--------------------------|------------|
| LIABILITIES. | |
| Due S. D. A. Pub. Ass'n, | \$3,055 71 |
| " Pacific Press, | 266 53 |
| " Jeanie Page, | 58 |

Total, \$3,322 82

Balance in favor of Society, \$2,084 28

The Chair was empowered to appoint the usual committees, which were selected as follows: On Nominations, H. Hunter, D. Carpenter, W. J. Simonton; on Resolutions, Geo. B. Starr, A. A. Gregory, J. F. Bahler.

Adjourned to call of Chair.

SECOND MEETING, AUG. 20.—An opportunity being given, three united with our Society. The Committee on Resolutions presented the following:—

Whereas, The office of director sustains much the same relation to the district as that of the president does to the State; and—

Whereas, The efficient work of the district depends upon the energy and business management of the director; therefore—

Resolved, That it is the duty of all who accept the responsibility of that office to post themselves as to the duties incumbent upon them, and to faithfully discharge the same.

Whereas, It is impossible for the district secretary or the State secretary to give a correct report when the librarians and individuals fail to report; therefore—

Resolved, That we instruct the directors to urge upon these persons the necessity of faithfully performing this important duty.

These resolutions were considered separately and adopted, after being spoken to by Brn. Kilgore and Starr and others.

The Nominating Committee submitted the following report: For President, Henry Hayen; Vice-President, W. A. McCutchen; Secretary and Treasurer, Lee Gregory; Directors, Dist. No. 1, J. M. Dickerson; No. 2, J. W. McCutchen; No. 3, W. S. Greer; No. 4, A. A. Gregory. By request of Bro. Dickerson, he was released, and Bro. S. C. Weatherford appointed in his stead. With this change, the report was adopted.

Adjourned *sine die*.

J. M. HUGULEY, Pres.

LEE GREGORY, Sec.

BUFFALO, N. Y., MISSION.

WE closed our tent meetings in the city Aug. 29, after nine weeks of constant labor. For about the first six weeks of this time, the outlook was very discouraging. Only a few attended the meetings, and there seemed to be but little outside interest. But a great change has since come in some respects. One after another began to take a stand for the truth, and we can now count fifteen who have decided to obey. Many others are convinced, and some of them, we believe, will soon take their stand with us. We are now holding our meetings in a comfortable church formerly used by the Baptists, which we have purchased of them, on very reasonable terms. We feel very thankful for so good a place of worship, and trust that the work here is now placed on a more permanent basis, and that it is in a position to be more widely extended. By following up the interest during the fall and winter, we hope to see more fruit from the labor expended. Eld. A. E. Place has now gone to assist Eld. Whitney in Orleans county, and we hope soon to meet with our people at the camp-meeting.

H. E. ROBINSON.

ADRIAN, MICH., MISSION.

THIS mission has been in operation nearly eight months. Our mission family has consisted of Bro. F. D. Snyder and wife, the writer and wife; and for about three months of the summer, Sr. Horton, of Parma, has been with us, and occasionally Bro. Geo. O. Wellman.

We have been hindered in the canvassing work by a city ordinance which requires that all who canvass from house to house must have a license to do so. This can be obtained only by the day or year. A license by the year costs five dollars, and by the day one dollar per day, so but little has been done in that line of mission work. We obtained permits to sell publications in connection with our readings, which has enabled us to make some sales.

Our work consists mostly in holding Bible readings, loaning reading matter, and selling where we can. The house we now occupy is situated on Locust St., No. 11, where we hold Sabbath-school and meetings, with a sermon in the forenoon and a Bible reading in the afternoon, every Sabbath. When the work was started here, last January, there were only three Sabbath-keepers in the city; now we have an average attendance of twenty at our Sabbath-school and meetings, and twelve have begun to observe the Sabbath since we came, one of whom is now deceased.

At times the way here has seemed somewhat dark before us, but with the help of God we have pressed through the darkness, and now the Lord is going out before us, and by his Spirit is stirring up a spirit of inquiry. Some are really desirous of learning what the Bible teaches about the state of the dead and the coming of the Lord. There are some deeply interested who have not yet decided to obey; and from present indications, the work is moving onward, and we trust many precious souls will yet accept the truth here. A spirit of love and harmony is felt among the brethren and sisters who have embraced the truth, and some are being stirred by the missionary spirit.

As workers, we see daily gathering evidences of the short period left in which to labor for souls, and we feel an increasing desire to die daily to self; to have wisdom from above to walk in the openings of God's providence; to do faithfully our part in the closing message, and when truth bears off the victory, to share in its triumph.

G. T. WILSON.
Sept. 8.

Special Mention.

HOW AN AUSTRALIAN VIEWS IT.

FROM a copy of the *Ballarat Courier*, sent us by Bro. J. O. Corliss, a report of whose labors at that place will be found in another column, we learn how the Sabbath agitation is viewed by one to whom its influence has extended in that far-off country. We commend the proposition advanced near the close of the quotation as a most excellent one to put in practice in this and all Christian countries. If as much conscientiousness, earnestness, and religious common sense were manifested by other members of our religious denominations, the Sabbath controversy would be in a fair way to be speedily and justly settled. We trust there are many others in that field of a similar mind:—

“TO THE EDITOR OF THE ‘COURIER.’

“SIR: Will you allow me to refer to a paragraph which appeared in the *Courier* a little over a week ago. It referred to some of the business people of Ballarat closing their places of business on the seventh day of the week and observing it as the Sabbath, instead of the first day. Now this Sabbath-day question is becoming very prominent and important just now. And if it is true, as we have been told, that the first day of the week is not the Sabbath, and that we are virtually breaking the Sabbath every week, and that there is no scriptural authority whatever for observing the first day of the week as the Sabbath, and that both Christ and all his apostles observed the seventh, and never the first, as the Sabbath, and that it was some hundreds of years after the death of the apostles that the day was changed, and that by the pope of Rome, whom we believe to be the very person spoken of in Revelation as the antichrist, the man of sin, etc.,—if all this is true, I think that every one who loves truth will agree with me that it is time the matter was looked into.

“I, for one, have been always under the impression that we had scriptural authority for observing the first day of the week as the Sabbath, and that it was changed by the apostles. I do not know what should have made me think so unless it was being taught so often to sing that hymn in Wesley’s book, ‘Lord of the Sabbath,’ etc., and—

“‘This is the day the Lord hath made,
He calls the hours his own,’ etc.

But at the same time, I always thought it strange that the disciples should change the Sabbath without being told by Christ to do so. And if it is true, as we are led to believe, that the Sabbath was changed by the Romish Church, why, then, should not we, as Protestants who have forsaken some of that Church’s corruptions, reject this also, and come back to the right Sabbath, and live in obedience to the word of God?

“I must say that I sympathize very much with those persons who have taken their stand, and are observing the seventh day as God commands. But, sir, we can all see how difficult it is for single individuals to do this; and I think the proper thing to do is for the Protestant community in a body to take the Sabbath question up, and call a conference of the various ecclesiastical authorities, and let each body appoint one or two of their leading men to attend, and have the matter fully discussed; and let them invite Dr. Corliss to be present, and let the result of their deliberations be fully printed, and let the matter be fully settled, so that it will be satisfactory to the whole church for all time. I can see no difficulty for us as a body, in going back to the observance of the Sabbath on the seventh day, if we go about it in the right way; and I think the right way would be for the churches, in a body, to declare it the Sabbath, and act accordingly. Then Parliament would see it, legalize it, and make all Sabbath laws apply to the seventh day of the week. I sincerely hope this matter will be taken up, and that we shall hear more about it.”

SUBMARINE NAVIGATION.

WHAT must be regarded as one of the greatest wonders of this age of wonders, is the successful navigation by boats of the submarine depths,—

a problem which, after many experiments and failures, seems to have been satisfactorily solved. The *New York Herald* gives the following account of a descent made in the bay at New York City, in the *Nautilus*, the submarine torpedo boat constructed for that purpose by Lieut. Zolinski:—

“The crew of the boat was promptly on hand. It consisted of one man—a youthful, nery fellow, selected for his utter disregard of the danger of the deep. . . . He descended into the boat, which lay in the water rolling easily on the long swells sent out by the oft-passing steamers. The little craft looked like a huge cigar, and was pointed at both ends. The reporter next followed the crew into the turret hole, and was soon joined by Lieut. Zolinski and the Holland brothers.

“In a few minutes the engine was started. The air compressor had been perfected, and though the boat is not constructed with any other idea than to demonstrate the theory so long ago advanced that submarine sailing is practicable, a speed of nine miles an hour has been obtained. It works perfectly. The air is compressed until the tubes on the port side have a pressure of eighty-five pounds per inch, and on the opposite something less.

“‘Close the turret,’ said the lieutenant. In obedience to the order, the cap of the turret was swung around by an inside lever, and stout clamps inside soon fastened it firmly down, so as to exclude the water. Only the light which drifted in through a bull’s-eye and a rod of small dead-lights, illumined the cabin, and candles were indispensable.

“‘Open your valve!’

“The crew turned a stop-cock. Water from the bay rushed into the water chambers enveloping the cabin, and into the diving-bell, and the boat began to descend with a slight tilting forward, where the 800 pounds in the diving-bell helped bear it down. On the inside could be heard the splashing and lapping of the water as the waves washed up within the walls to the turret. Then the water covered the shell entirely, and the stern settled more evenly with the bow. The turret was soon half under. Down went the boat, faster and faster, and in a moment more a wave washed completely over its top.

“That was a queer sensation. It caused the breath to come quick and short for a minute, and everybody tried to be jolly. It needed only a sliding panel in the side to be opened, and disclose the wonders of the submarine depths. Fish were perhaps nosing about the sides of the conical craft in wonder, or scurrying away from it in terror.

“The panel scheme would be a good one, but in lieu of it the ‘dead-lights’ were handy. No fish, however, were to be seen through them, but dead leaves and sea-weed floated about beneath the surface, moved by the out-going tide. Looking up through the bull’s-eye in the crown of the roof, the water was lighter. The sun’s rays drifted down through it, making it translucent; and objects, like shadows passing over the surface, cast below them a deeper shadow still, which looked queer in the weird, greenish waters. The water was twelve feet deep, or thereabouts. The *Nautilus*, submerged, ordinarily draws six feet. An easy calculation showed the depth of the boat. A yacht might sail over it.

“And now an odd feeling became noticeable. The compressed air liberated into the ‘cabin’ rendered the atmosphere denser than under normal conditions, and there was a ringing in the ears of those on board. Perspiration was forced from the skin, although the air was not warm, and the reporter’s collar began to wilt sadly.

“‘Let us go up.’

“Mr. Holland finally suggested this very calmly. At a signal the crew opened the valve. A sound of rushing air from the tubes indicated that the diving-bell was being rid of its weight of water. How quickly it was all done! Only fourteen seconds, and relieved of only 800 pounds of water, the boat rose until the top of the turret shot into the light and air above the surface.

“By manipulating two valves, the water was driven from the water chambers to the diving-bell, and thence forced outside until eighteen inches of the roof of the shell were out of water, and the turret could be unclamped. The dense air in the boat rushed out of the opening, and the pressure of the atmosphere was reduced. The same strange ringing in the ears made the occupants of the boat alive to the fact. The adventurous quintette were

soon welcomed by their friends on the dock. The vessel had been half an hour on the bottom.”

INDIA AS SHE IS.

REPORTS come from India of threatened uprisings against English rule in that country; and careful observers are not wanting who state that the conditions are now favorable to another uprising like that of the great rebellion. India as it was seen by Mr. Edwin Arnold on the occasion of his recent trip, is a far different country from that which the native sees. “India Revisited,” as Mr. Arnold called his book, portrayed a sort of paradise on earth. . . . The real India is something not shown to princes, or even to those other royal personages, the editors of the great metropolitan papers.

India has four times the population of the United States, and these 200,000,000 of people are bitterly poor. We think that the average inhabitant of Great Britain and Ireland, with his \$175 a year to live on, is in about as desperate a condition as the civilization of the nineteenth century ought to allow; but think of life being sustained on \$12 a year! And that sum is the average annual income of the inhabitant of India, a country which England claims to have raised to a higher rank in the civilized world!

Of course the necessities of the English are greater than those of the Indian. Yet it may well be questioned if life is worth living when it has to be sustained on the coarsest of grains, and when whole communities have to forego even such luxuries as wheat and barley. Their religion forbids the use of animal food, thus making a virtue of a necessity. The clothing, too, is of the scantiest, and in weather when an American would shiver in an ulster, the people of the northwest provinces are compelled to go half naked. Furniture is almost unknown in the clay houses where the single meal a day is eaten. And in general, the low physical condition of the people is such that a partial failure of the crops means famine to many, and certain death to great numbers, unless the government steps in to feed them.

The government of the country is in the hands of a very expensive combination of the army with the civil service. It costs as much to maintain one British soldier in India as it costs to maintain two British soldiers in England. A few thousand civil and military officers rule the land, drawing large salaries, which they spend in England. When they become eligible for retirement, they go back to England to live, and draw their support from the pension list which India is taxed to support. The English part of the Indian army is nearly three times as large as the entire army of the United States. The entire cost of the army is \$90,000,000 a year, and this sum is wrung out of people who, in times of bad harvests, cannot pay their tax of 50 cents *per capita*. . . .

The contrast between India with her 200,000,000 people and Great Britain with her 36,000,000 people, shows how very little numbers have to do with supremacy. To make this contrast still stronger: the whole European-born population of India is on the basis of one white for every 1,400 natives. The 67,000 grown-up male European population find occupation in the army and navy (56,000), in the civil service (3,000), in railways (2,300), and in trade, agriculture, or the professions (3,500 only). Last year the English army was increased to 64,000 men, and the native army was made 125,000 strong, with white officers to the number of 1,600. This native army is utterly unreliable in case of a revolt, and is not greatly to be depended upon in case of a war with Russia.

The native states, which England has annexed, to the ire of India, add a population of 55,000,000 and an army of 300,000 men. The peoples are ready for revolt and mutiny whenever occasion serves.

Think of it! There are 150,000,000 Hindoos, and 50,000,000 Mohammedans, Sikhs, and all sorts, ruled by 140,000 whites. Suppose, when she gets a good ready, that Russia should undertake the work of upsetting this inverted pyramid. She would not have the hardest work in the world.—*Detroit Evening News*.

—There is danger in unwise speech, but there is also danger in unwise silence.

The Review and Herald.

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

BATTLE CREEK, MICH., SEPT. 21, 1886.

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

THE EASTERN OUTLOOK.

QUITE a significant announcement appears in the Providence (R. I.) *Journal*, of Sept. 13, 1886, respecting the situation in the East. It is a special cable dispatch to the *Journal*, and the displayed heading which introduces it contains these lines: "The Road Clear for Russia;" "British Backdown on the Eastern Question;" "Sea-coast for the Czar, and Egypt for England." The dispatch was dated, "London, Sept. 12," and reads as follows:—

"Lord Churchill and Lord Salisbury have adopted a bold scheme for dishing Gladstone on the foreign side of Imperial policy. A powerful party, every day growing in influence, led by men whose names are a tower of strength, has commenced an agitation for the reversal of England's traditional Turkish policy. The platform of the new party is the withdrawal from the Turkish alliance and the establishment of close relations with Russia. English policy in the East pivots on the defense of Constantinople by the British and the exclusion of Russia from an outlet into the Mediterranean. This policy is now vigorously attacked. The promoters of the pro-Russian movement boldly assail the Turkish government in both Europe and Asia as fatal to human progress and injurious to British interests. England is shown to be the only power that thinks it worth while to bolster up the vicious rule of the Pashas. The great powers without an exception are willing to see the question of the future ownership of Constantinople and the partition of the Turkish Empire settled and done with. The movement is encouraged by the Tory ministry, with the view of preparing public opinion for the new departure in the foreign policy of the Cabinet and dishing the Liberals. Gladstone has for many years proved himself the consistent friend of Russia against Turkey. To steal his policy and give it practical effect was the old Beaconsfieldian tactic, and bound sooner or later to be adapted to foreign affairs by two such disciples of Beaconsfield as Lord Salisbury and Lord Randolph Churchill. In return for the surrender of Constantinople it is represented that England will have freedom from further anxiety on account of India, as Russia's great object in extending her frontiers southward through Central Asia will have ceased. Compensation for England's sacrifices in abandoning her established Eastern policy is to be found in the annexation of Egypt. This Russia has offered repeatedly, and Germany is ready to assent. France is the one great power resolutely hostile to British predominance in the land of the Pharaohs. The Liberals, who would gladly consent to a *rap-prochement* with Russia on the Eastern question, are bitterly opposed to the extension of British influence in Egypt. The Tories insist on the necessity of holding the short cut to India as the basis of Indian defense. The Liberals regard the retention of Egypt as the first step toward the establishment of a standing army sufficient to cope with the other great powers on land, which could only be accomplished by the substitution of universal conscription for voluntary enlistment. The French ambassador to Berlin is notoriously an enemy of a permanent English occupation of Egypt."

From this it is to be inferred that the great powers of Europe are fast arriving at that understanding concerning the disposition of Turkey which will seal the fate of that prophetic power. The *Journal* considers the subject of sufficient importance for an editorial in the same issue, from which we quote the following:—

"Russia is speaking bluntly enough at last, and in a way that need not be misunderstood. She will let Bulgaria work her way out of her difficulties and re-establish peace in her own way, so long as it is Russia's way. And England must not stand in the road unless she is prepared to fight. This is the plain meaning of the inspired journals at St. Petersburg, scarcely clothed in polite phrase; and England, we may be sure, will heed the warning, and for obvious reasons. So far as she is concerned, it matters little whether Austria is or is not willing for a consideration to see Russia carry her flag to the Bosphorus. She cannot fight for Turkey if she would, and it is becoming more evident every year that she would not if she could.

"We can begin to appreciate the change that has come over British public opinion in the last decade when we see a newspaper so thoroughly imbued with the Tory doctrines, and so conversant with the purposes of the Tory government, as the London *Standard*, declaring that England can well afford to let

Russia and Austria fight out the Turkish problem for themselves. Yet Disraeli was given a coronet a few years ago because he preferred to see his country undergo the horrors of a terrible war rather than allow Russia a foot-hold south of the Danube. And England resounded with the praises of his name. Disraeli seems to be forgotten already. No voice, even among his most zealous followers, is raised in advocacy of his dearest theory and the traditional policy of his party. Even the Marquis of Salisbury seems willing to forget the share which he took in carrying out Disraeli's projects. Englishmen are beginning to see at length that they have no real interest in this quarrel; or, if they do not, they appreciate that their hands are tied, and that as a result of their own mistaken statesmanship, they are left in Europe virtually friendless. Constantinople is of no more importance to her than Jerusalem. In Egypt, not in Turkey, is to be found the key to her Asiatic possessions. . . .

"There is but one safe course for England to pursue in this crisis, and that is the course which necessity is forcing upon her. Russia has planted herself in Asia, where she can at length successfully menace and intimidate England. Disraeli would not to-day mass the British fleet, with port-holes open, in the Dardanelles. The first hostile movement in Turkey would be met, not there, but by the occupation of Herat and the domination of Afghanistan, upon whose fidelity England, thanks to Disraeli again, can impose no reliance. Russia will work her way in the Balkan Peninsula despite England, and, if England is wise, without her serious protest. It is with Austria that Russia must finally reckon, doubtless, whatever present secret understanding there may or may not be between them. Such a division as now seems contemplated, even supposing it to be accomplished by private bargain, has in it the elements of inevitable discord that must long engage the concentrated attention of Russia, and lead to jealous bickerings, and, in the end, most likely to open rupture. And it is time, more than Constantinople, that England now most needs to enable her firmly to fix her grasp upon Egypt and the Suez Canal, and to repair her weakened defenses of the Indian empire."

TO OUR PRESIDENTS OF CONFERENCES AND TRACT SOCIETIES.

WE wish to communicate with you concerning our canvassing work, which we have all come to consider of vast importance to the prosperity of the cause of God. We are none of us satisfied with the present status of this branch of our work. We all feel that it ought to be extended ten-fold more than at present, and we are all anxious it should increase till our presses run at their fullest capacity printing our own literature, and our canvassers extend their work to every part of the land where people will read.

Thousands would receive our literature gladly if it was brought to them. Many of our people, with a little experience gained under proper instruction, could sustain themselves by selling our books. Canvassing is the most economical method of disseminating the truth we have yet adopted. While in all other directions we have heavy drafts upon our funds to sustain our ministers, colporters, Bible workers, ship missionaries, etc., our canvassers largely sustain themselves from the difference between wholesale and retail prices. The men who buy the books and have the benefit of them, pay the cost of bringing them to their doors. This is as it should be.

Our canvassing work is of great importance. To make it a success, it must have consideration. It must be thoroughly organized. It must have patient thought and careful attention. We must secure the latent talent all around us which might be made effective for great good in distributing our literature. In a letter just received from our dear Bro. Wm. Arnold, who went to Australia some fifteen months ago, at his own expense, to canvass for that excellent work, "Thoughts on Daniel and the Revelation," he states that he has already taken over 1,100 orders for it. Just think of the amount of good done by this effort! In every book there is the very choicest matter for perhaps eighty sermons, on the very substance of our faith. What an amount of preaching these 1,100 books are doing! and, best of all, they will continue to preach till the Lord comes. In this respect our larger, more costly books have a great advantage over the tracts and periodicals. They remain, and are preserved to be used for many years, in the libraries of the most intelligent classes. Other good brethren in different parts of our own country are having similar success. But these are not persons who take up the work merely to experiment. They take it as a part of God's sacred work. Having found they can do good in this way, they devote their lives to it. God gives such men a spiritual experience to fit them for their work just as truly as he does the minister or

colporter. And who shall say that they do not do just as much good as these, when laboring in such a spirit?

We consider it a matter of vast importance for the prosperity of each Conference that special efforts be made to develop and keep in employ such canvassers as these. We believe the matter has been left too loosely; that the canvassing which has been done, has had little system about it. One person has started out here, another there, and sold a few books, perhaps at an under price; and these places where a little has been done are in various parts of a State. In this way good territory has been damaged, and not thoroughly worked. This method lacks system, and it must result in great evil if not speedily remedied.

The REVIEW AND HERALD Office, the central publishing house of our people, the oldest and largest of all our publishing houses, the mother of them all, should stand in a position to be a great distributing center of our publications, to which all our Conferences and tract societies should look with affection and confidence. A mutual interest should exist between the publishing house and the tract societies, which are its powerful auxiliaries. We doubt if there is any publishing house in the world around us which has better facilities naturally with which to dispose of its literature than has this one. With nearly thirty organized State tract societies, in different parts of the country, all created on purpose to dispose of our denominational literature, and with workers and capital at their command, why should not an immense amount of our literature be distributed? There can be, and there must be. But to bring this about, there must be a mutual interest in the work, and a uniform plan of action adopted.

The REVIEW Office has not been unmindful of the fact that our canvassing work needs greater attention, and it has been making some efforts to bring about a better state of things. During the last year and a half, it has employed Bro. C. Eldredge, who has had a varied and quite extensive experience in business in other fields, to superintend the canvassing work, and keep in communication with our societies. His experience in this field, we trust, will become more and more useful as he becomes more intimately acquainted with the work. The plans written by him to the officers of our Conferences and tract societies are those adopted by the trustees and managers of the Publishing Association. He acts as our agent. We wish to form a close and friendly relation with all our societies; for our interests are the same. We all greatly desire to see our books sold in all parts of the country. Let us plan together, brethren, to do this.

Some of our tract societies are wisely giving special attention to this matter, by appointing general agents to make a specialty of this business. Such societies are selling far more books than those that consent to jog on in the old slow, indifferent way. If there is anything which should rouse us up, it is the vast importance of selling our books. We ask our presidents to co-operate with this Office in developing and carrying out plans to sell our books. A plan for appointing agents was written out weeks ago, and sent to the different presidents. I think at this writing one has replied. Great delay has been occasioned by this. The present season of the year is the most important of any. Between now and the holidays we ought to sell a great amount of books. The crops are being gathered. Long evenings now permit of reading, and people will buy now who will not buy at other seasons. We ought to put our forces into the field. We do hope our presidents will cheerfully co-operate with us in this good work. Come, brethren, act promptly. Answer all letters sent you, one way or the other. We do not ask you to accept all our propositions unless you think them for the best. But we do ask you as much as to answer our letters.

GEO. I. BUTLER, *Pres. Pub. Ass'n.*

OUR CITY MISSIONS.

WE are very grateful to God for this lately-developed method of bringing the truth before the people of our great cities. Within the last two or three years, city missions have been quite generally established in different parts of the field. Already the results have been most excellent, and many persons have been brought to the knowledge of the truth who would not have been reached through the ordinary

methods of labor or by giving lectures, which their prejudices would have kept them from attending. But our city workers bring the truth to them. In this way the truth searches them out, and leaves them without excuse.

Another feature which is of great importance to the progress of the work is the great increase of laborers which Bible readings, colportage work, and canvassing bring into the cause. Many of these will become efficient as public speakers after learning how to labor for souls in these departments. It seems to us that our force will be doubled in efficiency, because of these new methods which have been adopted in the recent past. They will penetrate into many places where the public speaker cannot go. They will bring the truth before many minds which could not otherwise be reached.

We do not, however, feel that we have learned all that is to be gained in the city mission work. We are satisfied that these missions require as much skill and spiritual wisdom in their management, in order to be truly successful, as any branch of the work connected with the cause of God. Great care will be required where large numbers of young people of both sexes are associated together, that the true spirit of devotion, humility, and consecration is preserved. It is said that "eternal vigilance is the price of liberty." It is equally true that eternal vigilance and close self-examination and constant watchfulness and prayer will be required to make our city missions truly effective, and keep out all wrong influences.

We look forward to our next General Conference with deep interest, as a time of general consultation. We think that as far as consistent, our managers of city missions should be present. We expect all the various methods of management will be considered, and we hope instruction will be given and new ideas brought out that will make these important factors in our work more and more efficient. These missions are costing large sums of money, and we know that the presidents of Conferences often contemplate with deep anxiety their outcome. Let their managers from now until the assembling of the General Conference, plan to be able to give reports of the workings of their missions, and all their plans of labor, methods of management, etc., so as to shed all the light possible upon this subject. We hope the next annual meeting will mark a still further advancement in our city mission work.

G. I. B.

THE NEW DENOMINATIONAL HYMN BOOK.

LAST week we briefly noted the fact that our long expected "Hymn and Tune Book" is now being bound, and that we are ready to fill orders. This week we can give some additional particulars, which we trust will be of general interest to our people.

For several years past, there has been a general feeling that we must have a new hymn book. Though our former standard collection contained many good hymns and tunes, and was really an excellent book, yet it was too small, presenting a too meager range. Some of its departments greatly lacked in completeness, and many tunes and hymns in common use among us were not found in it. Quite a number of old pieces, familiar to our older members, were omitted; and of course many newer tunes which have become general favorites were not to be found there. The edition was practically exhausted years ago; and it was thought best not to print a new edition until most of the books were so well worn that there would be a real demand for the new book. In the meantime, the small book, "Better than Pearls," was issued, supplying those newly embracing the truth, and those whose old books were worn out, until the new standard collection should be issued. This state of things has hardly been satisfactory, as we have found some with one book and some with another. "Better than Pearls" contains many excellent pieces; yet it is hardly adapted in size to really supply the want of our people at our general meetings.

At the General Conference in the autumn of 1884, the first steps were taken to commence the preparation of a truly denominational book, one that should be more complete than any ever before compiled for our people. It was felt that we had now reached that stage in our work when we should make a strong effort to secure the very best, and issue a collection that would meet the wants of our rapidly-extending cause.

Accordingly, a committee of some twenty-five were chosen from different localities in various parts

of the field, to procure and send in hymns and music to a smaller central committee, who, besides selecting, should examine and choose from those sent in. Still another committee was engaged for sent in looking through all the standard collections of authors and books of other denominations to obtain such hymns as would answer our purpose. These selections were carefully considered and the best retained.

Thus the first year passed, and a report was made to the General Conference in the fall of 1885. The plan of action adopted by the committee was indorsed and their work as far as it had gone, approved. Thus far, little of the real work of bringing out the hymn book had been done. A large amount of material was at hand; but the sorting and arranging and forming a definite plan of the book, the setting of the type, printing, and all the perplexing mechanical work was yet future.

The General Conference appointed a committee of five to carry the work on to completion. This committee secured the services of Bro. F. E. Belden, a practical printer as well as a musical composer and author of experience, to take a special oversight of the work. The type setting was placed in the hands of the J. E. White Publishing Company, which has had some experience in musical work, while the printing and binding are done by the REVIEW AND HERALD Office. The hymn book being published by our General Conference, all profits are to go to the support of our foreign missions.

Very few can realize the labor and perplexity of bringing out a hymn and tune book of the size and quality of this one. It is a work requiring the greatest care, the most jealous scrutiny, the most faithful watchfulness. Our people have been making inquiries for a long time as to when the hymn book would be out. We had greatly hoped it would be ready for the later camp-meetings; but it is out at last, ready for distribution. The book awaits the judgment of our people, and we hope for a favorable verdict, and are willing to abide the issue, believing that it will commend itself to the good judgment of the denomination, as superior to any book we have ever had in the past. We have aimed to have it a book of high quality, of mechanical excellence, printed in clear type and on the best quality of paper, and well bound. The paper is all-linen stock, costing nearly twice as much as ordinary paper. The books are sewed with silk instead of with common thread, so that they will last much longer. We have spared no pains to have the work first class in every respect; and we trust we shall hear no complaint of hymn books' falling to pieces after a few weeks' or months' wear.

As we have already stated, there will be two editions of the book: the first, with both words and music; the second, with the words only, as many will not care for the tunes, and should not be compelled to pay the extra price for the music when they cannot read notes.

This book has been issued at the cost of much labor and expense. First-class material costs more than that of cheap quality. It is worth more, and is cheapest in the end. A hymn book, which is in constant use, is the last kind of a book which should be of inferior quality. An ordinary book is read once or twice through, and laid aside to be used but little more perhaps; but a hymn book is in use every week and sometimes oftener, until it is worn out. Therefore, it should be well bound, and of the best quality of material. We have been to great expense to obtain the privilege of using favorite pieces, which we knew our people would want. Most new pieces are copyrighted and cannot be used except the right is purchased at from five to twenty-five dollars apiece; yet a new-book would be wholly unsatisfactory if it did not contain many of these favorites.

We have aimed to make the price as low as we could consistently, hardly expecting to get back the cost by the sales of the first edition; yet when the size and the quality of the book are considered, we think the price fully as reasonable as that of any book ever brought out among us. We will briefly compare the size of the new book with that of our old standard hymn book. The latter was about six and three eighths inches long by four inches wide, and contained 537 hymns and 146 tunes. The new book is eight and one fourth inches long by six and one fourth inches wide, and contains 1413 hymns and about 650 different tunes. Some of these favorites are repeated in some instances, making over 700 pages of music in all. Every page of the large book has mu-

sic on it. The new book is also thicker than the old. Thus it is seen that it must contain nearly three times as many hymns and over four times as many tunes as the old one. The quality of the material and the mechanical workmanship are also superior to that of the old book.

There will be several styles of binding, with prices as follows for the larger book:—

| | |
|--------------------------------|--------|
| Cloth sides with leather back, | \$1.50 |
| Library style, bound in sheep, | 1.75 |
| Turkey morocco, gilt, | 2.25 |
| English calf, gilt, | 2.50 |
| Levant morocco, gilt, | 2.50 |

Smaller book with words only, of the general size of our present standard book, though considerably larger:—

| | |
|--------------------------|--------|
| Library, bound in sheep, | \$1.00 |
| Morocco or calf, gilt, | 1.50 |

We would advise our people to get the firmer styles of binding, at least as good as the library style. Cloth soon wears off on the corners. We shall bind none with cloth backs, as they are not satisfactory.

In the matter of discounts, we are compelled to give what will seem to many very small discount. We can give our tract societies but 20 per cent. But when we consider that these books will be sold directly to our own people, and will therefore require little expense in circulating, and that there will probably be an actual loss on the first edition, owing to the great cost of getting it out, we cannot believe that our tract societies will find fault. When the book sells extensively enough to bring our profit, that profit will be given wholly to our foreign missions, and not to any private person or corporation. This seems the very best we can do. Let the orders come in.

GEO. I. BUTLER, for Gen. Conf. Com.

ILLINOIS CAMP-MEETING.

THE camp-meeting in this State was held within the city limits of Clinton, in a small grove, about half a mile from the center of the village. There were sixty-five tents, so arranged that the streets and avenues all terminated at a center, where was the large preaching pavilion, 75x115 feet. There were about three hundred brethren and sisters present. This, in some respects, was an interesting meeting. Eld. Canright had been upon the ground a week previous, attending the workers' meeting, which, to a certain extent, gave tone to the entire meeting. There seemed to be a desire manifested by many to engage in the work in some way, and a realizing sense that while opportunities are now afforded for all to learn how to work, they would have much to learn before becoming successful workers.

On the Sabbath, an opportunity was given those who felt that they had become separated from God by backsliding, and those who had never made a start to serve God, but who desired the prayers of God's servants, to come forward. Over one hundred responded. The Spirit of God seemed to rest in some measure on the meeting. The tract and missionary work, the Sabbath-school, interests, and other enterprises were considered, and a general interest was taken in them. Resolutions were passed urging our brethren to do missionary work, which, if carried out, will bring about a favorable change in the Conference. It is recommended that each church take at least a club of five copies of the *Signs of the Times*, and, when canvassing for them, instead of urging an individual to subscribe, ask him to read the same three weeks on trial. After twice revisiting him, and calling his attention to some articles of interest in the paper, so as to create an interest, especially in Sr. White's articles, they should call and make a canvass for the "Spirit of Prophecy, Vol. IV.," and the *Signs of the Times*. Many responded heartily in favor of the plan, and pledged themselves to do personally what they could in some way to educate themselves to labor in the cause of God. The outside interest was good from the commencement of the meeting, and the tent was filled each night by a good class of citizens. The people seemed interested to have our meetings a success. The tent remains upon the ground a few days yet, in which meetings will be held each night. On Monday, thirty-one were baptized. Many of these were young converts who had started to serve God at the meeting.

The Chicago mission presented a very interesting report of the result of the labor during the past two years. It showed that there had been ninety-one converts, including thirteen in Pullman, the result

of the establishment of the mission there. Six only of the ninety-one have apostatized. There are many more who have said they would keep the Sabbath, but have not fully taken a stand to do so. There have been 200 Bible readings held during the past year; 4,706 visits made, 600 of which were with families whom workers had never before visited. There have been distributed by sales, loans, and pages given away, 95,000 pages. Workers who have come to the mission to be instructed, and those who came there that were not workers when they came, are now laboring in seventeen different States and Territories, besides two in Europe. Sixty-five have come there to learn the work who never before had been especially engaged in the cause. Fifty-three out of the sixty-five are now actively at work. We know of no mission or enterprise connected with the cause that is more successful in instructing workers than the Chicago mission. The expenses of the mission, not including the pay of the laborers, were about \$1,800 during the past year; but, the tithe received from the mission, including the Danish church, amounted to about \$2,500. Every Conference in our country should have such a mission where the young people may be educated for the Master's work. We see no reason why such missions should not be established, from which hundreds, in the aggregate, might enter the cause yearly. Time will not be left us much longer in which to do this work, and what we would do, must be done soon. We appeal to our Illinois brethren not only to make the mission in Chicago successful, but to establish similar missions in other cities in that State. The French people on the ground also manifested a strong desire to enter the work in some way. It seemed to us that missions should be opened immediately where people of that nationality can be trained the same as Americans.

The wants of the cause were presented on Monday; and although many of the more wealthy members of the Conference were not present, the sum pledged, including what was paid, amounted to \$4,600, \$2,300 of which was for the \$100,000 fund, the balance for their local interests, especially for the Chicago mission. The Chicago mission needs a place of meeting, where they can invite the public. Such an enterprise will cost not less than \$25,000. There should be men in that Conference who will take delight in bearing their share of this expense, and there is no reason why every individual in the State, even the children, should not bear some part. The fruit it would yield would pay well for the investment. Farms that only yield a living, care, and perplexity, might be transferred to such an enterprise with profit. We believe that our brethren and sisters throughout the State of Illinois will immediately take hold and raise this sum. It was recommended at the Conference, and a beginning was made. If our Chicago brethren are not faithful to avail themselves of the instructors which they now have in their midst, and furnish them a place to meet where a mission can be carried forward successfully, there are other Conferences that will gladly do so.

The meeting closed Tuesday morning. Ninety-five testimonies were borne in forty-five minutes. Two were on their feet, and much of the time four, waiting to speak. The expression that it was the best camp-meeting they had ever attended was heard from many lips. They returned to their homes much encouraged, feeling that God had met with them, and during the year they should try to live nearer God and accomplish more than in the past.

S. N. HASKELL.

THE REIGN OF THE SAINTS WITH CHRIST DURING THE THOUSAND YEARS—NO. 21.

THE MIDDLE WALL OF PARTITION HAS BEEN BROKEN DOWN.

So long as the old covenant was of force, the sacrificial service was a partition wall dividing Jews and Gentiles. The apostle wrote to the Ephesians that they should remember how they in past time as Gentiles had been "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us." Eph. 2:11-14.

This middle wall of partition which Christ by his death broke down, is called in verse 15 the "enmity;" "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." The two which Christ should unite into one new man were Jews and Gentiles. The law of commandments contained in ordinances is the whole law of ordinances with all the commandments that belong to it; to wit, "the law having a shadow of good things to come." Heb. 10:1. This is the law which ordained "sacrifice and offering and burnt-offerings and offering for sin" (verse 8), with the whole service of the Levitical priesthood (Heb. 7:12), which Christ took away through the offering of his own body once for all. Heb. 10:9, 10.

As long as this service was committed to the Jews, it was reasonable that they should be a separate nation with special privileges; for this service could only be performed in the temple by the tribe of Levi and sons of Aaron; but this middle wall having been broken down, the Gentiles are no longer excluded from the commonwealth of Israel, nor are they strangers from the covenants of promise. Now they have the same privileges as the Israelites, on the same condition. Both Jews and Gentiles have access through Jesus Christ unto the Father. Eph. 2:18. The Gentiles have become fellow-citizens with the saints, and of the household of God." Verse 19. They can be built by faith "upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone;" and the Jews can be built on the same foundation in the same manner, that is, by faith; but they cannot be built in any other way. Thus the believing Jews and Gentiles are made a holy temple in the Lord. Verses 21, 22.

In the new covenant the Lord has but one church, and it is impossible that the promises of this covenant can become a blessing to any one except those who are built upon Christ, whether they be Jews or Gentiles; for God has not two peculiar peoples, but only one, which is "a holy nation, a peculiar people." 1 Pet. 2:9. Thus the apostle Paul also writes to the believing Jews as well as the Gentiles in Galatia: "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:26, 27); and he testifies that the believing Gentiles as well as the believing Jews are the seed of Abraham: "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Verse 29.

The Lord will certainly "bring Israel again to his habitation" (Jer. 50:19); but the habitation of the Israel of God is the earth made new (2 Pet. 3:13), and when they return to their eternal habitation, their iniquity is taken away and their sin is found no more: "In those days, and at that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve." Jer. 50:20. When sin is found no more, then the time of repentance and of preaching the gospel is past.

THE ISRAEL OF GOD EMBRACES ALL BELIEVERS.

It is a vain undertaking to seek spiritual or temporal blessings in connection with the old Jerusalem; for the Scriptures testify that it is in bondage with its children. Gal. 4:25. All believers are the children of promise, both Paul who was a Jew, and the Galatians, who were of the Gentiles: "Now we, brethren, as Isaac was, are the children of promise." Verse 28.

The apostle James called his brethren in the faith "the twelve tribes which are scattered abroad." James 1:1. It is impossible that this expression could have any reference to the unbelieving Jews or the literal children of the twelve sons of Jacob; for they did not exist at that time. In B. C. 721, Hosea, the last king of the kingdom of Israel (the ten tribes), with the greater part of the people, was carried into captivity by Shalmaneser, the king of Syria. The capital of the kingdom was destroyed, and the kingdom of Israel dissolved. These ten tribes never again returned as a nation. They intermarried with the Gentiles, and have never since had any existence as a nation or as tribes. Hence James could not send his epistle to them. But he states very plainly unto which twelve tribes he did send his epistle. They are his beloved brethren in the faith who had been born

through the word of truth, and thus had become a kind of first-fruit of the creatures of God. James 1:2, 16, 18, 19; 2:1; 3:1. His epistle is also addressed to those brethren who in "the last days" patiently wait for the coming of the Lord. Chap. 5:3, 7. Thus we see that the believers in the new covenant, not only of the Jews but also of the Gentiles, are called the children of God, and are even spoken of as twelve tribes.

The same is seen in Rev. 7:2-8. The Lord speaks of all the children of God who are sealed with the seal of the living God under the sixth seal. This takes place in the last days before Christ comes. The same company of 144,000 sealed ones is again presented in Rev. 14:1-5. In chapter 7 it is stated that these servants of God are sealed in their foreheads, and in chapter 14, that they have the Father's name written in their foreheads, and stand with the Lamb in heaven on the Mount Zion (verses 1, 2), where they sing and play to the glory of God. The same happy company are again spoken of in Rev. 15:2-4; they have gained the victory over the beast and his image, and sing the song of Moses and the Lamb.

That this application of the Scriptures is correct, is clearly seen in Rev. 21:12, which speaks of the New Jerusalem, the heavenly city: "And [it] had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." The New Jerusalem is the mother of all believers, both Jews and Gentiles. Gal. 4:26, 28. And above the gates of the heavenly city the names of the twelve tribes of Israel shine forth with heavenly beauty. Those who enter through these gates are all the obedient children of God: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. They are the nations of them which are saved, and the kings of the earth who bring their glory and honor into the city. Rev. 21:24-26. They shall eat of the tree of life which is in the city, and shall live forever. Rev. 22:2. And God himself shall decide who shall belong to each one of the twelve tribes of the Israel of God, whereof ancient Israel with its twelve tribes was but a faint shadow.

J. G. MATTESON.

LESSONS FROM THE PAST.

The experience of God's people in the past, and the experience they are now having in Arkansas and Tennessee, which we shall all have to pass through in a short time from now, are in some features the same. The natural heart is the same in every age of the world; Satan is the same; and we in the nineteenth century may expect no better treatment from the power of darkness than what has ever been when Satan had control of the human family. Solomon, in speaking of past experience, says, "That which hath been is now; and that which is to be hath already been; and God requireth that which is past." Again he says, "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there anything whereof it may be said, See, this is new? it hath been already of old time, which was before us." And notwithstanding that this is true in all ages, yet we are prone to forget that there will ever be changes in present circumstances. Could our brethren realize what is before us, and what our brethren are even now passing through in those States where Sunday observance is being enforced, they would be stirred to place their property where it could not be confiscated, or, if not really confiscated, sold to pay fines.

God will bring to bear all his agencies to save man in the closing of the gospel; and Satan, in his wrath, will make war on the remnant who keep God's commandments and have the testimony of Jesus Christ, using all his agencies to destroy the work of God and his people under the trying scenes just before us. We should learn from the history of the past how to meet these things, and what kind of a character we must possess if we would have the deliverance that God has promised to his people.

Daniel's case presents a most striking example. Such a character as his we should have. The same integrity of soul that he had, should characterize the people of God. When, with his brethren, he was taken to Babylon and brought into the king's court, he was a young man. But, like Joseph in Egypt, he retained his integrity, and would not compromise

even in matters of diet, but purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he made a special request of the prince of the eunuchs that he need not defile himself. God was pleased with this spirit, and brought Daniel into favor and tender love with the prince of the eunuchs. Daniel had such confidence in God that he simply asked Melzar to give him and his companions a ten days' trial. He did not arbitrarily refuse to eat the king's meat, but was willing to test it, and to let God work for him; so he said, "Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the king's meat: and as thou seest, deal with thy servants."

God vindicated Daniel's course; for he approved of his integrity. In all these things he served God faithfully, and was willing even to risk his life. But he did nothing to provoke his enemies, and they acknowledged that they could find no occasion against Daniel, "except we find it against him concerning the law of his God;" therefore they prevailed upon the king to establish a royal statute and to make a firm decree that whosoever should ask a petition of any God or man for thirty days, save of the king, should be cast into a den of lions. They well knew that Daniel would not compromise his faith in the least; and he did not; but they so arranged it that he must surrender, or, as they supposed and desired, be devoured by the lions. It was here that the grace of God triumphed, that Daniel's character and trust in God shone forth in all its luster. Daniel paid no attention to the decree issued, but, even when he knew that the writing was signed, went into his house, and with his window open toward Jerusalem kneeled humbly three times a day, and gave thanks to his God as he had aforesaid. His enemies watched him. They assembled, and found him praying, making his supplications before God. They would not have noticed him had they not looked to find him violating the decree. Upon being cast into the den of lions, he quietly and calmly submitted, trusting in his God, who wrought in his behalf, and stopped the lions' mouths. He received the king's sympathy, who in the end caused the destruction of his enemies.

1. God requires a strictly upright, moral character, free from stain of guilt. A violated conscience would have caused weakness on the part of Daniel, so that he would not have possessed that integrity of soul and unshaken confidence in God.

2. Such a character would, under no circumstances, give occasion of reproach or fault-finding to our enemies. All the fault that can be found with us should be as to our religion.

3. Then when the trial comes, we should under no circumstances make any compromise to yield our principles of integrity and uprightness. We should continue to serve God as heretofore, and quietly and meekly take the consequences. The more decided we are, yet possessing that decision in meekness, the more acceptable will be that spirit in the sight of God.

Nothing like a boastful spirit should characterize the person who is thus condemned by the law of the land. The times which will try men's souls, and test their principles, are but a little way before us. God reads our hearts, and just in the future every man's character will be revealed by the shaping of circumstances. No doubt there will be many who will compromise their faith, and be brought into confusion. Some may rashly and boastfully stand upon their dignity, until they are finally brought where they will yield their integrity; but our hope and faith should be in God, and individually we should look to it that we have a living connection with Heaven. An old experience will not answer in this time of peril. Daily we should gain victories and know that God is ours. What our brethren in the Southern States are now passing through is only an indication of what will eventually be all over the country, and all over the world. May the Lord help us to take a consistent course, prepare ourselves for the battle, and be saved in the day of the Lord Jesus.

S. N. HASKELL.

—Purity of speech is one of the first and highest Christian graces. A pure speech and a pure life are inseparably linked together, and we may not possess one without the other. Speech, like the hands of a watch, shows us the heart's work.—*Baptist Reporter*.

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.

NOT LOST.

YE who think the truths ye sow
Lost beneath the winter snow,
Doubt not time's unerring law
Yet shall bring the genial thaw.
God in nature ye can trust;
Is the God of mind less just?

Workers on the barren soil,
Yours may seem a thankless toil;
Sick at heart with hope deferred,
Listen to the cheering word—
Now the faithful sower grieves;
Soon he'll bind his golden sheaves.

Reap we not the mighty thought
Once by ancient sages taught?
Though it withered in the blight
Of the long mediæval night,
Now the harvest we behold;
Lo! it bears a thousand-fold!

—From the German.

AUSTRALIA.

BALLARAT.—Four weeks more have gone by since our last report from this field, and still the work moves steadily forward. The meetings in Ballarat have been well attended, and many hearts have been stirred. If all had taken their stand upon the truth who have been moved upon by the Spirit to do so, there would now be nearly two hundred living it out in that place. But the Sabbath cross seems just as hard to lift in Australia as in America or any other part of the world, and it costs as much of a struggle here as elsewhere to obey. We also find the same spirit of opposition here that we have met in other places, and the same objections are advanced in this country as are common to other parts of the world.

During our meetings in Ballarat, the daily papers were freely used through which to oppose our work, and there seemed to be a decided tendency to give the opposition a more favorable hearing than was granted to us. But we advertised freely, and secured a full hall from time to time, to listen to our defense of the truth. The series of meetings continued seven weeks, closing Aug. 8. During that time the collections in the box at the door amounted to £39. 8s., or \$195, which met all the expenses of the meeting and left a small balance on hand with which to commence in another place. The book sales were about \$60, and quite a number of subscriptions were obtained for the *Bible Echo*. Forty-five subscribed their names to the covenant to keep all the commandments, and there are a large number more who believe the truth, some of whom we still hope to see obey.

Bro. Israel remains with the work there a few weeks longer, to educate the friends in missionary work, and to get them to take hold in assisting to support the cause. I returned to Melbourne Aug. 9, to assist some on the paper and make preparations to leave for Adelaide, the chief city of South Australia, where it is very desirable to have the truth planted early.

J. O. CORLISS.

ITALY.

SAINT GERMAIN.—Our tent was pitched in this valley July 5, and the inhabitants in this valley looked upon it as a real curiosity. Our meetings were advertised by *Le Journal de la Tente Evangelique*, a neat paper of eight pages, with an illustration of the tent on the last page, well calculated to give a right idea of the nature of our work. Many copies of this paper have been circulated all through this valley by our colporters, Brn. Jean Geymet and Paul Audetat. I gave my first discourse the evening of the 9th, to a respectable audience of Protestants, mostly of the Vaudois Church, who understood French. There were many scores of Catholics, who stood outside and in the doorway of the tent, but who did not understand French, as is generally the case with that class of people in this country. They soon commenced to make a disturbance by singing, and screaming as loudly as they could. But providentially, when they were at their highest pitch, their attention was called to two policemen, in full uniform, who, as they happened to pass this way, seated themselves under our tent for a few minutes. On seeing these officials, the noisy rabble dispersed, and we had quiet to the close of the meeting. The next day the Mayor, of his own accord, notified the Catholic priest and the Vaudois pastor that they should warn and instruct their people respectively not to cause us any trouble at the tent. I had previously formed a pleasant acquaintance with this official at his own dwelling. The priest told his people that we were a dangerous sect, and that he would certainly excommunicate every man, woman, or child who would dare approach or enter our tent, and they would be lost if

they did so. Since then we have had little disturbance from that source.

Our first meetings were largely attended, and all seemed deeply interested in the subjects presented. The interest would have increased greatly had not the resident pastor, aided by several pastors from other parts of these valleys, hindered the people from coming to the tent. Many also could not come for some days on account of their having to attend to sowing and harvesting until a very late hour. Still we have had attentive hearers all the time. We have reason to hope that prejudice is wearing away, and the interest is better now than it was for awhile, and is increasing. It is known far and near that an evangelical tent is pitched in this village, and persons from different places, even from the cities of Pignerol and Turin, have come to see us, and to attend our meetings. The professor here and other influential persons have come to hear quite regularly. Many say that they like our straightforward way of presenting the truths of the Bible, without speaking against the pastors and other churches, and they are astonished that their leaders should be so much opposed to having the people come to the tent. Judging from the experience we are having, we are confident that in time such feelings about us will wear away. I am already invited to hold tent meetings in other villages in these valleys.

I have spoken upon the prophecies, the signs of the times, and the advent, and have given several discourses on the law and the Sabbath, and on other practical subjects; and there seems to be an increasing desire in many to hear more on these important themes. We have held one Sabbath meeting under the tent. Several of our friends from Torre Pellice and vicinity were present. A goodly number of outsiders from this place also attended, some of whom took part in our good social meeting. We are encouraged to hope that two will fully decide to obey at our next Sabbath meeting. Many are convinced that we have the truth. We pray that God may impress the hearts of the honest ones among them to obey it. Truly, God is working upon hearts by his Spirit, in answer to earnest prayers. One or two in Villar Pellice have fully decided to keep all the commandments. It is desired that as soon as the people who are spending the summer on the mountains return to the valleys in the fall, I should give another course of lectures in our hall there. I am also invited to give more lectures in Vallone. I am coming in fall and winter.

We need more laborers to fill these calls. Our colporters have it at heart to act their part, with the assisting grace of God, in visiting families and praying with them, and in distributing our tracts and periodicals where they can. Lately we have been placed in circumstances of a peculiar nature, which have brought anxieties and cares upon us; still we feel to trust in God, to take it all to him in prayer, knowing that he is a strong refuge to those who will hide under the shadow of his wing. Brethren, let us ever pray for those dear children of God who are brought into straight places, persecuted, and even imprisoned for righteousness' sake.

A. C. BOURDEAU.

OHIO.

BLOOMDALE.—We commenced meetings here the evening of Sept. 1, with a good attendance. Last evening there was not nearly room enough in the tent to seat the congregation. Have given one discourse upon the Sabbath question, which has set some to thinking. Never before have we been in a place where the people not of our faith were so kind in supplying our wants. We feel a burden for these dear souls, and hope with the help of God to bring many into the truth.

O. J. MASON.

Sept. 6.

H. H. BURKHOLDER.

KENTUCKY.

ADAIRVILLE AND KEYSBURG.—Closed our meetings at Adairville Tuesday, Aug. 17, where we had given thirty-two discourses. The attendance was good to the last, and quite a number acknowledged that we have the truth, but only three had the courage to obey. We have been at Keysburg since Aug. 18, and have given nineteen discourses. Our meetings are largely attended. Some have commenced to obey, and we hope that others will do so before we close. The people are very kind, supplying our wants in the way of provisions, and donating money for other expenses.

S. OSBORN.

Sept. 6.

R. G. GARRETT.

IOWA.

ATALISSA.—We have given fifteen discourses at this place. A general and deep interest is manifesting itself throughout the community. Much of the time our 50-ft. tent has been altogether too small for our audiences. We are surprised at the eagerness manifested to hear Bible truth; it is beyond anything we have before experienced. The Sabbath question has just been introduced, and we await with great anxiety the decision of many precious souls. One

brother is canvassing here for the "Marvel of Nations," and with success. H. AND L. T. NICOLA.
Sept. 8.

COLORADO.

FORT COLLINS.—We closed our meetings here Sunday evening last. The interest continued good until the close. As a result of the effort, sixteen persons signed the covenant, mostly heads of families. We baptized ten, and others will follow soon. Organized a Sabbath-school of about thirty members, which we leave supplied with *Instructors* and other helps. Book sales amounted to nearly \$65, and cash donations to about the same. We leave nearly every family with the *Review* and our leading publications. The Lord has blessed us far beyond our deserts, and to him be the glory. We go to Greeley, and will commence meetings there Sunday evening next. J. D. PEGG.
Sept. 7.

WASHINGTON TERRITORY.

SEATTLE.—Although our work here is not finished, yet as some have been waiting for weeks for an opportunity to be baptized, we have organized a church of twelve members. Half as many more are keeping the Sabbath, who are not quite ready for baptism and church organization. Bro. Potter has come to continue the tent meetings, which were not interrupted by the camp-meeting, while I spend a few weeks at Lynden and Victoria. The Master has worked more abundantly upon the hearts of the people at Seattle than we had dared to hope; and we expect that still others will be gathered in. We have met very decided opposition here. There are about three churches to every two hundred inhabitants, and there has been a general awakening among the preachers to instruct the people against our faith. One at least of the churches has been favored with quite a number of speakers on the Sabbath question. Some of our converts come from among those living without God, and without hope, and some from the different churches. Preliminary steps have been already taken for building a house of worship.

That God will abundantly bless both this church and its influence, is and will be my prayer.
Sept. 9. CHAS. L. BOYD.

DELAWARE.

HARRINGTON.—We remained at this place a little over six weeks. The congregations were good for the first five or six weeks; but when we began to present the necessity of obeying, and some decided in favor of the truth, the numbers began to decrease perceptibly. This was also aided by the ministers, who, finding that public opposition had only turned the tide in our favor, effectually used the stay-away argument. The people of Delaware who belong to any church are mostly Methodists, which is also true of Maryland east of Chesapeake Bay. Some honest souls, people of influence in the community, are coming out on the side of truth, among whom are a class-leader and his family. The local preacher also says that if he should turn away from this truth, he should expect it to condemn him in the Judgment. We now expect, with the Lord's blessing, to establish a work here that will be an honor to his cause. We are not expecting a great number to take hold at present, but those who are deciding to obey are people of worth. The whole country is stirred, and we have calls in all directions.

We now have our tent pitched in a country village (Maston's Corners) a few miles from Harrington. The meetings at the latter place aroused considerable interest in this community. So far the attendance has been good. Last night as many as 500 were present. We have sold some books and tracts, and have received in donations \$7.22. The people kindly provide our table with fresh fruit and vegetables.

VICTOR THOMPSON.
D. C. BABCOCK.

WISCONSIN.

HEBRON, BARABOO, ELROY, ETC.—From Aug. 7 to 15 I held meetings in Hebron, Jefferson Co. The attendance was good, and some who had become discouraged, and had almost despaired of ever being saved, seemed to take fresh courage, and to manifest a determination to go forward in the work of the Lord.

From Hebron I came to Baraboo, holding four meetings. The church there seem anxious to do all they can to spread the truth among those around them, and to get other people interested in it. This is what every church must do if they wish to advance in spirituality. On Monday evening, Aug. 23, I spoke to a full house in Elroy, and promised a two days' meeting with them Sept. 4, 5. This was a general meeting, as most of the church from DeBello were present, and some from Mauston. I held eight meetings, and baptized five persons. The preaching was practical and close. Several of the young people intend to go to Battle Creek College this fall. I

hope nothing will hinder any of them from going, to prepare themselves to take part in the rapidly closing work of the Third Angel's Message.

I have held one meeting at Sparta. All that love and really believe the truth here, seem to be firm in it and in the work of the Lord. Some are in great danger of being drawn away from the truth by following false interpretations of the Scriptures. There ought to be more preaching in Sparta as soon as possible. I. SANBORN.
Sept. 8.

KANSAS.

SHORTLY after the close of our annual camp-meeting in the spring we went with our tent to a small town in the interior of the State, where two Sabbath-keeping families from Iowa had recently located. We accomplished but little there, except to strengthen the hands of our brethren. Sixteen are now keeping the Sabbath as the result of our labors at Sterling. JOHN GIBBS.
G. H. ROGERS.

TOPEKA.—We still have the tent on the corner of Fillmore and Seventh streets. The attendance continues to be fair, though not so large as when we were presenting the Sabbath. The pastor of the First M. E. church preached one opposing discourse. Many who heard it, pronounced it beyond successful controversy. We promptly distributed bills through the town to announce a review, which was given with good freedom before a large audience. The effect was good, and several have since decided to obey. Those who had thought his arguments unanswerable, expressed themselves as surprised at their real weakness. We praise God for a truth that cannot be overthrown.

The first-day Adventists are holding their annual camp-meeting and conference in Garfield Park. Last night, their leading speaker tried to show the people that the Sabbath of the decalogue is not binding upon Christians. They seem to be making little impression upon the people.

As the result of our summer's work in this city, fifteen have signed the covenant, and some are keeping the Sabbath who have not signed it. Arrangements have been made for purchasing a lot, on which our brethren hope to build a church this fall. It is my earnest desire that those who are added to this church shall be "steadfast, unmovable, always abounding in the work of the Lord."
WILL D. CURTIS.
Sept. 13.

MICHIGAN.

MORRICE.—We have just taken down our tent, after a stay of thirteen weeks. Seventeen have signed the covenant, most of whom are heads of families, and some of them are among the best citizens of the place. Others have promised to keep the Sabbath and sign the covenant. With these and some old Sabbath-keepers scattered through the neighborhood, who wish to join here, we expect to organize a church. We have remained here longer than we usually do in one place; but this has seemed necessary to firmly establish those who have taken a stand for the truth. We thought it better to hold one successful meeting than two or three with but poor success. The friends have been very kind in supplying our temporal wants. Our collections have amounted to about \$30; book-sales, between \$35 and \$40. A few have subscribed for our periodicals, and others expect to do so soon. The brethren at Bancroft and other places have rendered us much aid in the meetings. Bro. Charles Swartout and wife, who have been with us, have proved themselves efficient helpers. On the whole, we think our meeting has been a profitable one. To the Lord be all the praise!
T. M. LANE.
J. F. BALLENGER.
Sept. 10.

BEAR LAKE AND ONEKAMA.—Aug. 16, we closed our meeting at Bear Lake, where I have been laboring in company with Bro. F. I. Richardson. Aug. 17, we came to Onekama, a distance of six miles, and pitched our tent and prepared to commence another series of meetings. We consider the effort at Bear Lake quite a successful one. We leave twenty-three new converts to the truth keeping the Sabbath and holding regular Sabbath-meetings, weekly prayer-meetings, and Bible readings. Twelve persons were baptized, and a class and Sabbath-school were organized. Those who have accepted the truth here are among the best citizens of the place, and we trust they will prove earnest workers in the cause.

Aug. 20, we commenced meetings at Onekama, though under circumstances less favorable than at Bear Lake. A part of our tent company were called home on account of sickness, and my own health had become greatly impaired by constant labor; but by the blessing of God, I have been enabled to speak each alternate evening, to a fair and attentive audience. We have just passed the Sabbath question, and five have signified their determination to keep the Sabbath of the Lord, and some others seem deeply interested. We are still of good courage in the Lord, and hope to see some fruits of our labor here.

Sept. 10. R. C. HORTON.

INDIANA.

WALDRON.—Our meetings still continue with unabated interest. We cannot report the exact number who are keeping the Sabbath at this place, but suffice it to say that the Spirit of God has impressed hearts, and quite a company have made up their minds to keep all the commandments of God as well as the faith of Jesus. O. C. GODSMARK.

WORTHINGTON.—Our tent was pitched at this place at the close of the camp-meeting, and services began Thursday, Aug. 12. Thirty-five discourses have been given, and several Bible readings. The attendance through the week has averaged about seventy-five; on Sundays it has been much larger. The order is good. The opposition is quite strong, yet there are a few honest souls who have decided to obey. Many acknowledge that we have the truth, but have not as yet taken any stand. We believe that many more will accept the truth. We desire that the Lord may bless our labors here to the good of precious souls. D. H. OBERHOLTZER.
Sept. 9. W. A. YOUNG.

LOGANSFORD.—Our meetings have continued in this city about six weeks, attended with the usual difficulties to be found in city work. The congregations were large at first, but were broken up by rain and storm, which continued about two weeks. We have done the best we could to make our work a success. A small printing-press of our own has added much to our facilities. The city has been repeatedly canvassed with small bills advertising our meetings. The papers have been utilized, though the amount of space allotted us has been small. The Bible readings previously held here opened the way for several to embrace the truth. About twelve have begun the observance of the Sabbath. It now becomes necessary to move our tent to the camp-meeting, but we trust the work here may be continued, as we believe much good can yet be done. J. P. HENDERSON.
Sept. 15. A. W. BARTLETT.
P. G. STANLEY.

NEBRASKA.

ATKINSON, TWING, GREELEY, AND JACKSON.—Our tent-meeting at Atkinson closed with a camp-meeting. The interest at this place to hear the truth was not good, but few being regular attendants. Some seemed interested, but none decided to obey. Some from the vicinity of Pleasant View came about eight miles to hear, and quite an interest was awakened at that place, which we believe might be followed up with good success. Between fifty and sixty of our scattered brethren and sisters in Holt and adjoining counties attended the camp-meeting, and all seemed much encouraged. Some of them had but lately embraced the truth, and others had long been deprived of the privilege of meeting with those of like precious faith; hence the meeting was a feast to all.

Aug. 23-26 we met with the brethren at Twing. I spoke to them twice, and baptized four. Aug. 27-30, we held meetings with the Greeley brethren. Here we organized a church, and chose and ordained an elder and a deacon. This bids fair to become a strong church, if they walk humbly and soberly before God. Here I separated from Bro. Lessenger and Hennig, who labored with me during the tent season.

Sept. 1-5, I held meetings with the brethren at Jackson. Found them somewhat discouraged; but as they moved out in the line of duty, God seemed to come in and bless us. I organized a church of twenty-one members here, and an elder and deacon were chosen and the latter ordained. If this church cultivate a tender, forbearing spirit toward one another, and live humbly before God, they may become strong, and receive additions to their numbers. Some had been addicted to tobacco, but they solemnly promised to lay it aside forever. May God help these churches to be faithful light-bearers.

Sept. 6, I arrived at my home, after an absence of nearly three months. I am thankful to my kind Heavenly Father for his care and protection during this separation. O. A. JOHNSON.
Sept. 8.

THE GERMAN WORK IN KANSAS.

I LABORED with the Olney church from Aug. 19 to Sept. 9, and the Lord richly blessed. Ten new members were added to the church, four by baptism. Sunday, Aug. 29, was set apart as a day of fasting and prayer, previous to the election of church officers. The Lord indeed heard our prayers, and came very near to his waiting people. Everything moved along in the best of union and love. Through God's blessing this company has so grown the last few months that a larger place in which to hold meetings is much needed; and the brethren have made all necessary preparations to erect a house of worship this fall. I hope the little growing company here will be so devoted to God's cause as to induce many to prepare for the Lord's soon-coming kingdom. S. S. SHROCK.
Sept. 14.

NEW ENGLAND SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

THE eighth annual session of the New England Sabbath-school Association was held at New Bedford, Mass., in connection with the camp-meeting, Aug. 20-30, 1886.

FIRST MEETING, AUG. 22, AT 5 P. M.—President in the chair. The report of the last annual session was read and approved. Brief reports were given from different schools. Eld. Haskell made interesting remarks in regard to family schools, and gave an account of one in New Zealand. The Chair, being authorized to appoint the usual committees, named the following: On Nominations, E. P. Farnsworth, H. D. Mansfield, S. A. Whittier; on Resolutions, O. O. Farnsworth, J. B. Goodrich, A. L. Wright. Adjourned to call of Chair.

SECOND MEETING, AUG. 24, AT 5:40 P. M.—The contents of the question box were examined, and answers given. Remarks were made upon the solemn and important work of the Sabbath-school, the object of which should be a growth in spirituality. The Committee on Resolutions submitted the following:—

Whereas, God has blessed the labors of those who have tried to gather into the Sabbath-school the children of those not of our faith, and has made it a means of reaching their parents with the truth; therefore—

Resolved, That special efforts be put forth to gather in such children, and to interest them in the study of the Bible.

Whereas, Children are interested in what old people take an interest in; therefore—

Resolved, That our older brethren and sisters put forth greater efforts to make the Sabbath-school more interesting and instructive.

Whereas, The plan of frequently reviewing the children's classes before the whole school is much neglected; and such neglect tends to lessen their interest in the Sabbath-school; therefore—

Resolved, That those having charge of schools should devote to the children's classes a portion of the time given to general exercises.

Whereas, The plan of having general exercises in our Sabbath-schools has been a means of greatly adding to the interest of the Sabbath-school, and in some schools this method has not yet been adopted; therefore—

Resolved, That we urge upon the superintendents of such schools the importance of taking hold of this part of the work.

Whereas, The organization of Sunday-schools for children not of our faith has proved a success in places where such efforts have been put forth, many of the parents of these children having been brought into the truth through this means; therefore—

Resolved, That we recommend that such schools be organized wherever it may be thought advisable upon consultation with the President of our Sabbath-school Association.

Whereas, We believe it to be important that teachers and those who instruct in our Sabbath-schools should obtain all the information possible in order for them to do efficient work, and—

Whereas, The *Sabbath-school Worker* is a journal devoted especially to their wants; therefore—

Resolved, That we use every legitimate means to increase the circulation of this journal among our members.

Pending the discussion of the first resolution, the meeting adjourned to call of Chair.

THIRD MEETING, AUG. 26, AT 9 A. M.—The discussion of the resolutions was resumed, and all were adopted. The Committee on Nominations presented the following names for officers for the coming year: For President, C. C. Ramsey; Secretary and Treasurer, E. D. Robinson. The report was accepted, and the nominees were duly elected.

Meeting adjourned *sine die*.
A. T. ROBINSON, *Pres.*
MRS. E. D. ROBINSON, *Sec.*

NEW ENGLAND HEALTH AND TEMPERANCE ASSOCIATION PROCEEDINGS.

THE first meeting of the seventh annual session of the New England Health and Temperance Association was held Aug. 24, 1886, at 5:30 p. m. The President being absent, the meeting was opened by the Secretary. Eld. A. T. Robinson was chosen chairman. The report of the last annual session was read and approved. Brief speeches were made by several of the members, and good thoughts were brought out. Temperance is a part of true religion, and, like truth, is independent of what we may believe or disbelieve. The effect of intemperance is the same upon our bodies whether we believe it will affect us or not. The Chair being authorized to appoint the usual committees, named the following: On Resolutions, H. D. Mansfield, O. O. Farnsworth, S. A. Whittier; on Nominations, F. W. Mace, C. W. Priest, H. B. Tucker. Adjourned to call of Chair.

SECOND MEETING, AUG. 26, AT 5 P. M.—The Committee on Resolutions presented the following report:—

Whereas, We as a people believe that we are about en-

tering the time of trouble, when we shall need all the powers of our being, both physical and mental; and—

Whereas, God in mercy has spoken by his Spirit on the subject of health reform; therefore—

Resolved, That we will individually and as a society inform ourselves in regard to the light given, and by His help will carry out the same in our daily lives.

Whereas, The "Health Science Leaflets," published by Dr. J. H. Kellogg, are especially adapted to enlightening the people on the subject of health and temperance; and—

Whereas, We can do much toward getting this light before them by scattering these leaflets; therefore—

Resolved, That we urge all to put forth efforts to circulate them among their neighbors and friends.

After an interesting discussion, both resolutions were adopted. About 25,000 pages of the leaflets were taken by those present. The Committee on Nominations returned the following report: For President, D. A. Robinson; Secretary and Treasurer, Mrs. E. D. Robinson.

Meeting adjourned *sine die*.
A. T. ROBINSON, *Chairman.*
MRS. E. D. ROBINSON, *Sec.*

OSSEO, MICH., SABBATH-SCHOOL CONVENTION.

THIS convention was held in the new house of worship in Osseo, commencing the evening of Sept. 3. It was well attended from the first, though a little falling off was perceptible on Sunday during the day. The program was well carried out, and the instruction was varied and of great interest. The topics embraced nearly every branch of the Sabbath-school work. The question box was well supplied, and the discussion upon the questions elicited much that was important and profitable. It is believed that a real impetus will be given to the schools among the churches represented.

Sunday evening was devoted to a union temperance service in the Free Baptist church, and was largely attended. Bro. C. C. Lewis gave an instructive lecture from Dr. Kellogg's temperance charts. It was well received by the majority. If the former conventions, and those yet to be held in the State, are productive of as much good as is apparent here, they cannot but be appreciated by all who have this important branch of the work at heart.

D. H. LAMSON.

Special Notices.

NOTICE FOR NORTHWESTERN MICHIGAN.

A GENERAL meeting for the benefit of our brethren residing in Wexford, Grand Traverse, Benzie, and Manistee counties will be held at Cleon, Manistee Co., Mich., commencing Friday, Oct. 15, at 7 P. M., and continuing over Sabbath and first day. The ordinances will be celebrated, and there will be opportunity for baptism. The brethren at Cleon will care as far as possible for all who come; but as we expect a large gathering, it will be well for all who can conveniently do so, to bring bedding and provisions, so as to partially care for themselves. Come, brethren, to this meeting, and let us seek God together. Bro. Lay and Richardson and the writer will be present.

R. C. HORTON.

DAKOTA CAMP-MEETING.

WE now expect to hold a fall camp-meeting at Vilas Sept. 30-Oct. 6. Vilas is a central point, and easily reached by our churches. Our tents and fixtures are stored there, which will make the expenses of the meeting light, and there is considerable outside interest to hear the truth. This meeting will be held at a time when our brethren can better leave home than during other seasons. Arrangements will be made to make all as comfortable as possible. Rent for tents will be low; and by bringing sufficient clothing and bedding, we think none will suffer with cold. One day will be given to Sabbath-school convention work, and valuable instruction will be given in this department. Children should bring their lesson books, and a lesson in each will be given out at the beginning of the meeting. Matters of special interest relating to the Conference, mission work, and tract society will be considered; and besides this, we see the need of seeking the Lord earnestly that we may be prepared to do his work. Therefore we urge our brethren to make some sacrifice to come to this meeting. Come with humble, prayerful hearts to help and lift in the work. We hope all will come to seek the Lord, that we may see of his salvation. We have applied for the usual reduction in railroad fare, which we hope to obtain.

A. D. OLSEN.

IOWA CAMP-MEETING.

ALL persons wishing to attend camp-meeting at Smithland Sept. 29 to Oct. 4, who come by rail, will

be furnished free transportation from Whiting Station, or of Sioux City and Pacific R. R., and from Mapleton on C. & N. W. R. R., to Smithland, Ia., provided they notify G. W. Hoskins by letter, at Smithland, what day they will arrive at such stations.

Reduced fare on all railroads will be obtained if possible. Be sure to procure certificates of agents when buying tickets, and bring them with you. Those attending the Brighton camp-meeting will observe the same rules, and notify J. W. Garrett, Brighton, of the time of their arrival.

We appeal to brethren within reach of these meetings to make a strong effort to attend and bring their children and friends. These meetings are appointed within your reach for your benefit, and we expect you will show your appreciation of them by doing all you can to make them a success, earnestly praying God to do for us what we cannot do for ourselves, and to make these meetings a great blessing to all who may attend.

IOWA CONF. COM.

THE TENNESSEE CAMP-MEETING.

THE General Passenger Agent of the L. & N. R. R. will instruct agents on said road to sell round-trip tickets for the camp-meeting to be held at Paris, Oct. 13-19, at one and one third fares, at the following stations: Nashville, E. Junction, Greenbrier, Springfield, Bowling Green, Guthrie, Big Sandy, Springville, Henry Station, McKenzie, Trezevant, and Milan. Tickets will be on sale Oct. 12 to 16, inclusive, good to return until the 21st. Those coming on the Nashville & Chat. R. R. can purchase tickets at Huntingdon and Union City to McKenzie; at the last-named station, buy your tickets for Paris. Tickets will be sold on this road Oct. 12-15, good to return until the 21st. We hope all will make an extra effort to attend this meeting. We expect Elds. D. M. Canright and E. W. Farnsworth will be with us, and give us valuable instruction, which none of us can afford to lose. Those who have tents will please bring them. Those who have none will do well to correspond with J. Q. Finch, at Springville, Henry Co., Tenn. Come, brethren and sisters, prepared to remain to the close of the meeting.

S. FULTON.

WISCONSIN FALL CAMP-MEETING.

AN urgent request comes from the northeastern part of the State for a camp-meeting to be held at New London, Waupaca Co. The brethren in this part of the field have not had the privileges of a camp-meeting for several years. Quite a number have embraced the truth during the past year, which will add to the interest of the meeting. We appoint as the time Oct. 6-12. This will come when farmers will have their work so far out of the way that it need not keep them from attending. Come, brethren, and bring the children and interested ones. Invite your neighbors, and make provision for them to attend, that they may be brought under the influence of the truth. No pains will be spared in preparing for the meeting. Tents will be rented and provision made for the comfort of all. Dear brethren and sisters, let us begin at once to get ready, by confessing and forsaking our sins, by seeking God as we never have, by humbling our hearts before him.

The ministers and laborers need such a time as this. Where the truth has been presented, many have taken hold, while there are others that are halting between two opinions. The power of God is needed to bring these souls into the truth. This we can have by seeking him with all our hearts. If all the churches in this part of the State are well represented, the meeting will be nearly, if not quite, as large as our annual meeting held in the spring. We expect to get reduced rates over the railroads, notice of which will be given as soon as they are heard from.

WIS. CONF. COM.

R. R. FARE TO THE MISSOURI CAMP-MEETING.

THOSE coming over "Frisco" line south of Plymouth, should purchase tickets to Carthage, taking certificate of purchase of the agent of "Frisco" line; at Carthage, purchase of Harrisonville, asking for certificate again. Those north of Springfield, purchase to Springfield with certificate, taking Ft. S. & G. to Harrisonville. You should arrive at Springfield at 6:05 A. M., as that is the only train that makes connections. Those over the Mo. Pac. and Ft. S. & G., purchase tickets and obtain certificates direct to Harrisonville, coming either by way of Holden or Pleasant Hill, as preferred. Those over the C. R. I. & P. to Kansas City, leaving Kansas City by way of the Mo. Pac., will have to stop either all day or all night at Kansas City; but by taking the K. C., Clinton, & S., with certificate, you will make direct connection in the morning, only twelve miles farther than by way of the Mo. Pac. R. R. Those from northeastern Missouri, purchase regular round-trip tickets to Moberly, so as to arrive there at 1:55 A. M.; then purchase to Harrisonville with certificate. The "Frisco" and H. & St. Jo. have not been heard from; but it is safe to say, in the absence of other instructions, Ask for certificate, and then, if possible,

we will secure a reduction. We think there is no doubt but that we can secure a reduction over the "Frisco" line. We will advise by letter the clerks of churches interested if anything further is necessary.

H. D. CLARK, *Conf. Sec.*

Sept. 12.

COLORADO SABBATH-SCHOOL CONVENTION.

It has been decided to hold a Sabbath-school convention as soon as possible after the tent season closes. The Lord has blessed his laborers, and as a result new schools are being organized, and there are being added those who will fill important places in the work in the near future. Some of our old schools need to be stirred up to renewed diligence and organized effort. It is recognized by all intelligent managers that much more can be accomplished by well-organized and well-drilled workers than by those who are not banded together and prepared to do their work intelligently. The importance of the Sabbath-school is coming to be recognized more and more among us as a people. How important, then, that our energies and efforts be directed so as to accomplish all that is possible!

The object of the proposed convention is to have a general interchange of ideas and experiences. Papers will be read upon the most important parts of Sabbath-school work, prepared by the most successful and practical Sabbath-school workers, thus giving all the benefit of their observation and experience. The following is a partial list of subjects which will be discussed:—

1. Duties of the superintendent. What kind of a man should he be?
2. The use of the blackboard in the school.
3. The relation of the Sabbath-school to the church, and of the church to the school.
4. Discipline in the school.
5. The personal influence and example of the teacher.
6. What kind of literature shall we encourage our youth to read?
7. The relation of the Sabbath-school to the temperance cause.
8. The Bible as our text-book: how shall we study it?

The above is only a partial list of the many subjects that will receive attention. We hope all our Sabbath-school workers will make an effort to attend, and assist in the discussion of these questions. Some central place will be selected, which will be announced through the REVIEW in time for all to attend. Lay aside your work, brethren, and let us make the Sabbath-schools of this State efficient in the great cause of God.

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

News of the Week.

FOR WEEK ENDING SEPT. 18.

DOMESTIC.

—A tornado swept over Lincoln, Neb., Monday, causing considerable damage to property.

—The newest weapon of war is an electric sword. Death comes from the shock of its strike.

—The raisin crop tributary to Riverside, Cal., will aggregate 2,000,000 boxes, valued at \$400,000, or \$400 an acre.

—The Pennsylvania Railway is about to try the experiment of using natural gas on the engines of the Pittsburg division.

—At Manistee, Mich., Saturday, R. L. Peters struck oil at a depth of 1,920 feet. Three or four thousand barrels flowed out in a short time.

—Two men were killed and one fatally injured by the derailling of a freight train near West Quincy, Ill., Monday night. A switch was misplaced.

—Southern negroes are arranging for State fairs in Arkansas, Mississippi, North Carolina, and Florida, to show the industrial progress they are making.

—An attempt was made Saturday to blow up with dynamite the signal tower of the Lake Shore Railroad near the Chicago Stock Yards. Damage slight.

—Since it closed its liquor saloons, the town of Quincy, Mass., saves \$10,000 a year in its running expenses, an item appreciated by the frugal tax-payers.

—Charleston had a few slight earthquake shocks Saturday. Her relief fund committee has received \$44,777. Ninety deaths have been caused by the earthquakes.

—According to the Cincinnati *Price Current*, the yield of corn this year will be about 1,586,000,000 bushels, or 350,000,000 bushels less than the official returns for 1885.

—The hops in the principal counties in New York have been harvested, the yield being less than one eighth of an average crop. The quality is reported as exceedingly poor.

—In 1866, Superintendent Conklin, of Central Park, imported fifty pairs of English sparrows, whose descendants in all parts of the country it is estimated number over 100,000,000.

—The greatest balloon in the world has been constructed in San Francisco. It will hold 150,000 cubic feet of gas, and was made to traverse the American Continent from ocean to ocean.

—In the removal by General Miles to Florida of 400 Chiricahua and Warm Spring Indians, the war elements of the Apaches, the Southwest is said to be rid of further cause for Indian troubles.

—Fires in Market and Front streets, Philadelphia, Friday, caused losses estimated at \$160,000, with heavy insurance. A number of firemen narrowly escaped being buried under falling walls.

—Four hundred and sixty Chiricahua and Warm Spring Apaches are being transported by the Government from Arizona to Florida. The train bearing the savage band reached Las Vegas, N. M., Wednesday.

—The profits of prunes and peaches and apricots in San Jose (Cal.) Valley have been three times as great this season as those which have been realized from the orange and lemon groves of the South.

—The U. S. Government asks extensive bids for work and material in connection with the new navy. Three heavy cruisers and two gun-boats are proposed. Two armed vessels of 6,000 tons are also contemplated.

—A large section of the bank of the Wabash and Erie Canal, six miles from Wabash, Ind., was blown up Tuesday morning by some unknown persons. A huge gap was made, through which the water poured.

—Philadelphia papers estimate from the assessor's list of voters just made, numbering 229,092, and accepting the basis of four voters to every seventeen inhabitants, as by the last census, that their city has now a population of 973,641.

—Charleston has had eight earthquakes since its settlement in 1680. The first was in 1754, and the last before the recent destructive one was in 1858. None were attended with loss of life or, excepting that in 1811, with damage to property.

—By a cave-in at the Mervine Colliery, near Scranton, Pa., Monday morning, several men were buried. One was rescued. Others were cut and bruised, but it is still believed that from six to nine men remain in the shaft, with but little hope of their being rescued.

—A severe storm passed over Coney Island, Westchester, and other points in New York Sunday night. The depot, pavilions, and lightly constructed buildings in both places were leveled. In Manhattan Village several buildings were unroofed, and one house was blown down.

—The silicified forest of Arizona, known as Chalcedony Park, covers, it is said, 1,000 acres, and consists of fallen trees which have become buried and silicified into agate and jasper. It is said to be the most beautifully colored silicified wood in the world, being every imaginable shade of red, brown, and green.

—General Lucius Fairchild, Commander-in-Chief of the G. A. R., is at Charleston making inquiries as to the earthquake disaster, with the supposed object of appealing to the Grand Army to send assistance to the sufferers. It will take \$1,000,000 to fit up the houses of persons who are unable to make repairs themselves.

—In a curve near Silver Creek, N. J., Tuesday forenoon, an excursion train and a freight train came in collision, the smoking car being telescoped by the baggage car. Fifteen persons were killed and mangled in a shocking manner, and fifteen others more or less seriously wounded. The firemen and engineers saved their lives by jumping from the locomotives.

—The number of Union soldiers captured by the Confederates during the Rebellion was 212,608. The number of Confederates captured by the Union troops was 476,169. The number of Union troops who died while prisoners was 29,725, or a little more than one in seven of all captured. The number of Confederates who died while prisoners was 26,774, or very nearly one in eighteen.

—It is said that the great glacier of Alaska is moving at the rate of a quarter of a mile per annum toward the sea. The front presents a wall of ice some five hundred feet in thickness; its breadth varies from three to ten miles, and it is about 150 miles long. Almost every quarter of an hour hundreds of tons of ice, in large blocks, fall into the sea, which they agitate in a most violent manner, the waves being such as to toss about the largest vessels that approach the glacier as if they were small boats.

FOREIGN.

—A new British Antarctic expedition starts in the spring.

—The Samaritans at Nablus, in Palestine, who, as of old, worshiped on Mt. Gerizim, now number only 151 persons.

—A new species of box-wood has been found in South Africa. It exists in considerable quantities, and is suitable for engravers' use.

—Gladstonians and Parnellites declare that the winter will see a social war in Ireland unless rents are reduced and evictions stopped.

—The *Republique Francaise*, a Paris journal, states that the Sultan demands the evacuation of Egypt by the English, and that Russia supports the Turkish demand.

—The Labrador fisheries are reported to be an entire failure. Not enough fish have been caught to pay for their transportation, and as a consequence 70,000 people are destitute.

—Mme. la Marechale Booth, says a Paris journal, in order to make up for a diminution of receipts has enjoined all the members of the Salvation Army to abstain from smoking during the month of September.

—France has notified the Vatican that she is willing to recall the French envoy from Peking, in order to facilitate the progress of the negotiations and smooth the way for a mutual understanding concerning the appointment of French and papal envoys to China.

—The great Krupp establishment at Essen, Germany, employs a skilled photographer, who takes photographs of projectiles in transit, the recoil of gun carriages, the penetration of armor plates in projectiles, and similar phases in artillery practice.

—Specialists declare that the new Mannlicher repeating rifle, now being manufactured for the Austrian army, is the most perfect rifle ever invented. It fires forty rounds a minute. The *Electrablatt* was seized for publishing a description of the mechanism of the breech of the new rifle.

—Friedrich Siemens, of Dresden, has succeeded in casting glass as metal is cast, which, being transparent, brings all flaws to view. It will be less affected by atmospheric influences than iron, and having great hardness and resisting power, will be serviceable, it is believed, for rails on railways.

—Concentration of the Mexican revolutionary troops is progressing in the border States, and a demonstration that may possibly overthrow the government is expected to be made Sept. 16, the anniversary of Mexican independence. The war-cry of the insurgents is: "The constitution of '67 and down with Diaz."

—The pope rises at six every morning, and after performing his private devotions he says his own mass and then attends a mass said by one of his chaplains, after which he makes a hasty breakfast. At half past nine he receives the Secretary of State, and subsequently accords audiences to the Prefects of the Congregations, to the Latin Secretary, and to the Secretary of Papal Briefs. Then come the private audiences, and at half past two he sits down to dinner. In conformity with traditional usage he dines alone. Once only is this particular prescription of etiquette known to have been departed from in recent times. Pius IX. dined with the Assembled Bishops of Christendom one day during the sittings of the Vatican Council. Pope Leo takes a quarter of an hour's rest after this meal, and then busies himself with his official labors, revising the dispatches submitted to him, and frequently drafting dispatches with his own hand. At five he receives the bishops in private audience, sees the Prefects of the Congregations a second time, resumes his work, which he terminates with a light supper at half-past ten, retiring for the night at eleven.

Obituary Notices.

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

WATSON.—Died at Altoona, Wilson Co., Kan., July 21, of inflammation of the stomach, Elizabeth A. Watson, aged 50 years, 3 months, and 10 days. Since her early life Sr. P. had been a member of the Baptist Church, until a few weeks before her death, when she heard and accepted the Sabbath truth. She gave evidence of being one of God's children. The funeral sermon was preached at the tent, from Ps. 17:15. R. F. BARTON.

REEVES.—Died Sept. 2, 1886, at her home in Cheboygan Co., Mich., Martha M., wife of Gideon H. Reeves, aged 60 years, 5 months, and 14 days. An abscess had caused her great suffering for a number of years, yet her faith in God was strong. She had belonged to the S. D. A. Church about fifteen years, and died in hope of coming forth in the first resurrection. A few words of comfort were spoken by a friend, from St. John 11:25, 26. A. S. REEVES.

KEITH AND FULLER.—Fell asleep at her home near Half Rock, Mo., Sept. 8, after several months' prostration from consumption, Sr. Eliza E. Keith, in the twenty-seventh year of her age. She was an exemplary Christian, faithful in the duties of the church, and a lover of the Sabbath-school. She leaves a husband, who is also faithful in the service of the Master. Words of comfort at the funeral by Bro. L. R. Long.

Also, died at the same hour of the same night, of typhoid fever, Sr. Matilda Fuller, in the twenty-seventh year of her age. Her suffering was intense, yet amid it all she sought to put her house in order. Her first request, when informed that she must die, was that her husband would keep the Lord's rest day, which he now does. She also leaves two little children. Remarks at the funeral by the writer, from Mark 11:22.

These cousins were of the same age, and died at the same hour. They accepted present truth at the same time, under the labors of Eld. C. H. Chaffee. Their parents and brothers and sisters are all in the truth, and are comforted by the blessed hope of meeting them when the Life-giver comes. N. W. ALLIE.

PARFITT.—Died of bronchial consumption, at her home near New London, Wis., Aug. 8, 1886, Jessie, wife of James Parfitt, aged 25 yrs. 5 months, and 17 days. Sr. P., together with her mother, Sr. Bowman, embraced the truth under the labors of Eld. H. W. Decker, when he was at New London with the tent, eight years ago. For some time she had been in a backslidden condition; but a month or more before her death she renewed her covenant with God, and we trust she now rests in hope. This, with her mother's death, several years ago, are the only instances in which death has taken from our little church any of its members. Sr. Parfitt leaves a husband, two children, and two step-children, besides many relatives, to mourn their loss. Words of comfort by the writer from Gen. 3:15. J. W. WESTPHAL.

FISHER.—Died in Lind, Waupaca Co., Wis., July 11, 1886, Emily W. Fisher, in the sixty-fifth year of her age. Sr. Fisher was born in Berks Co., Penn., Aug. 25, 1821. In 1854, with her husband, whom she survived six years, she moved to Lind, Wis., where she lived to the time of her death. Six years after moving to Wisconsin, she was baptized and joined the U. B. Church, in which relation she remained until the tent was pitched a short distance from her home in 1874, by Elds. O. A. Olsen and C. W. Olds. After carefully weighing the arguments presented at the tent, she accepted the truths of the Third Angel's Message with all her heart, and united with those who were keeping God's holy Sabbath and waiting for the appearing of Jesus. Her last sickness, though of several months' continuance, was marked with but little severe pain until the last, when her sufferings were intense, and could only be relieved by administering opiates. She was impressed to call for the elders of the church to pray for her, and was

greatly blessed, and felt that all would be for the best. A few days before her death, in answer to a question, she said, "I feel the presence of the Lord with me all the time. Jesus is very precious to me."

Appointments.

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

QUARTERLY meeting for Dist. No. 6, Kan., will be held with the Springside church, Oct. 9.

E. M. GWIN, Director.

THE quarterly meeting for Dist. No. 8, Iowa, will be held at Elkhorn, Shelby Co., Oct. 9, 10. A full attendance is desired.

LUDWIG HENRICKSON, Director.

WELLSVILLE, N. Y., church (quarterly meeting), the last Sabbath in September; Shingle House (quarterly meeting), first Sabbath in October; Pittsburg, Pa., second Sabbath in October; North Warren, Pa. (district quarterly meeting), third Sabbath in October.

D. B. OVIATT.

INDIANA SABBATH-SCHOOL ASSOCIATION.

THE next annual session of the Indiana Sabbath-school Association will be held in connection with the camp-meeting at Wabash, Sept. 28 to Oct. 5.

J. P. HENDERSON, Pres. Ind. S. S. Ass'n.

Publishers' Department.

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

NOTICE.

My address until further notice will be Moultrie, St. Johns Co., Florida.

CHARLES P. WHITFORD.

THE address of Sr. Amy B. Neff, Secretary of the Virginia S. S. Association, is changed from Quicksburg, Va., to Battle Creek, Mich., Colledge. All reports and matter pertaining to that department should be sent to her at that place.

R. D. HOTTEL.

BUSINESS NOTICES.

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

WANTED.—A situation with Sabbath-keepers in California (near Fresno preferred), to do any kind of farm work, by two young men, one seventeen, the other twenty-one, years of age.

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, Adde 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, 3652 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.

DES MOINES.—A. G. Daniells, 1315 East Sycamore St., Des Moines, Iowa.

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.—L D Woods, Pacific Press, B F Perrine, C F Curtis, D H Oberholtzer, S W Ritter, M H Brown.

Books Sent by Freight.—Lee Gregory, Clara E Low, W H

Saxby, Henry Hayen, Frank Green, J W Mc Cutchen, L T Dysert, Wm Covert, J B Chambers, H P Holser, N P Dixon, B J Cady, A D Olsen.

Cash Rec'd on Account.—B C S S pr H B \$19.58, N E Conf per E Cuggeswell 5., N E Conf pr G I B 100., Mich T & M Soc per H H 57.10, Ind T & M Soc per J P Henderson 159.50.

General Conference.—Maine Conf \$76.14, Calvin J Adams 20.00.

O. H. T. D. Fund.—C R Davis \$50., Mrs H Davis 20., M J Merriam 40., Kate V Temple 5.

Scandinavian Mission.—A late convert \$64, Sarah Thomas 1., Julia Cole 3.

Australian Mission.—E W Trumbull \$1., Ann E Morgeson 3.

English Mission.—Edwin Barnes \$33.

European Mission.—E W Trumbull \$1.00.

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3. Instruction and practice in various kinds of manual labor and the use of tools.
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CHAS. C. RAMSEY, A. M., Principal.

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THIS book contains 216 pages, and is handsomely printed and substantially bound. It has the benefit of all the author's past experience, and is

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Address, REVIEW & HERALD, Battle Creek, Mich.

HEALTH PUBLICATIONS.

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Lectures on the Science of Human Life. By Sylvester Graham. Three lectures of great value, which should be in the hands of every individual.

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1/2 Cent Each. Alcoholic Poison. Tobacco-Using a Relic of Barbarism. True Temperance. Alcohol, What Is It? Our Nation's Curse.

Any book in this list sent post-paid on receipt of price.

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Bible Lessons for Little Ones. No. 1, flexible cover, 15 cts. No. 2, flexible cloth, 20 cts. Bible Lessons for Children. No. 3, 4 (with map), 5, 6, and 7, 25 cts. each.

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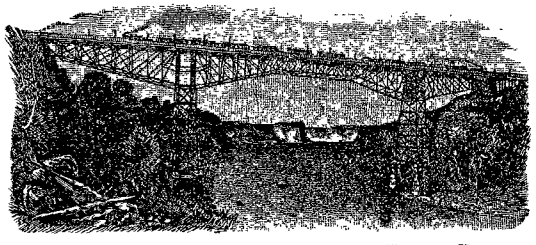
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Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST, STATIONS, and GOING WEST, listing train times and routes.

All trains run by Ninetieth Meridian or Central Standard Time. Day Express, Grand Rapids and Detroit Express, and Grand Rapids and Kalamazoo Express daily except Sunday.

CHICAGO & GRAND TRUNK R. R.

Table with columns for GOING WEST, STATIONS, and GOING EAST, listing train times and routes.

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time.

Chicago, Burlington & Quincy R. R. Union Passenger Station and Ticket Office, Canal St., between Madison and Adams.

Table with columns for LEAVE, TRAINS TO AND FROM CHICAGO, and ARRIVE, listing train schedules.

aDaily. bDaily except Sunday. cDaily except Saturday. dDaily except Monday. St. Paul, Dubuque, and Sioux City trains leave and arrive at Central Depot, foot of Lake street.

PERCEVAL LOWELL, Gen. Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., SEPT. 21, 1886.

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REMAINING CAMP-MEETINGS FOR 1886.

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| CALIFORNIA, Woodland, State Meeting, Oct. 6-19 | |
| Kansas, Chanute, Sept. 16-26 | |
| Minnesota, Sauk Center, Sept. 29 to Oct. 4 | |
| Iowa, Smithland, Woodbury Co., " | |
| Missouri, Harrisonville, Cass Co., Sept. 29 to Oct. 5 | |
| Indiana, Wabash, " | |
| Dakota, Vilas, Sept. 30 to Oct. 6 | |
| Kentucky, Bowling Green, Oct. 6-12 | |
| Iowa, Brighton, Washington Co., " 6-11 | |
| Wisconsin, New London, Waupaca Co., " 6-12 | |
| Kansas, Wichita, " 7-17 | |
| Tennessee, Paris, Henry Co., " 13-19 | |
| California, Santa Ana, Oct. 28 to Nov. 5 | |
| GEN. CONF. COM. | |

In accordance with our usual custom, one number of the REVIEW will be omitted during the Michigan camp-meeting, which is held Sept. 20-28. The date of the next paper will be Oct. 5.

The address of Eld. U. Smith will hereafter be 65 College Ave., Battle Creek, Mich., the street and number now being required on all letters by the free-delivery system just inaugurated at this post-office.

There is an increasing demand for our publications in the Holland language. Some time since, we published an edition of a number of tracts in the Dutch. Now we are hastening through the press, as rapidly as possible, a much larger edition of all our Holland tracts. No doubt, in the near future other publications will be issued in the Dutch language, as the work is very evidently spreading among that people. To God be all the praise!

THE NEW YORK CAMP-MEETING.

We reached the ground here in Watertown, in the evening of the 14th. There is not yet much to report, as the meeting is not advertised to commence till this evening, the 15th, only the active preparations going on all over the ground to be in readiness for the opening services. By some dilatoriness on the part of the railroads, the fifty-five tents ordered from Rochester a week ago have not yet arrived, which has put the brethren back somewhat in their work; but it is expected the tents will be here and all erected before night.

Brethren are coming in quite rapidly to-day. Much disappointment is expressed at the announcement that Eld. Butler will be prevented by ill health from attending the meeting. But all are entering into the preliminaries with seeming courage and good cheer; and a successful meeting is anticipated.

VISIT TO MY NATIVE PLACE.

THERE being a week between the camp-meeting in Maine and that in New York, we took advantage of the situation to secure a little of the experience mentioned in Acts 27:3, during the time, and accordingly arrived in our native village, West Wilton, N. H., in the evening of Sept. 7.

We held meetings in the school-house in the village on the evenings of the 9th and 10th, and on Sunday evening, the 12th. The attendance was quite good, especially on the last evening, notwithstanding the weather was such as would ordinarily keep many at home. The first two evenings the subjects were the prophecies, particularly of Daniel 11, 2, and 7, and Sunday evening, a general view of the Sabbath question, including the teaching of the New Testament in relation to the first day, and the time when, and the means by which, a change of practice from the observance of the seventh day to that of the first day was effected in Christendom.

It was a pleasure to meet again with relatives (of whom two brothers are keeping the Sabbath) and many old friends and acquaintances of early years, and to speak to them of the things pertaining to the kingdom of God. On the Sabbath question it was our aim to show by unmistakable testimony on what authority the change rests, and that a full separation from Rome involves a Sabbath reform, as many Protestant bodies have reformed on the fasts and feasts of the Romish Church, on its teachings and practice in reference to purgatory, baptism, etc. The change back from the Sunday of the Church to the Sabbath of the Lord, would be no greater than that which the Baptist denomination has so happily wrought in their own communion on the subject of baptism. We hold that the Reformation will be completed by a return to the law of God, in its Sabbatic requirements, just as the apostasy commenced by a departure from that law, through the elevation of the festival of the Sunday into the place of the Sabbath of the decalogue.

Sabbath, Sept. 11, we had the privilege of meeting with the church at New Ipswich. There was a good attendance. After an interesting Sabbath-school we spoke upon the present progress and future outlook of this work, more especially with reference to the questions, "How long shall it be to the end of these wonders?" and, "What shall be the end of these things?" Dan. 12:6, 8. The united testimony of reason and religion, nature and the Bible, all goes to show that if the present age is not one in which the coming of Christ may be expected, then it would not be possible for any age to have evidence sufficient to base such a faith upon.

Sunday forenoon, at the invitation of the pastor, we spoke in the Baptist church in Wilton Center. Thus in the six days' visit we put in five discourses; yet we did not lose the original design of that season of recreation, but came out of it "refreshed."

THE OPENING OF ANOTHER COLLEGE YEAR.

WE are highly gratified at the prospects of this opening College year. The school commenced last Wednesday, Sept. 15, and at this writing (Sunday) upward of 125 students are present, and others are constantly coming. Many more will doubtless be present after the close of the Michigan camp-meeting. The attendance at this early date is considerably larger than last year at the same time.

The new addition has greatly improved the facilities of our building, so that it will be much easier to manage the students, and much more pleasant in every respect. The new rooms are very cheerful, light, and convenient, and will be highly prized. Altogether, we hope for the most successful year the College has ever enjoyed. We trust a large number of our young people will come to share its benefits.

G. I. B.

A SUGGESTION.

MANY persons frequently have considerable difficulty in locating some of Paul's short epistles. There is an infallible rule for finding readily the epistles to the Galatians, Ephesians, Philippians, and Colossians. It is this: These four books come in the exact order of the vowels of the alphabet; thus, Galatians, Ephesians, Philippians, and Colossians. This is a hint worth remembering.

G. W. A.

RUSSIAN INTOLERANCE.

It is well known among our people that Eld. Conradi has been proscribed from preaching the gospel in the dominion of the Czar. There is probably not a nation on earth where there is such a depth of religious bigotry, and where church and State are so inseparably connected, as in Russia. An editorial item in the last number of the *Independent* seems particularly appropriate at this date:—

"An illustration of the hopeless intolerance of Russia comes in the fact that Mr. Samuel Montague, Member of Parliament for Whitechapel, London, has just been expelled from Russia, where he had gone on a visit to examine into the condition of the Russian Jews. Mr. Montague is one of the wealthiest and most liberal Jews in Great Britain. He has been at the head of movements for the relief of poor Jews; and in their interest, when so many were driven out of Russia five years ago, he went to the Russian frontier, and received those who came, and took charge of transporting them in colonies to this country. Three years ago he visited these colonies in Missouri, Dakota, and elsewhere. For the same purpose he has visited Palestine and Egypt; and because he was now working for their welfare, he has been expelled from Russia."

G. W. A.

PERIODICALS WANTED.

THE soldiers of Kansas are to have a reunion in the city of Emporia, Oct. 5-8, and we look upon this as a favorable opportunity to work for present truth. We have only one small society in our district, which could use double the number of papers in its present work that we now have; so we feel urged to call upon our brethren elsewhere to send us their *Signs, Stebbles, REVIEWS, and Instructors* for use on this occasion. Send your prayers with them, that they and the workers may carry the light to some honest souls. Come, brother directors of Kansas, can you not find plenty of papers lying idle in your districts, which you can send us for this work? Those sending will please pay all charges, as all our means are needed to keep our society running. Address me at Emporia, Kan.

WM. H. MILLS.

NOTICE!

GEORGE A. AMSTERDAM has been appointed secretary and librarian of the Georgetown branch of the International Tract and Missionary Society of Seventh-day Adventists. All communications to that branch should be addressed to him, at 152 Albert Town, Demerara, British Guiana, S. A. Periodicals, boxes, etc., should be directed to me at the same address.

JOSEPH R. BRATHWAITE,

Missionary and Director.

A WORD FOR THE SABBATH,

—OR—

False Theories Exposed.

By ELD. URIAH SMITH.

THIS is a poetic monograph upon the Sabbath Question, treating it metrically in seven chapters, under the respective headings of "Truth and Error"—"The Sabbath Instituted at Creation"—"The Sabbath a Memorial"—"The Sabbath Not Abolished"—"Apostolic Example"—"Sabbath and Sunday"—"Vain Philosophy." This little lyric pretty thoroughly canvasses the entire ground of this important subject. Numerous texts of Scripture are referred to, which are given in the margin. Few persons will begin this poem without reading the entire work. 60 pages, in muslin covers, 80 cts.; the same, in glazed paper covers, 15 cts.

Address, REVIEW & HERALD, Battle Creek, Mich.