

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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THE REST OF GOD.

BY TORIA A. BUCK.

The rest of God, the starry rest of God, The peace and joy that cometh from believing, That bids the weary soul no longer stray; The heart from toil and vexing cares relieving To find a calm where living fountains play, — In the starry rest of God.

The rest of God, the holy rest of God, Nor sin nor doubt, their chains can sling around thee, While bright the light from His fair temple shines; Though night with gloom, its sable veil, hath bound thee, He giveth sleep where his beloved reclines — In the holy rest of God.

The rest of God, the sainted rest of God! O earth-bound pilgrim, do thy feet grow weary? Do thorns beset thy path instead of flowers! Is thy heart sad, and is thy way so dreary? Faint not, thou! rest at last in Eden's bowers — In the sainted rest of God.

The rest of God, the starry rest of God! He comes! to bring the joys that are eternal, Abiding hopes that cannot change or die; And thus, while ages roll toward life supernal, The hand of faith points upward to the sky — To the starry rest of God.

East Randolph, N. Y.

Our Contributors.

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

THE KNOWLEDGE OF CHRIST AND SELF LEADS TO HUMILITY.

BY MRS. E. G. WHITE.

"YE are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "We are laborers together with God: ye are God's husbandry, ye are God's building." No man liveth unto himself. God has so linked humanity together that every one who follows Christ, the light of life, will have an influence for good upon the lives of others. If we have indeed become Christians, and are partakers of the divine nature, we shall reveal it in our characters, by escaping the corruptions that are in the world through lust, and by shedding light upon the pathway of those with whom we associate.

The subjects of saving grace are brought into family relationship with Christ. They will be branches of the Living Vine, bearing rich clusters of fruit. If you are growing in grace, in the knowledge of Christ, you will be earnest, working, spiritual Christians, and you will be light-bearers

in the church. He who has a vital connection with Christ will not be influenced by unholy ambitions to desire the places of honor among his brethren. He will not make the proud boast, "I am holy; I am sanctified." In making this assertion, his claim is proved false; for the spirit manifested is a contradiction of the statement.

As you make advances in the Christian life, you will be constantly growing up unto the measure of the stature of the fullness of Christ. In your experience, you will be proving what is the length and breadth, the depth and height, of the love of God, which passeth knowledge. You will feel your unworthiness. You will have no disposition to claim perfection of character, but only to exalt the perfection of your Redeemer. The more thorough and rich your experience in the knowledge of Jesus, the more humble will be your views of self. The lower you lie at the foot of the cross, the clearer and more exalted will be your conceptions of your Redeemer. To love God supremely, and your neighbor as yourself, is true sanctification. Bible conversion will lead to constant and abiding activity, which will be free from all selfishness, all self-exaltation, and all boastful claims of holiness. If you are truly converted to God, you will exert a strong and telling influence on the side of truth. An intelligent knowledge of what it means to be a Christian will make you a blessing wherever you go. Whether you have one, two, or five talents, all will be devoted to the service of Him who has committed them to you in trust, that you may not receive the grace of God in vain. According to the light and knowledge given to us, we are to be examples to others. We are to have such a hold upon truth, and the Author of truth, as to make us a power for good in the world, to bless and to elevate those around us.

Let your light shine forth in good works. Said Christ, "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." I fear that there are many who are in this condition. All have not the same work to do; different circumstances and talents qualify individuals for different kinds of work in God's vineyard. There are some who fill more responsible positions than do others; but to each one is given his work, and if he does his work with fidelity and zeal, he is a faithful steward of the grace of God.

God does not intend that your light shall so shine that your good words or works shall bring the praise of men to yourself; but that the Author of all good shall be glorified and exalted. Jesus, in his life, gave to men a model of character. How little power did the world have over him to mold him according to its standard! All its influence was thrown off. He declared, "My meat is to do the will of Him that sent me, and to finish his work." If we had this devotion to the work of God, doing it with an eye single to his glory, we should be able to say with Christ, "I seek not mine own glory." His life was full of good works, and it is our duty to live as our great example lived. Our life must be hid with Christ in God, and then the light will be reflected from Jesus to us, and we shall reflect it upon those around us, not in mere talk and profession, but in good works, and by manifesting the character of Christ. Those who are reflecting the light of God, will cherish a loving disposition. They

will be cheerful, willing, obedient to all the requirements of God. They will be meek and self-sacrificing, and will work with devoted love for the salvation of souls. In such workers there is an independent love for and a confidence in the truth, united with wisdom to set it before others.

All who are true light-bearers will reflect light upon the pathway of others. Let those who have named the name of Christ, depart from all iniquity. If you yield to the claims of God, and become permeated with his love, and filled with his fullness, children, youth, and young disciples will look to you for their impressions of what constitutes practical godliness; and you may thus be the means of leading them in the path of obedience to God. You will then be exerting an influence which will bear the test of God, and your work will be compared to gold, silver, and precious stones, for it will be of an imperishable nature. Many, very many, will be disappointed to find that their life-work is a failure, bearing the character of wood, hay, and stubble, to be consumed in the fires of the day of God.

There are many who are looking to you, to see what religion can do for you. If you are faithful in your God-given work, you will make right impressions, and will lead souls in the way of righteousness. If you give counsel to others, be sure to practice your own teaching, illustrating your own instructions by a harmonious life. A bold acknowledgment of a faith and doctrine, followed by a careless, faithless life, is only a stumbling-block to sinners, and results in making skeptics and infidels. Let us be decided in our profession of Christ, and let us be just as decided in living an earnest, consistent life, that will correspond to our profession. Let us make it manifest to all around us, that we abhor that which is evil, and walk worthy of the vocation wherewith we are called, "with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." The Christian life is one of constant humiliation of self. Our wills must be conformed to the will of Christ, that we may work out the good pleasure of his will. When we contemplate the life and character of Jesus,—beholding his self-denial, and the poverty he submitted to endure, in order that those who had forfeited the divine nature might become the sons and heirs of God, and joint heirs with Jesus Christ to an inheritance incorruptible, undefiled, and that fadeth not away,—we must have the deepest conviction of our own personal depravity and unworthiness.

In the year that King Uzziah died, Isaiah was permitted in vision to look into the holy place, and into the holy of holies in the heavenly sanctuary. The curtains of the innermost sanctuary were drawn aside, and a throne high and lifted up, towering as it were to the very heavens, was revealed to his gaze. An indescribable glory emanated from a personage on the throne, and his train filled the temple, as his glory will finally fill the earth. Cherubim were on either side of the mercy-seat, as guards round the great king, and they glowed with the glory that enshrouded them from the presence of God. As their songs of praise resounded in deep, earnest notes of adoration, the pillars of the gate trembled, as if shaken by an earthquake. These holy beings sang forth the praise and glory of God with lips unpolled with sin. The contrast between the feeble praise which he had been accustomed to bestow upon the

Sons and Daughters of God.

Creator and the fervid praises of the seraphim, astonished and humiliated the prophet. He had for the time being, the sublime privilege of appreciating the spotless purity of Jehovah's exalted character. While he listened to the song of the angels, as they cried, "Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory," the glory, the infinite power, and the unsurpassed majesty of the Lord passed before his vision, and was impressed upon his soul. In the light of this matchless radiance, that made manifest all he could bear in the revelation of the divine character, his own inward defilement stood out before him with startling clearness. His very words seemed vile to him.

Thus when the servant of God is permitted to behold the glory of the God of heaven, as he is unveiled to humanity, and realizes to a slight degree the purity of the Holy One of Israel, he will make startling confessions of the pollution of his soul, rather than proud boasts of his holiness. In deep humiliation Isaiah exclaimed, "Woe is me! for I am undone; because I am a man of unclean lips: . . . for mine eyes have seen the king, the Lord of hosts." This is not that voluntary humility and servile self-reproach that so many seem to consider it a virtue to display. This vague mockery of humility is prompted by hearts full of pride and self-esteem. There are many who demerit themselves in words, who would be disappointed if this course did not call forth expressions of praise and appreciation from others. But the conviction of the prophet was genuine. As humanity, with its weakness and deformity, was brought out in contrast with the perfection of divine holiness and light and glory, he felt altogether inefficient and unworthy. How could he go and speak to the people the holy requirements of Jehovah, who was high and lifted up, and whose train filled the temple? While Isaiah was trembling and conscience-stricken, because of his impurity in the presence of this unsurpassed glory, he says, "Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."⁷

We may always be startled and indignant when we hear a poor, fallen mortal exclaiming, "I am holy; I am sinless!" Not one soul to whom God has granted the wonderful view of his greatness and majesty, has ever uttered one word like this. On the contrary, they have felt like sinking down in the deepest humiliation of soul, as they have viewed the purity of God, and contrasted with it their own imperfections of life and character. One ray of the glory of God, one gleam of the purity of Christ, penetrating the soul, makes every spot of defilement painfully distinct, and lays bare the deformity and defects of the human character. How can any one who is brought before the holy standard of God's law, which makes apparent the evil motives, the unhallowed desires, the infidelity of the heart, the impurity of the lips, and that lays bare the life,—make any boast of holiness? His acts of disloyalty in making void the law of God, are exposed to his sight, and his spirit is stricken and afflicted under the searching influences of the Spirit of God. He loathes himself, as he views the greatness, the majesty, the pure and spotless character of Jesus Christ.

When the Spirit of Christ stirs the heart with its marvelous awakening power, there is a sense of deficiency in the soul, that leads to contrition of mind, and humiliation of self, rather than to proud boasting of what has been acquired. When Daniel beheld the glory and majesty surrounding the heavenly messenger that was sent unto him, he exclaimed, as he described the wonderful scene, "Therefore I was left alone, and saw this great vision, and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength." The soul that is thus touched will never wrap itself about with self-righteousness, or a pretentious garb of holiness; but will hate its selfishness, abhor its self-love, and will seek, through Christ's righteousness, for that purity of heart which is in harmony with the law of God and the character of Christ. He will then reflect the character of Christ, the hope of glory. It will be the greatest mystery to him

that Jesus should have made so great a sacrifice to redeem him. He will exclaim, with humble mien and quivering lip, "He loved me. He gave himself for me. He became poor that I, through his poverty, might be made rich. The man of sorrows did not spurn me, but poured out his inexhaustible, redeeming love that my heart might be made clean; and he has brought me back into loyalty and obedience to all his commandments. His condescension, his humiliation, his crucifixion, are the crowning miracles in the marvelous exhibition of the plan of salvation. That the just should die for the unjust, the pure for the impure, is beyond all manifestations of human love; and all this he has done to make it possible to impart to me his own righteousness, that I may keep the law I have transgressed. For this I adore him. I will proclaim him to all sinners. I will cry, 'Behold the Lamb of God, which taketh away the sin of the world!'"

To the question, "Whom shall I send, and who will go for us?" who will respond, "Here am I, send me"? Men are to be instruments in the hands of God to execute his commission—"Go ye into all the world and preach the gospel to every creature." The apostles were to commence at Jerusalem; for the work should ever begin nearest home. Who will do missionary work? Who will unfurl the banners of truth in the dark places of the earth? Who are striving to possess many-sided characters, that they may adapt themselves to different situations? God wants men who are self-possessed and unselfish, men who are sympathetic,—not for themselves, but having Christ-like sympathy for those who are perishing for the knowledge of the Saviour of the world.

There are many ministers of the gospel who need to have the live coal from off the altar touch their lips, and sanctify their tongues and hearts, till their souls are purified, ennobled, refined, and wholly given to the work. The humility, meekness, and lowliness of Christ, must characterize their lives. Their energy is represented by an angel flying through the midst of heaven. The Lord will give to the consecrated workers a new and enlarged commission, and will say, "Go into the harvest field. Lo, I am with you to work with human effort." The live coal is symbolical of purification. If it touches the lips, no impure word will fall from them. The live coal also symbolizes the potency of the efforts of the servants of the Lord. God hates all coldness, all commonness, all cheap efforts. Those who labor acceptably in his cause, must be men who pray fervently, and whose works are wrought in God; and they will never have cause to be ashamed of their record. They will have an abundant entrance into the kingdom of our Lord Jesus Christ, and their reward will be given them,—even eternal life. *Commentary, Vol. 1, p. 25.*

ITEMS OF ADVENT EXPERIENCE DURING THE PAST FIFTY YEARS.—NO. 4.

BY WASHINGTON MORSE.

AFTER their great disappointment in the autumn of 1844, the Adventists, generally speaking, had no inclination to go back into the churches they had left. We fully believed that the Lord had called us out of them, and that we should remain out.

In the autumn of 1849, a Bro. Camp and wife, of Meretown, Vt., who were active participants in the '44 movement, and our intimate friends, came to our home in Corinth on a visit. They had embraced the Sabbath, and came to bring us the light on this question. They also brought with them tracts containing testimonies from sister E. G. White, wherein she related what had been revealed to her in vision. They read these tracts to us, and explained the evidences on the Sabbath question. The "Testimonies" appeared fanciful to us, and our first impressions were those of doubt. We were exceedingly sorry that our dear brother and sister Camp had embraced such delusions as these things appeared to us. But before leaving us, they made us promise carefully to examine the Bible, with a view of finding the evidences for Sunday sacredness. We did so, and the result was that in a few weeks we became fully satisfied that the seventh day was and is the Sabbath of the Lord, and none other. We reached this conclusion solely by studying the word of God, aided by the Holy Spirit, and at once decided to obey. Be-

ing in a somewhat extensive business, and having a number of men in our employ, it was somewhat perplexing to know just how our change in faith and practice would affect our worldly interests. But we decided that there could be no compromise with wrong; that duty and implicit obedience were our part, and the consequences the Lord's. On the morning of the Friday previous to our first Sabbath, we informed our employees of our change in faith, and that we wished them to close up their work on that day, in time to get all incidental matters attended to previous to the setting of the sun. All was complied with, and that first Sabbath was such a one as we had never before experienced. We had never before realized the sacredness of the Sabbath. In our observance of Sunday, although strict, we never realized that degree of sacredness which seemed attached to the true Sabbath. The memory of that first Sabbath is still sweet to us.

In a short time we received a visit from Eld. Joseph Bates, of Fairhaven, Mass., and E. L. H. Chamberlain, of Middleton, Conn. Eld. Bates gave us the true light upon the sanctuary question. This was indeed glorious news to us, as in our former belief we entertained the idea that the earth was the sanctuary. The light given us by Eld. Bates came with great force and clearness, and confirmed the evidences regarding the Sabbath, beyond controversy.

Early in the year 1850, we received copies of the *Present Truth*, published by Eld. James White, at Paris, Me. This paper greatly strengthened our faith. It breathed a marked spirit of love, and contained able articles setting forth the perpetuity and binding force of God's law—especially of his down-trodden Sabbath—of the work of the third angel's message, the mark of the beast, and much precious light upon the sanctuary question. In nearly every issue, might be seen receipts from Harvey Childs and A. R. Morse, of Sutton, Vt.; Jesse Barrows, of Irasburg, Vt.; Hiram Bingham, of Morristown, Vt.; Russell Lockwood and family, of Waitsfield, Vt.; E. P. Butler, of Waterbury, Vt.; Brn. Coburn, Morgan, and Kendall, of Granville, Vt.; Hiram Edson and E. A. Poole, of Linklaen, N. Y.; Frederick Wheeler, of Washington, N. H.; Eld. Joseph Bates, of Fairhaven, Mass.; E. L. H. Chamberlain, of Middleton, Conn., and some from Canada. These brethren contributed liberally of their means, in order to get the work started. They exemplified a noble spirit of sacrifice, that will have its reward.

We read the *Present Truth* with great interest, although for some months we remained skeptical regarding the visions of sister White. Presently, we saw an appointment for Eld. White and wife to hold a meeting at Waterbury, Vt., at E. P. Butler's. We attended that meeting, and became fully satisfied regarding the nature of sister White's work; our skepticism was entirely removed, and has never returned to this day. That the Lord, in mercy to his people, has placed this gift among them for the accomplishment of a special and very important work, we have never doubted from that day. We know not how it would be possible for a people to carry forward the third angel's message—the last message of mercy to the world—without the exemplification of this work among them. We do not see how it would be possible for a people to know how to prepare themselves to stand through the perils of the last days, without the light that comes through this agency. They who discard this light, especially that given in "Great Controversy, Vol. IV.," are left in great darkness regarding the scenes that are to transpire, and, it seems to me, cannot avoid being deceived by the workings of Satan which will appear.

I have given the matter many years of the most careful thought; have noted the uniformly Christian spirit that has pervaded sister White's writings—their tendency being always toward higher attainments in the Christian life—have observed the repeated and never-failing fulfillment of her declarations (wherever and whenever the conditions upon which she made them, continued unchanged); have never known an instance in which opposition to her work resulted to the spiritual advancement of the opposer, but always to the contrary; and am prepared to state unqualifiedly that my convictions are thoroughly established that her work is in harmony with and prompted by the Spirit of God. Truly, we have great occasion to praise the Lord for this gift which is manifested in our behalf.

One noticeable feature of the meeting above mentioned, was the rebukes that it became necessary for Eld. White to give several unruly and somewhat fanatical spirits. Sister W. also bore a very straight testimony. Looking back upon the early years of the third angel's message, we see that the instances were quite numerous where the spirit of fanaticism had to be rebuked. No doubt exists in my mind, that Satan was determined to prevent, if possible, the rise of this message; and his knowing the necessity of putting forth efforts while the cause was in its infancy, if he would be successful, accounts for the various serious obstacles that were encountered by the pioneers in the cause. It was fortunate that those leaders were men of discerning judgment, and sufficient courage to stand firm against Satan's efforts to prevent the rise of the message. We know not how it could have risen with leaders of less courage, judgment, and determination. The fact that Satan has been so persistent in his efforts, from first to last, to prevent the progress of this work, to tear it down and cause it to languish, should be conclusive evidence that it is the work of God. To a very large extent, the true character of opposing agencies has been so evident as to leave no doubt in the minds of any, that they were instigated by the evil one. In a large majority of cases, those who have opposed the progress of the message and fought against it, have finally drifted into such positions and occupations in life, as to give the most conclusive evidence that their work was not of God.

At the meeting at Waterbury, we first met our much esteemed Eld. J. N. Andrews, then a ruddy-looking young man. He spoke with much earnestness and freedom, his special theme being the law of God. In the summer of 1851, I became slightly acquainted with Eld. A. S. Hutchins, who was then a Free-will Baptist, I think. He was a firm opposer of the Sabbath doctrine, and when passing my place in Corinth, felt it his duty, as a minister, to labor with me for what he deemed a serious evil, in carrying on my business on Sunday. But our interviews were always characterized by a spirit of love. Bro. Hutchins has successfully labored many years since that time, in bringing people to the observance of God's true Sabbath.

In the winter of 1852, I received a prophetic chart from Eld. White, accompanied with the advice that I engage in public labors in spreading the message. I soon started out, my first effort being at East Randolph, Vt. Here I met Almend Arnold and family, with whom we had been acquainted in the first message, and who had been active in it. This family soon embraced the Sabbath truth. There was also quite a company at East Bethel who took their stand on the Sabbath, and regular Sabbath meetings were soon established at the latter place. The following summer, I was duly ordained to the ministry, and received the most unmistakable evidences of the approbation of God.

In the autumn of 1851 expired the time of what was known as the "seven-year theory"—a theory that was held by some who had not embraced the Sabbath truth, but continued to set the date for Christ's second advent. This theory, as also all others of like nature that have arisen since the close of the 2300 years, was chimerical, having nothing but conjecture for its support. None of those movements have ever created more than a very slight ripple of interest and enthusiasm in the religious world. It ought to be evident to all reasoning minds that a repetition of the '44 movement can never be witnessed. That movement fulfilled prophecy of such a character that no second fulfillment could ever occur. All who have engaged in any of the definite time movements, since 1844, have had to cast away their confidence in that great and world-wide movement; and that is just what we are commanded not to do.

It is fortunate that the principle has prevailed with S. D. Adventists of requiring explicit and reliable evidence of the application of prophecy, before accepting of the same; otherwise we should have been engulfed in a multitude of conjectural and meaningless interpretations. Perhaps upon no point has there been greater danger than the one under consideration. Resting, as we do, so many of the fundamental principles of our faith upon the interpretation of prophecy, Satan has seen a great opportunity here to operate against the success of this cause. His plan of operations has very naturally been to induce dif-

ferent ones to formulate an interpretation of prophecy, that should have a sufficient degree of plausibility to cause it to be accepted. It would be but natural that the person who should thus settle upon an interpretation, would become very much in earnest regarding its promulgation; indeed, that he should feel that he had been especially commissioned by God to bring that particular interpretation before the denomination at large. He would be thoroughly sincere in his efforts, and really feel that his work was one of great importance, when in reality it was, perhaps, instigated by Satan, for the very purpose of bringing the third angel's message into disrepute. I believe that we need to be very guarded in this particular. It is well that we have such complete organization; that we have an authority—the General Conference—to which these matters can safely be intrusted. One thing is certain, that a decision of the General Conference regarding such matters as I have mentioned, relieves the individual of further responsibility in the case, at least measurably so, and he is thereby entitled to rest contentedly.

It is true beyond controversy, that the spirit of prophecy must be exemplified in the remnant church; and I believe it is also true that one direction in which that spirit is to be seen is in the interpretation of prophecy. It certainly has been manifested in this direction in the past, and doubtless will be to a further extent, in the future. But as we near the end, greater watchfulness and a closer walk with God, will be necessary, in order that we be able to detect the true from the false. Knowing that his time is short, Satan will work with all "deceivableness of unrighteousness" in order to deceive, if possible, the very elect.

Munkato, Minn.

LOT VINDICATED.

BY A. F. BALLENGER.

THE conduct of Lot, in offering his two daughters to the Sodomite mob, compared with Paul's statement in which he is called "just," has been a subject of wonder to some, even of those who revere God's word, and a great point with those who try to overthrow it. It is argued that the moral sensibilities of a man whom the Bible calls "just," were so degraded, that to save the life of his stranger guests, he would sacrifice his two daughters; but when properly understood, it does not reflect in the least on the character of Lot.

The address of Lot to the mob was an appeal to their better nature, in which the offer made was simply to show how sacredly he valued the lives of his guests, who had trusted to his hospitality; not that he thought for a moment of delivering his innocent daughters into the hands of those wicked Sodomites. In proof of this statement, we cite the case of the Levite and his concubine, as recorded in Judges 19.

The same demand is made here as in the first case, and the same offer made them by the master of the house; but the record states that the men would not hearken, so the man,—whose heart was merry with wine (see verses 19, 21, 22) not the master of the house,—brought forth his concubine, whose chastity was questionable (see Judges 19: 2),—not the daughter,—and she was destroyed. But the record states plainly that the men would not hearken, showing clearly that the language used was simply an appeal to their magnanimity, and had they hearkened, they would not have committed their terrible deed. So in the case of Lot. Hearkening to his plea would have resulted in the mob's retiring, without doing any personal violence. And again, how was the deed looked upon by Israel? Then "all Israel" "went out," and were gathered together as one man, from Dan to Beersheba, an army 400,000 strong, determined to punish the perpetrators of the wrong. More excitement is here manifested ever this matter than can be shown in connection with any similar case in either ancient or modern history, not excepting the Trojan War.

Thus we see that the character of Lot does not suffer in the least from this record, but on the other hand, that such a deed called forth the indignation of both God and Israel.

GOLDEN HOURS.

BY FRED ALLISON HOWE.

FADED and dead, like autumn leaves,
Are moments that have fled.
O'er their lone tomb the spirit grieves,
But brings not back the dead!
Never again shall this pale rose
Bloom as it did of yore!
So life's fair tide, when once it flows,
Ebbeth out forevermore!

O scattered gems from Youth's bright crown,
Lost in an idle dream!
Those days, like harvest blooms cut down,
No future can redeem.
Never again those light-winged hours
That passed unheeded by,
And filled our sky with sun or showers,
Shall other years supply!

Could we but tread those paths once more,
Live that dead Past again,
And count those squandered moments o'er,
Should they be spent in vain?
Too soon the day becomes the night,
The night becomes the day!
Our sunlit hours and dreams of light,
Take wings and fly away!

* * * * *
Yet, fallen leaves and faded flowers,
Perchance, in years unborn,
Decayed, may nourish greener bowers,
And fairer brows adorn.
So, kindly words and helpful deeds,
Sweet flowers of fading time,
Shall bud in fields unharmed by weeds,
And bloom in Eden's clime!

There is a harp whose golden strings
Stretch out beyond the earth.
We touch a chord, and lo! it rings
In realms where life had birth!
So, all those chords we struck in love,
To cheer some soul of yore,
Shall swell to anthems up above,
And echo evermore!

The secrets of the years to be
Lie buried in the past!
Our actions mold the destiny
In which our lives are cast!
O then, brave heart, fill up the hours
With actions, kind and best!
Plant, while ye may, Love's fairest flower,
And trust to God the rest!

Battle Creek, Mich.

BETWEEN DEATH AND THE RESURRECTION.

By Rev. Wilhelm Beck.

FROM THE DANISH, BY J. G. MATTESON.

(Concluded.)

IT was this evil work, selling indulgences, etc., which principally instigated Luther to make public protest, and to nail his earnest objections against the Romish Church on the church door in Wittenberg, on All-saints' Day. It was against this indulgence work that he, day after day, preached a long series of sermons. And Luther never wanted to hear anything concerning a state between death and the resurrection, in which people could repent, and make further advancement. A man once asked Luther if he could not pray for the salvation of a dear friend who had died. He answered, "If you desire so much to do this, then do it once, and let that be enough." By this he shows that he considered such work useless. *The doctrine of the Lutheran Church knows nothing of such a state, between death and the resurrection.* There is not a word said of this in the catechism of Luther.

But rationalism always returns with the old questions and considerations which they want to clear up outside of the Holy Scriptures, about this state of the dead between death and the resurrection. Its most abominable branch we find in Mormonism, which allows living persons to be baptized for the dead, in order that they may be saved in this conscious state between death and the resurrection. And the doctrine of purgatory has returned in our days also in the Lutheran Church, teaching repentance after death, which certainly is nothing but the old doctrine of purgatory, only in a more spiritual way, by offering prayers for the dead; and it has gone very far in this direction.

I have read a book by Maywahlen, translated by Kragballe, which really might be considered a perfect geography of the realm of the dead. We are brought around into so many different coun-

tries and divisions in this unknown realm, that a person wonders whence the author has obtained all this wonderful knowledge. But he has obtained it, and seems to be well acquainted with every corner of the unknown land. We might think that he himself had traveled through it. I have long been looking for a map to be published of the realm of the dead; but it has not yet appeared. All this is really nothing but rationalism. The intellect of man has formed ideas without any revelation at all in the word of God. But in the form wherein this rationalism presents itself, it may perhaps be called a rationalism of the feeling; for the real foundation of it is, that some one had a dear friend who died without being converted. The living friend says, "I do not like this, it is contrary to my feelings, that my father or mother or companion or some dear friend should be lost,"—and on account of this feeling, it is necessary that there must be a doctrine of repentance after death.

And yet it must be acknowledged that it is a small question in the household of faith, what relationship a dead person sustained while he was alive. It is a terrible thought that the person is eternally lost, whether he was our relative or not. And if this presses itself on our thoughts and feelings, we must consequently say, "I cannot endure this thought, that a single person should be eternally lost, and for the sake of this feeling, there must be repentance for all men; and so all men must be saved in the state between death and the resurrection. But this is entirely contrary to the doctrine of the Holy Scriptures and our church.

*Here on the earth is the theater of the great drama of salvation. Here Christ died for us, and finished the great work of paying for our sins, and redeeming us from the slavery of Satan, that we might be his property, saved and paid for, with a high price. Here is the baptism of Christ, wherein he renews us, that we may be children of God, whose sins are forgiven, on the condition of our living a holy life. Here is the Lord's Supper, in which he gives meat and drink, that we may live a holy life. Here is the word of Christ, with its calling, awakening, converting, comforting, sanctifying power.**

Here it must be heard. Here conversion must take place. Here the sanctification must be completed "while it is day; before the night cometh, when no man can work." This gives very great importance to our life in this world, and exhorts us to "redeem the time," to work out our salvation with fear and trembling, to strive earnestly to enter in through the narrow gate. This certainly presents death as a terror to the many who have died unconverted, and by whose death all hope is out off. But it also gives the believer full peace in view of death, after which no falling away is possible, according to the word of God. "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10.

Yes, only unto death! After that, no unfaithfulness is possible. And this can only be so understood, when no conversion is possible after death; for it cannot be otherwise than that those who teach the possibility of conversion after death must also acknowledge the possibility of falling away after death. If a bridge has been laid over the great gulf between hell and paradise, so that those from hell can come over to paradise, then it also necessarily follows that those from paradise can come over to hell. It is a horrible thought to the children of God, that, according to this doctrine, believers who have lived together as man and wife in this life, and then were separated by death, would not be sure to find each other again, in the resurrection, among the blessed at the right side of the Lord, because one of them might fall away after death. This is the curse that has come out of this doctrine.

And yet this is not the only curse. I know that there are ministers who have preached the possibility of repentance after death in such a way, and with such earnestness, that their hearers have had no hope left, in their own case, of repenting after death, if they did not repent now, while they had an opportunity to do so. But I also know by experience that repentance after death has been preached in such a scandalous way, that the world

has rejoiced and triumphed over those preachers who have pointed out the necessity of repentance in this life. And I also know, from my own experience, that this doctrine has leavened such a multitude of people, that it has become a principal article of faith to them, and has taken away all earnestness from the word of God.

What then can you say of the many Gentiles? Are they eternally lost? What, concerning small and unbaptized children who have died? Are they also lost forever? I answer, I know nothing of this. I do not want to preach anything else than what I can see plainly in the word of God. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Deut. 29:29. And God has hidden from us what he will do to them. Unto us he has said, "Preach the gospel to every creature," and, "Suffer little children to come unto me." And instead of studying on that which we may never know, we might better, with greater earnestness, obey these instructions of the Lord.

But all those who died in the time of unbelief, when the gospel was not preached,—what becomes of them? Are they also lost forever? Would not that be unjust in the Lord? Let us cease to talk of injustice with the Lord. The Lord certainly does not owe us anything. He will visit the iniquities of the parents on the children to the third and fourth generations (Exodus 25), and it is not becoming to us to object to the word of God. I do not doubt that whole generations in those times of unbelief, will be lost, and thus in such times it will most literally be "a little flock" that will be saved. Do you say, "This is an awful thought," then I answer, "The destruction of man is always an awful thought, whether it is nearly a whole generation, or some individuals out of a generation, that are lost." Let us be careful that we do not sin, by preaching something that may be visited on our children in coming generations, because we induce them to delay their repentance until it is too late.

But those who repent on the death-bed? How can they be ripe for the resurrection, if there is no conscious state between death and the resurrection? I answer, "A day is with the Lord as a thousand years." 2 Pet. 3:8. A plant which takes several years to develop, the Lord can, if it pleases him, develop in one day. This was done in the case of the thief on Calvary, who in one day was made ripe to be with Christ in paradise. And, after all, it is not our work, but the work of the Lord, that we are made ripe for the life of the saved ones.

But the great number of years that intervene between death and the resurrection, in so many cases? Must we really be like one who sleeps, all that time? If you think that this is a horrible thought, you forget that with death, time ceases to us, and eternity commences immediately after death is ended. To one who sleeps deep sleep, all time passes away. It is just like the twinkling of an eye, from the time you fall asleep till you wake again. I once experienced this in a remarkable manner. I had been watching for eight days at the death-bed of a dear brother. On the eighth day, I rode ten miles to attend a missionary meeting. When I sat down in the carriage, I was so weary that I fell asleep before we started. In the same moment (so it seemed to me), we went through a gate-way. I awoke, and thought it was the gate-way of the parson's house from which we started, where I seated myself in the carriage. But it was the gate-way of the friend where we were going. I had ridden ten miles in a deep sleep, and it seemed like a moment to me.

To us who remain when our friends die, it seems a long, long time to think of their sleeping. But for those who sleep in death, the time from their death to their resurrection is only a moment. The person who falls asleep, awakes, and believes that he has but just fallen asleep; and then he sees Jesus coming in the clouds of heaven, with all the angels, to gather his children to their home. How any one can draw back at the thought of such a state between death and the resurrection, I do not understand. It is so pleasant when tired and sleepy, after a busy working-day, to lay one's head down to rest, and sleep soundly. How often we have experienced this! If our life has been a real busy working-day in the service of the Lord, it must also be very pleasant to fall asleep, and

rest from labor, with the full assurance that the voice of the Son of God shall awaken us from our deep sleep.

The best proof of the truthfulness of any doctrine is found at the death-bed of believers. And we find that on the death-bed every thought of a state between death and the resurrection departs from the believer. We have no use for it. Then we have only one thought—to fall asleep, and awaken with Christ. Thus Paul says, when he thinks of death: "To depart and to be with Christ." Every thought of an intervening state is far from him. I have experienced something similar with a person who is very near to me. She lay like one to whom all of this life had been closed. Nothing could be seen but death, and to all human appearance there was no hope. But she was afterward restored. Then I asked her: "How was it in that moment? Were you dull and without thoughts?" She said, "No, I had my full consciousness; but I had no thought of you; only one thought filled my soul, How wonderful, that in a moment I shall be with Jesus and see him." Thus when death comes, every thought of an intervening state between death and the resurrection, for growth and development, passes away. Then there is only room in the believing soul for this one great blessed thought and assurance, "To depart and to be with Christ."

It is plain to me that if this blessed life of faith that has been awakened among us, shall develop soundly and truly, and be left as a blessed inheritance to our children after us, in coming generations, then we must protest earnestly against this unscriptural and un-Lutheran doctrine of a conscious state between death and the resurrection, with repentance and apostasy, growth and development. And whosoever may oppose me on this point, no one can deny that I have Luther on my side, and that I stand on the ground of the Lutheran Church with my protest.

CLERICAL CURSING.

BY A. SMITH.

A GOOD sister recently, by sending reading-matter through the mail, and by correspondence, sought to interest a Congregational minister in the views we hold, as a people. In response to her effort, she received a letter of fourteen pages of note paper, abounding with such expressions as the following: "I had rather be a Catholic than a seventh-day soul-sleeper." "I should consider it a great curse to this or any community for a church of this order to be established." "Your crude old legal concern." "Your old soul-sleeping church." "I had much rather a child of mine would become a Roman Catholic than a member of the Advent Church." "Get away from me with your dark, gloomy, false doctrine of the sleeping of the soul." "I despise the doctrine; I loathe it."

Speaking of the Seventh-day Adventist Church, he calls it "a priest-ridden, gloomy, false concern." More in the same strain might be transcribed. He is disgusted with the tithing system observed by our people; strikes a blow at sister White's integrity; and places Christ and Paul on the one side, and Adventists on the other, in the alternative of being liars. Such expressions are of interest only to show that even professed ministers of the gospel can become so bitter against truth, that they will in no wise refute on Bible grounds, but lower the dignity of their sacred office, by the use of high-tempered epithets against the people who advocate that truth. But in so doing, they fulfill the Scriptures. See Jude 16-19. They foam out their own shame. Verse 13.

—True happiness
Consists not in the multitude of friends,
But in the worth and choice.

—Ben Jonson.

—Patience strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, restrains the hand, and tramples upon temptation.—Horns.

—A man is possessed of a great bundle of tools. He is born into this life without a knowledge of how to use them. Education is the process of learning their use, and troubles are God's whetstones, with which to keep them sharp.—H. W. Beecher.

* Here the word of Christ, with its awakening power, is named last. But we read every where in the testimonies of Christ and the apostles, that the preaching of the word is named first; and after that, follows the other ordinances which belong to the church of Christ. The church came into existence by the preaching of the word in the days of the apostles, and that is, no doubt, the best way in our days.

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.*

THE SONG OF HOPE.

Horn is singing, sweetly singing, singing in an undertone,
Singing as if God had taught it, "It is better farther
on."

Night and day it sings the same song, sings it when I sit
alone,
Sings it so the heart will hear it, "It is better farther
on."

Sits upon the grave and sings it, sings it when the heart
would groan;

Sings it when the shadow darkens, "It is better farther
on."

Farther on, but how much farther? Count the mile-stones,
one by one;

No, not counting, only trusting,—"It is better farther
on."

—*Dr. Joseph Parker.*

THE CATASTROPHE OF BUTCHER'S RUN.

(Concluded.)

JAMES KENNEDY, with his bundles in his hands, made his way to the Fort Wayne depot, on Monday morning, in right happy mood. His engine stood on a side track, with steam up, and waiting for the arrival of the express from Chicago. From Fort Wayne, James Kennedy and his engine were to take the express to Pittsburg.

Fireman Bob Mahoney was whistling at his work when Jim came up.

"Hello, Bob."

"Hello, Jim, you've your arms full. Something for the little fellers?"

"Yes," said James, depositing his packages on the seat of the cab, and proceeding to untie the most corpulent one, "won't that please the boy?"

"He'll make things lively around the house, Jim, with that concern," and Bob's eyes grew suddenly moist. He was thinking of a tiny mound on a sunny slope of the cemetery, in Allegheny City.

"Yes, it will be hard on Nancy, I reckon, but she never minds anything, so the babies are happy," said James.

Just then a newsboy came near, shouting:—

"Mornin' paper! 'Ere's yer mornin' paper! Great flood in Pittsburg! Houses washed away! Men, women, and children drowned! 'Ere's yer mornin' paper, all about the flood!"

The men heard, indistinctly, the newsboy's cry, but paid little attention. Bob, indeed, said to Jim:—

"Reckon the old river's on another rampage," but that was all. He knew the propensity of the average newsboy to make the most of every trifling incident in order to help trade.

Directly after, with a rush and a rear, the Fast Through Day Express came in from Chicago, and James Kennedy had to attach his engine and make ready to take charge of the long train and its precious freight of human lives.

Just as they were pulling out from the depot, a newsboy again shouted near them:—

"Great flood at Allegheny City! Houses washed away! Men, women, and"—

They were too far on their way to hear any more.

"I wish we'd got a paper," said Jim to the fireman, when he had time to speak.

"Maybe the train-boy has one, I'll find out at the next station."

At the next station, however, the conductor came forward to the engine.

"Jim," he said, "that's bad news from Allegheny."

"What is it?" queried Jim. Never a premonition of disaster crossed his mind.

"Water-spout or something broke loose, and everything about Butcher's Run washed away, and everybody drowned. Don't you live out that way?"

"O my God!" said Jim, turning deadly white in a moment—

"Are the particulars in the paper?"

"Not yet, we'll catch the Cleveland papers at Crestline, and they'll give all the news. Maybe it is n't so bad after all," and he walked away.

"All aboard," he shouted a moment after, and again the train was flying through space.

A sickening terror had taken possession of James Kennedy's heart, brave man though he was. With a groan he glanced at the packages on the seat, that were to give so much delight. Just then memory—too faithful memory, that may be the poisoned fang of the worm that never dies!—brought back to his mind that last cruel speech. "I might as well be without a home!" Had God taken him at his word?

He had not meant any such thing when he said it—he was only angry—but even now the throb of the engine had caught the words, and its pulsations constantly repeated: "Without a home, without a home! without a home!" The great, ponderous wheels of the engine, as they consumed the space by eager leaps along the iron track, echoed back to the distracted man—"without a home! without a home! without a home!"

"Jim," said Bob, "don't be so downhearted, man! Your house was up high and dry, and it's not at all likely the water could touch it. Suppose, Jim, when we get to Lima, you telegraph to Allegheny and ask after your street and number, and tell them to answer back to Crestline. We have to stop there for dinner, you know."

"That's a good idea, Bob, but I feel it in my heart they are all gone; and the worst of it is, I was mad when I came away, and didn't say 'good by' to one of 'em"—and Jim turned to look down the track so that Bob might not see the tear in his eyes.

At Lima, Jim rushed to the telegraph office and dispatched—as Bob had suggested, adding a question about his family—and then he jumped on the engine again. The air was full of "flood," "water-spout," "Butcher's Run," "dreadful loss of life," for every one was discussing the terrible calamity. But now Jim tried to stop his ears. He did not want to hear anything more until he received his reply at Crestline. Two long, mortal hours it would be—could he wait so long? But then he would know all, and till then he would try to hope for the best.

Again the train started, and the engineer tried to deafen his ears against the horrible mocking refrain of the engine and the wheels. But it was in vain. They flung it remorselessly at him—"without a home!" "without a home!" "without a home!" Every time he blew the shrill whistle at crossing or stopping-place, it shrieked with fiendish emphasis, the words he had spoken in anger; and the engine's bell, whenever it was rung, tolled a doleful knell for the lost home, and the loving hearts it had held.

James Kennedy was a man of iron will, and could exercise powerful self-control, when he chose. This emergency called for all the self-control he could command. Bravely he tried to do his duty. His hand on the lever was just as firm, and his eye scanned the track just as keenly, as if he did not feel an awful certainty in his own heart that his wife and children were lying stark and cold among the ruins that marked the course of Butcher's Run. But what was the trouble with the road? It surely was never so long before! And they were running so slowly, they must be losing time.

He consulted his watch—no, they were running to Forest exactly on time. Or was his watch wrong?

"Bob, let me look at your watch."

The fireman hardly recognized the voice, it was so hollow and strange.

"Just like mine," said the engineer with a groan, as the train stopped at the station.

Here there was a repetition of the scenes at Lima. Nothing but the catastrophe at Butcher's Run was talked of. James Kennedy would not listen. He chose to know nothing till he knew all, and he busied himself, with a hard, set face, in oiling his engine and rubbing up some of its glittering brass work. Bob, with a delicacy of feeling one would hardly have given him credit for, continued to throw his yellow oil-cloth coat over the packages on the seat, so that they might not torture Jim's soul whenever he glanced at them, with recollection of the delight he had anticipated they would give to his dear little ones.

On again—but oh, so slowly. The engine seemed hardly to crawl along, and the engineer could scarcely hold himself back from putting on all the speed in his power. If only the engine and the wheels, the bell and the whistle, would not mock

him and jeer at his distress, in such a fashion! Would they never, never, reach Upper Sandusky?

Yes, exactly on time. But time was beginning to mean eternity now, to Jim's tortured mind. And one more stop—at Bucyrus—had to be made. It took many hours, it seemed to Jim, to reach there, yet the habit of seven years of successful engine-driving was so strong in the man, that he slowed up his engine punctually, to the very minute, at Bucyrus, and started from there exactly on time, for Crestline and the direful intelligence that he felt an inward certainty would meet him there.

Jim was not exactly a religious man, but if ever an anguished soul lifted up a petition for help to the only One who could stand by and sustain him in his hour of agony, then did that man's soul. Every breath he drew during that last half hour before he reached Crestline was an agonized "Lord help me!"

When the train finally came to a standstill at the station, Jim sat down on the seat in the cab, his face drawn and white, and turned an appealing look to Bob, which the fireman understood.

"I'll go for you, Jim," and wringing his friend's cold hand in hearty sympathy, he went to the telegraph office, from which he directly re-appeared with the yellow envelope that we all know so well.

Jim took it with shaking hand, and tried to open it, but his trembling fingers were not able to perform the task, and he handed it to Bob, who tore it open and read, with awe-struck and pitying face:—

"Every house in that block gone. No trace of Kennedy family."

Short—each word to the purpose—and each a knife that cut Jim's heart through and through.

The passengers were beginning to come back to the train, chatting gaily, and quite unconscious of the tragedy in the life of the man on whose steady nerve, strong arm, and keen eye their own lives, for the next six hours, must depend.

Blessed necessity of work to be done! Thrice blessed instinct, or habit, of duty! Six long hours lay between James Kennedy and the ruins of his once happy home. The suspense was over. He knew all—and that "all" was as bad as he could have feared. There was nothing to be done, nothing to hope for—unless, indeed, it might be to lay the poor shattered wrecks of humanity beneath the green sod of the hill-side cemetery. Now James Kennedy must face his blighted life—and the first thing to be done was to take the Through Day Express safely to Pittsburg.

"All aboard," shouted the conductor, and the engineer, older by ten years in the face than when he left the Fort Wayne toy shop that morning, turned to his engine.

Six long hours! Six ages! Six eternities! But his mute appeals for divine help were answered, and the brave man stood at his post all the hours through, with a martyr-like heroism. Between nine and ten o'clock the train stopped at Allegheny City, before it reached Butcher's Run. It could go no further. James Kennedy was free—to go, where?

Bob hastily gathered up the packages, and started with Jim, drawing his friend's arm through his.

"Where shall we go?"

"Let us go to the Run"—and they walked on toward the scene of the disaster.

Even Jim's anguished fancy had not conceived anything half so terrible. Late as it was, crowds of horrified men, women, and children were strolling around, gazing by the dim light of lanterns and torches, on the awful wrecks. Great piles of planks, stones, timbers, mingled with tons of mud and sand, were heaped in terrific confusion on the ground where, so recently, happy homes had stood. There was not a vestige of anything left to tell Jim the spot where his own home had been. Everything was horribly changed. He could not speak. His long hours of suspense, of bitter certainty and of stern self-control seemed to have dazed him. He could only gaze at the utter destruction the flood had wrought.

Bob's mind was active.

"Where are the babies they have found?" he asked a passing policeman.

"Those that have not been identified and claimed are over here"—and he led the way, swinging his lantern near the ground, that they might not

stumble over the numerous obstructions in their pathway.

Poor, bruised, battered relics—how unexpectedly their fate had stolen upon them. Many of them were so marred it would have been hard for their nearest friends to recognize them; but, in many, many cases, their friends had gone down in the same destroying wave.

He found his children's bodies there—that sorely punished engineer—for the bitterest part of all, was the feeling that their sad fate was in consequence of his rashly spoken words. But we cannot describe the scene. Strong men, who had all day

The Mission Field.

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

THE TRUTH IN OTHER LANDS.

DESCRIPTION OF WEST AUSTRALIA.

THE colony of West Australia differs in its physical aspect from all the other countries of the Queen's dominions in the great Southern ocean.

from Perth, the capital of the colony, and from four to six miles from the coast, is a chain of beautiful lakes, whose fertile shores afford luxuriant feed for stock, and sites for most delightful country homes. Near these lakes are the famous Maiden caves, the stalagmitic formations of which are said to excel all others in the world.

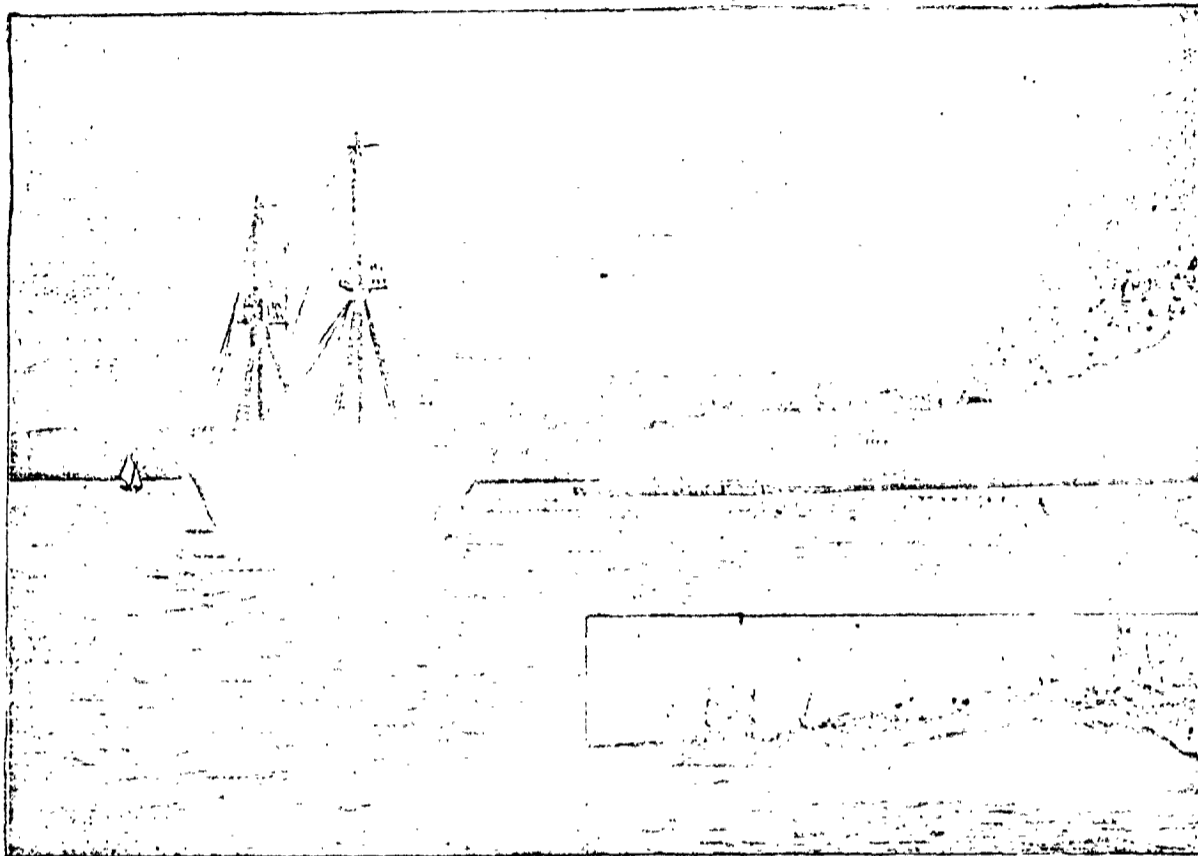
The capital city is situated on a pretty sheet of water formed by the Swan River, about fourteen miles from its mouth. Surrounding it, are gardens in which grow bananas, peaches, nectarines, apples, pears, lemons, oranges, guavas, almonds, figs, and other semi-tropical fruits, while beyond

these, stretch successive terraces of vines and olives until they give way to the forest-plain, which, in turn, stands against the mountain range in the distance. The town is well built, largely of brick and stone; has large stores, and commodious houses of worship, hotels, mills, and all necessary public buildings. The little town of Fremantle, at the mouth of the river, is built almost entirely of white limestone. It is the seaport of Perth, and contains some Government store-houses, a few hotels, and some pretty dwellings. In the winter season whaling is actively carried on from this point, and the company's furnace ranges, try-pots, baskets of coiled line, lances, harpoons, and the long, sharp boats, suspended over the water, ready for instant action, all show the activity of those engaged in the whaling business.

The country has great advantages in the way of irrigation, abundant supplies of water having been procured from artesian wells of only fifty feet in depth. It is calculated that two men, with an engine, could, by two weeks' boring, obtain a supply of water for the irrigation of 500 acres. One great drawback to the settler, however, has been the existence of a poisonous weed which destroys large numbers of cattle, though on inclosed farms this difficulty is in a measure obviated.

In reference to the climate, Dr. Rennie, who resided in the colony for six years, speaks thus: "It would be difficult to imagine a more delight-

ful temperature and climate generally than that of West Australia, more especially the winter, which, though invigorating, is never very cold. The summer is warm, but the average heat does not very materially exceed that of the warmer portions of the winter months; and as a general rule, it is free from any depressing effects, readily admitting of active occupation, and of ordinary labor's being carried on in the sun by Europeans. It is almost impossible, by any description I can give, to do justice to the West Australian atmosphere. To be appreciated, it must be experienced. Many a time, on leaving my house in the morning, have I been struck with the wonderful elasticity of body



ALBANY AND POINT POSSESSION, WEST AUSTRALIA.

been witnessing similar heart-rending occurrences, wept sympathizing tears. One consolation he had. Their beautiful, innocent faces were not disfigured, and they looked as if they had passed from their sleep by their mother's side to the sleep that knows no waking. Tender hands had washed the mud and ooze of the water away, and left cold, still baby forms for the recognition of friends.

But Nancy?

When Jim could tear himself away from all that earth held of his precious babies, he continued his search among the dead, but Nancy was not there. He overheard a whisper that many ladies had been carried to the river, and that some might still remain under the ruins.

"There are several persons in different places that were found alive—perhaps she is one of them," said the policeman, whose eyes were moist with tears it would be unbecoming to his station to let fall. "Let us go and look among them."

James followed unresistingly, absolutely hopeless. He found her, nevertheless—living, but delirious. She did not recognize him, but his passionate joy that her life had been spared was all the greater that for so many hours he had firmly believed her dead.

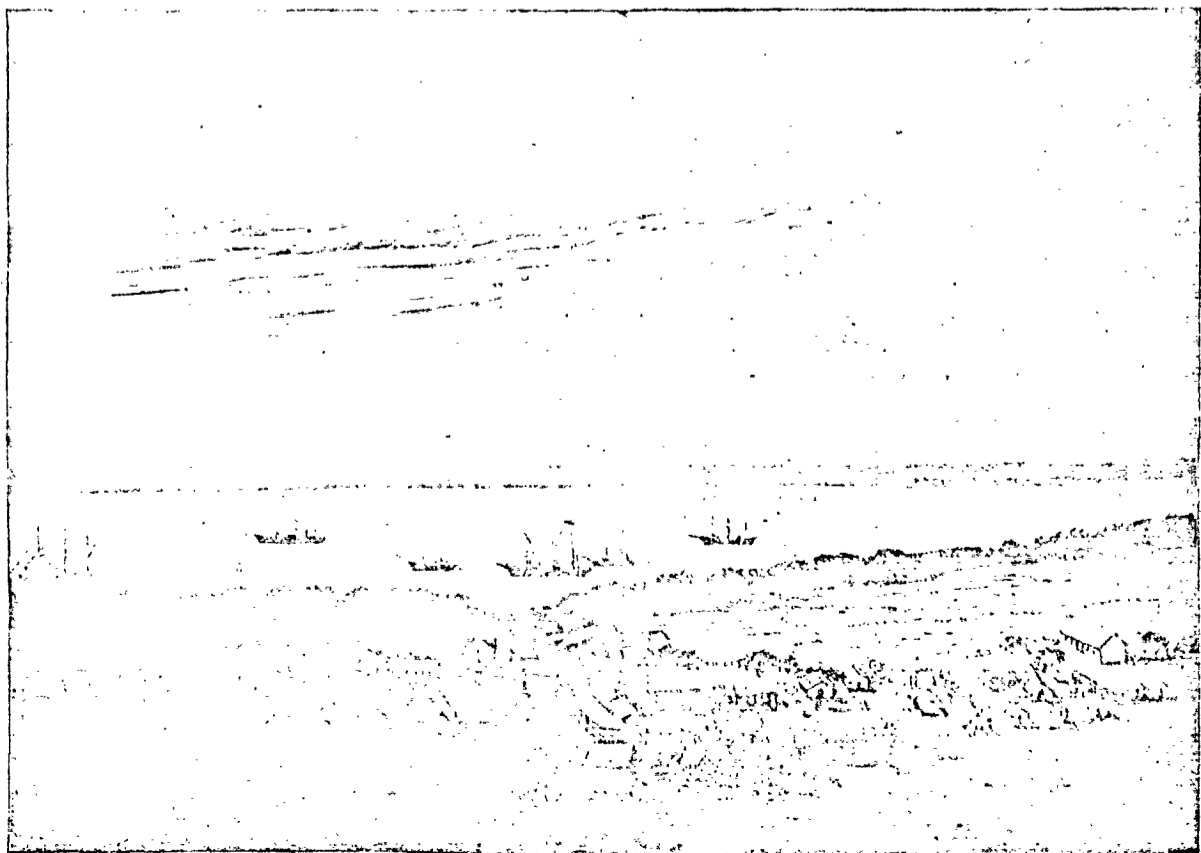
She recovered at last—but not until long after poor little Jamesie and Baby May had been laid to rest high up on the sunny slope of the hill-side, beyond the reach of the treacherous waters of Butcher's Run.

James and Nancy Kennedy have builded another home now, far out on a Western ranch, and other little ones are there to gladden and bless it; but dearly as they are loved, and precious as they are to their parent's hearts, they never can take the place of the manly Jamesie and darling Baby May.—*Mrs. Anna F. Raffensperger, in Illustrated Christian Weekly.*

Home-keeping hearts are happiest;
For those that wander they know not where,
Are full of trouble and full of care:
To stay at home is best.—*Longfellow.*

Its coast is washed by the mild waters of the Indian Ocean, and consequently is not so deeply indented as those colonies the shores of which are exposed to the strong and mighty roll of the Pacific waves. The inlets are more often obstructed by sand-banks, which forbid the entrance of deep-draught vessels; yet there are quite a number of good harbors, where vessels may discharge their cargoes near the shore.

Stretching along the southwestern coast, the Darling Range of mountains rises abruptly from the plain, presenting attractively its rugged, round-topped peaks, covered with eucalyptus forests. Among these hills, and a little northwest



WYNDHAM, WEST AUSTRALIA.

and mind which the cloudless sky and refreshing atmosphere seemed to develop; and as often has the thought occurred to me, What a splendid climate for a sanitarium!"

In the extreme southwest of the colony, on King George's Sound, a settlement was formed as early as 1826. Through adverse circumstances, however, it did not prosper much for the first thirty years of its existence. But since the establishment of steam communication between England and Australia, it has become prominent as a coal-station for the ocean steamers. It now enjoys the prospect of becoming a thriving seaport.

The town is shown in the cut presented on the preceding page, as it nestles at the foot of the hill, and on the north shore of Princess Royal harbor, which is only open to the south. On the west the sound is separated by a tongue of land, terminated at its northern extremity by Point Possession. This promontory is sketched in the lower right-hand corner of the illustration. The entrance to the bay on which Albany is located is between Point Possession and Mount Clarence, and is not more than 200 yards across, with a depth of four and a half fathoms, or twenty-seven feet of water.

Passing from the extreme southwest of the colony to the farthest point north, to a distance of 1,300 miles, is the little town of Wyndham, situated on the harbor of Cambridge Gulf, which is the nearest landing-point to the Kimberly gold fields. It will be seen from the illustration elsewhere presented that it has hardly yet the dignity of a town, as the buildings are of a very unsubstantial character. But it answers as a base of supplies for the miners, and is likely at some time to become a thriving and pretty town. Fifty years ago, Melbourne, though now one of the most beautiful cities in the world, had a similar appearance to the town of Wyndham, if pictures of its early existence are a true representation of its childhood.

With all its natural advantages, one would suppose that this colony would soon take the lead of all the others in the group. But it still has a blight upon it that all its sister States have shaken off; namely, that of having convicts from the mother country dumped upon its fair territory. True, these have ceased coming for the last few years; but there are still many of the old convicts there, which attaches so strong a stigma to the country as to keep away many who otherwise would make it their future home.

Thus, until this curse shall be fully removed, few will care to remove their families to the country, on account of the scenes and influences attending these abandoned specimens of humanity. The officers appointed over them are not so needlessly severe on the convicts as they were in the early days of the system, but still the influence existing in the locality where they are, is not good. In the early times, flogging among these criminals became an art. Men were trained to it by profession, and when called to exercise their calling, they did it without much compunction, if all be true that is now written about it. We quote from Mr. Garrett, in his "Recollections of Convict Life in Norfolk Island and Victoria":—

"The number of lashes administered daily for years under this fiend—the demon—averaged 4,000, taking the average of the men flogged each morning at from thirty to seventy, and the number of lashes from thirty-six to one hundred. Ten thousand of these were inflicted upon the prisoners because they were not able to perform physical impossibilities, and another 10,000 for having committed no greater offense than having the smallest bit of tobacco in their possession. The mere accusation of attempting to conceal tobacco was certain to entail the punishment of flogging, although the men charged might be guiltless of having done so. No excuse was listened to, and if any defense was attempted, an extra number of lashes was the result, and the charge was repeated again and again. To incur the ill-will of any of the prisoner or ticket-of-leave 'traps,' by either word or look, was a terrible crime, from which there was hardly any escape except by murder or suicide.

"On visiting his office each morning to serve out punishment, he [the overseer] would not even deign to dismount from his horse, but, fixing his glass in his eye, would inquire what these, and these, and these, were there for.

"These were the different lots into which the

men were drafted—often forty, fifty, sixty, or more men each day.

"Oh, these are for not doing their tasks; these for having tobacco, pipes, knives, tea, or some other prohibited articles; these for insolence; and these for something else."

"Oh," he would say, "you were here yesterday, the day before, or last week; and—let me see—what was it I gave you? Ah, so-and-so. Well, so-and-so this time," being always a rise of from thirty-six to fifty, from fifty to seventy-five, and from this to one hundred lashes; and so on till he had told them all off.

"Then down they were marched to what was termed the 'slaughter-yard' or 'shambles,' where he would sit or walk about and enjoy the punishment.

"This slaughter-yard will bear description. It was about one hundred feet in length, with six sets of triangles ranged down the center. In one corner stood the pickle-tub, full of salt water and a solution of bluestone, in which the thongs of the 'cats' were kept soaking. This solution was used to intensify the pain. Along each wall were two rows of ringbolts—one about one foot and the other five feet two inches from the ground. The men were drafted into this yard in half dozens as wanted, and the number of lashes each was sentenced to receive, called out. They were then seized by their tormentors, each selecting his man, as temper or pique dictated, and choosing one against whom he had a real or fancied grudge.

"These men were hated by their fellow-prisoners, as it was only natural they should be. They were well aware of this, and revenged themselves by inflicting additional punishment on their victims. This is what John aimed at and accomplished, and often when one against whom they had a spite came up for thirty-six or fifty lashes, they would increase the first to fifty, the second to seventy-five, and so on. Explanation only brought further punishment, for if John was present and appealed to, he always indorsed the greater number, with thirty-six extra for being troublesome. If, while under the lash, any of the men offended, as they often did, by either word or look, they were taken from the triangles to the ringbolts, where they were, what John termed 'spread-eagled,' which was effected by strapping their legs to the lower ringbolts and their arms to the upper ones. It was simply crucifixion *a la* Peter, by lashing instead of nailing. If this failed to silence them, the gag was next resorted to. This was a piece of wood, shaped like a top, four inches long, three inches across the large end, and one inch across the small end, with a hole bored through for breathing. A leather strap was attached to the big end, which, passing over the ears, was buckled at the back of the head. The manner of applying it was this: the victim was told to open his mouth; if he hesitated, the small end was placed there, and the other end forcibly struck with the heel of the hand, driving the teeth and gums before it, and in one or two instances death ensued through their being driven into the lungs. One huge ruffian became such an adept at applying the gag that he was always chosen for the office, and he often boasted of having spoiled the beauty of many a man.

"If the gag (in addition to spread-eagling and flogging) failed to silence the maddened sufferers, as it sometimes did, they were bludgeoned into insensibility, and left to come to as they pleased. If, after being thus hung up from ten in the morning until six in the evening, they still, like Job, retained their integrity, they were then placed on a gridiron for the night.

"This instrument of torture was pretty accurately described by Marcus Clarke. It consisted of a rough grating of wood, placed on the floor, on which the man was placed on his mutilated back, and strapped by the ankles, wrists, neck, and shoulders, so that to move was impossible. But the torture of the thing consisted in the fact that the grating did not reach beyond the neck, leaving the head without support. The dreadful agony entailed by twelve hours of this punishment was described by those who survived it, as horrible. But all did not survive it. Several of the poor victims died from congestion of the brain, and at last this diabolical mode of torture was discontinued, and the apparatus removed."

It is well, too, that the apparatus was removed. As the country became more settled, these fiendish

works were inveighed against, until those who practiced them were put out of the way, and more humane men took their places. Finally, all the other colonies except West Australia, refused to receive "home" convicts longer, and so they ceased coming. It will not be long before this colony, too, will have thrown off the incubus which has prevented its rapid advancement, and it will then step to the front as a desirable place for enterprising men of other countries to cast their lot.

In view of this, it is important that a sentiment in favor of the truth should be planted there, that as the country fills up with intelligent people, they may be met, at the outset, with that which will make them wise unto salvation.

J. O. CORLISS.

NORTH CAROLINA TRACT SOCIETY PROCEEDINGS.

THE first annual meeting of the North Carolina T. and M. Society was held on the camp-ground at Hickory, Sept. 14, 1888. Bro. N. B. England in the chair. Prayer by Eld. S. H. Lane. E. E. Marvin was elected Secretary *pro tem*. Remarks were made by the Chair concerning reporting, and the inability of the Secretary to make general summaries, without full reports from the local societies.

The Chair was authorized to appoint the usual committees, upon which the following were announced: On Nominations, J. M. Rees, S. H. Kime, J. H. Willson; on Resolutions, S. H. Lane, E. E. Marvin, W. M. Baird.

Reports of labor were called for, which resulted in the following summary: Books sold: "Marvel of Nations," 106; "Thoughts on Daniel and the Revelation," 5; periodicals distributed, 810; pages tracts distributed, 2,602; missionary visits, 27; letters written, 21; Bible readings held, 27.

Appropriate remarks were made by Elds Lane and Rees, concerning the missionary work.

Adjourned to call of Chair.

SECOND MEETING, AT 9:30, SEPT. 17.—Brn. Lane, Rees, and England made remarks in regard to the canvassing work. They recommended that young ministers should devote as much of their time to this work as cannot be profitably employed in preaching, but for this they cannot be remunerated out of the scanty funds of the State mission treasury.

The Committee on Resolutions submitted the following:—

Whereas, Many of the believers in the truth in this State have embraced it through reading sent them by missionary workers from other States; therefore,—

Resolved, That we will do all in our power to carry on the missionary work both in this State and other fields, as opportunities may present themselves.

Whereas, The Spirit of God has taught that the loud cry would be brought about largely by missionary and canvassing work; therefore,—

Resolved, That we recommend that as many as can consistently enter at once and permanently into the canvassing and colportage work, should do so.

These resolutions were spoken to by Elds. Lane, Rees, and Kime, and after some discussion were unanimously adopted.

The Committee on Nominations reported the following: For President, Wm. M. Baird; Secretary, N. B. England; State agent, N. B. England.

Eld. Lane spoke of the importance of system on the part of the State agent, in conducting the canvassing work, and said that he should take care to avoid burning over the field. After remarks by Eld. Rees and Bro. England upon the same, the report was accepted, and the candidates elected to their respective offices. It was also recommended that the agent should, as far as consistent, pay for books when ordered.

The following is an approximate financial report of the Society:—

Value of stock on hand,	\$57 95
Due from ministers and agents,	13 03
Incidentals,	1 11
Cash on hand,	27 00
Total,	\$99 09
Due REVIEW Office,	\$65 08
Other debts,	3 30
Total,	\$68 88
Balance in favor of Society,	\$30 71
N. B. ENGLAND, Pres.	
E. E. MARVIN, Sec.	

The Review and Herald.

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

BATTLE CREEK, MICH., OCTOBER 16, 1888.

URIAH SMITH, EDITOR.
L. A. SMITH, ASSISTANT EDITOR.
GEO. I. BUTLER, }
S. N. HASKELL } CORRESPONDING EDITORS.

THE GENERAL CONFERENCE INSTITUTE.

Our readers will be waiting with interest to hear of the opening of the Institute which this year was appointed to occupy the week previous to the session of the General Conference, commencing Oct. 10.

The Institute was opened Oct. 10, at 2:30 p. m. Eld. S. N. Haskell was chosen chairman, and F. E. Belden, secretary. The following order of exercises has been adopted: 7:45 a. m., Prayer and Social meeting; 9:00 a. m., Subject: How the Third Angel's Message can be advanced the most speedily and efficiently; 10:30 a. m., Bible and Historical study; 2:30 p. m., Bible and Historical study; 4:00 p. m., Church Officers and their duties; 7 p. m., Foreign Missionary operations.

Instruction on the different subjects to be taken under consideration is arranged for by committees, who conduct the exercises themselves or secure the help of others. These committees are: On the advancement of the message, J. O. Corliss, A. T. Jones, E. W. Farnsworth; on Bible Study, S. N. Haskell, R. A. Underwood, J. H. Morrison, R. M. Kilgore, A. T. Robinson; on Church Officers and their duties, U. Smith, E. J. Waggoner, R. A. Underwood; on Foreign Missionary operations, S. N. Haskell, J. G. Matteson, W. C. White, L. R. Conrad, U. Smith.

The subjects proposed to be considered in the hours for Bible and Historical study are, so far, A historical view of the ten kingdoms, The divinity of Christ, The healing of the deadly wound, Justification by faith, How far we should go in trying to use the wisdom of the serpent, and Predestination. Other subjects will doubtless be introduced.

At the present writing, only four meetings have been held. At 7:30 last evening Eld. Haskell made stirring remarks upon the work of the message in foreign lands. At 9:00 a. m. to-day (the 11th) a Bible reading was held by A. T. Jones, on the advancement of the work of the third angel's message. The point brought out was that personal consecration must lie at the foundation of all our success in this work. We are Christ's representatives, and should be actuated by his love and his Spirit, and should manifest his character before men. The meetings at 10:30 a. m., and 2:30 p. m., were occupied by Eld. A. T. Jones in an examination of the subject of the ten kingdoms. At 4 p. m. Dr. E. J. Waggoner, by arrangement, took up in the form of a Bible reading, the duties of church officers. He first brought up scriptures to show what the church is, and what its office is in this world. An understanding of this is necessary to a clear comprehension of the duties which devolve upon, not only the members of the church, but its officers. Only some of the first principles can be brought out in one lesson. The subject will be followed out in subsequent meetings. This evening further instruction will be given on the subject of our missionary work.

There is a good representation of brethren present. Nearly a hundred delegates are already enrolled. These are from Oregon, California, Colorado, Dakota, Nebraska, Kansas, Missouri, Iowa, Minnesota, Wisconsin, Illinois, Tennessee, Indiana, Georgia, Ohio, Michigan, New York, Massachusetts, Vermont, and Maine.

The meetings are held in the new meeting-house just erected by the church in Minneapolis, and the Minnesota Conference. This is a fine building, furnishing an ample and pleasant audience-room in the upper portion, and rooms in the basement, convenient for Sabbath-school, and for the use of the T. and M. Society of the Conference. A more neat and comfortable house of worship, is not often seen. By the side of the church stands the building erected for the Minnesota T. and M. Depository. It is a well-constructed building, admirably adapted to the purpose for which it is to be used. The location is a pleasant one, at the corner of 4th Avenue and 30th Street. There are vacant lots all around, but the city is rapidly extending around and far beyond this location.

The brethren who have had in charge the work of preparing for the Conference, have evidently bestowed much thought upon their duties, and have spared no pains to furnish generous accommodations for all the delegates, and to make our stay with them a pleasant one.

Sister White is present, in the enjoyment of a good degree of health and strength. Much disappointment and regret is expressed by the brethren that Eld. Butler is unable to be present on account of sickness. He is remembered fervently in their prayers. The prospect is good for a profitable meeting. This will surely be the case, if all present will so seek the Lord as to secure his presence and his blessing.

THE PRESENT CRISIS.

THE closing work of the gospel is one in which all heaven is interested. The third angel's message will be more extensive, and will accomplish in the world what no other special message has ever accomplished. It is not only to be prophesied before the kings and potentates of earth, but it is to go to every nation, and kindred, and tongue, and people. Rev. 10:11; 14:6. "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15), was the divine commission of our Lord and Saviour. The earth is to be enlightened with its glory (Rev. 18:1); but this work of carrying the gospel to every creature has been committed to God's people. The different organizations among Seventh-day Adventists which relate to publishing, preaching, canvassing, etc., are all designed solely to bring about this end. It is necessary that our people be aroused to the interests of the cause, and be prepared for every emergency. God's providence has truly gone before us, and prepared the way for the truth in a remarkable manner. He has revealed to us by the light of his prophetic word what is coming upon the earth; and oftentimes most important opportunities are presented to us. If these are seized upon, great victories are gained. These are crises in the work of God; as with two contending armies, a great victory is gained by a decided move at the right time, or lost by a failure to appreciate the situation, resulting in delay. Such experiences have been common in the history of this work, and they will grow more important and more frequent as we near the end.

There was a time during the late civil war when our brethren were being drafted and sent into the army. Eld. J. N. Andrews went to Washington in behalf of our people, but failed to secure the relief desired. There was no remedy from the Government, and, as a last resort, after leaving no means untried, a season of fasting and prayer was entered upon by our people. God heard their prayers, and in a few weeks our people were delivered. But what confidence could we have had that God would hear our prayers, if we had not at first done all we could? Before us at the present time is one of the greatest dangers that our people have ever experienced. For many years we have looked forward to the time when the Constitution of this Government would be so changed as to sanction the enforcement of the observance of the first day of the week. This movement means a national religion; it also means that our free public labors will come to an end; our liberty as Sabbath-keepers be taken from us; and in connection with this will come the close of probation and the time of trouble. But there is a great work to be accomplished, in giving the truth to the world; and if we neglect to do this work in a time of peace and under favorable circumstances, we shall be obliged to do it under the most trying circumstances in which we have ever yet been placed. God will have the people warned, and this work of warning he has committed to his people. There are thousands of conscientious, God-fearing people who have no knowledge of the light which God has committed to us. If these do not have the light presented to them by those to whom God has committed it, when we can do so under favorable circumstances, we must then bear testimony in courts and prisons, and it may be by instruments of torture.

Those who have carefully read what is called the "Blair Bill," which is now before Congress, cannot fail to see in that bill the Sunday question; and yet there are thousands of people who have no knowledge of the real nature of this question. Were this bill to pass, and the law be enforced, we should in a very short time find ourselves involved in difficulties far greater than any of us have ever imagined. Are

we prepared as a people to enter upon this trying time? Would we rather confess the truth than now? Would we not much prefer to do that work as we are now situated, than under the circumstances which will exist at that time? If we are prompt and decided in our efforts to place the light of the nature of this bill before the people, and seek God with all our hearts, he may grant us a lengthening of our tranquillity, and we thus gain an experience that will better prepare us for the trying scenes when they do come. It would be true wisdom for us to take advantage of the present opportunity, and place before the people the light, as far as it lies in our power. We cannot believe that our brethren will let pass this opportunity of helping our situation as a people, by refusing to respond to the present call.

It is in view of enlightening the people on the nature of the Constitutional Amendment and such legislation as is contained in the Blair Sunday-bill, as it can be enforced under the proposed religious amendment to the Constitution, that the *American Sentinel* has been published. It is not, nor has it been, the object of the paper to make ourselves as a denomination in any way prominent, but to present those principles which, when once received, will prepare hearts to appreciate our position when we are brought into notice by the Government. It reaches a class of people who cannot at present be reached by the peculiar features of our faith. Already, it has made friends with some of the legal profession, who have become favorable to our views of the fulfillment of prophecy, which they before considered as imaginary and fanciful. It is utterly impossible, and inconsistent with the nature of the case, to think that the men of the world, whose minds are absorbed with the political issues of the day, will consider the peculiar features of our faith from a denominational stand-point. What we mean is, that those peculiar features of our faith which are distinctly denominational would not be acceptable to them; but there are portions of the truth involving a political question in which they are interested. It requires but a moment's consideration for any thinking mind to see that when a national religion is formed, the liberty of the people is taken away. This point they can appreciate, and having seen this point and its bearings, and having become acquainted with it through the people who will be brought into straight places when such a time comes, they will be prepared to defend the principles, and in the final crisis many will cast their lot upon the side of truth.

There has been a special edition of the *American Sentinel* prepared, and sent to our tract society secretaries throughout the country. The design of this is that they, with the officers, should at once place it in the hands of the people. It unmask the question now before Congress; it shows its nature, and also vividly brings to view the object of the National Reform party, in uniting with the Prohibition party, and in laboring to secure as universal an interest as it can. There is no better time to present this to the people than when their minds are sharpened by the political contest. They are then prepared to read anything that has a bearing upon the political issues of the day. We do not ask our brethren to go to the polls and vote; neither do we advise them to enter into any political discussion nor even religious controversy with people; but simply to hand them the paper, stating that the nature of it is to unmask the real state of things that will exist if certain points are carried, which are now before Congress. In so doing, even the enforcement of Sunday should not be mentioned, but simply the fact that the rights of American citizens are involved in some of the political questions. Let the *American Sentinel* itself make its impression on the minds of the people. Let the truths it contains affect the hearts of the people, without any party spirit. This will be as God would have it. Should we present the matter ourselves, and argue the case, showing the position in which we, as a people, should be placed, were the bill to carry, it would probably close the ears of many; but if they can be led to see the political bearing of the question, and that their own liberty as American citizens is in danger, many will be aroused to think for themselves.

It is a false idea which is sometimes entertained, that we must give to the people all the truth at once. The language of our Saviour to the first twelve as he sent them out, "Be ye therefore wise as serpents, and harmless as doves" is applicable to us. If the Saviour, after three and a half years with the disci-

ples, could say to them, "I have yet many things to say unto you, but ye cannot bear them now;" and if the apostle could say to the Hebrews, thirty-four years this side of the cross, that they had need of "milk, and not of strong meat;" and if the apostle, who labored a year and a half with the Corinthians, four years afterward could write to them, "I have fed you with milk, and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able," it must be clear to every person that all the truth should not be spoken to those individuals who are not prepared to appreciate it. But here is a truth that pertains to the beast and his image, which involves certain steps that are to be taken in the Government with which we are connected. Why, then, would it not be reasonable for us to present just that peculiar phase of the truth of which they can clearly see the bearing? Is it not the message, as really as though we preached it to them from a denominational standpoint? Is not the truth the same?

The history of the apostles, as given in the book of Acts, most clearly demonstrates this principle. The apostle says, "I am made all things to all men, that I might by all means save some." He does not mean that he compromised any principle of right, or lowered the standard of truth; but he means to convey the idea that he might use the knowledge which God had given him in a manner that would destroy souls. His words are, "Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. . . . And through thy knowledge shall the weak brother perish, for whom Christ died." He then assures us that when we so sin against the brethren, and wound their weak consciences, we sin against Christ. It is by unwise moves in this direction that we often close important doors which God's providence has opened before us.

We therefore appeal to our brethren wherever the *American Sentinel* has been sent, to place it in the hands of as many people as the number of copies which they have received will allow. We ask you to do it, that the people may be enlightened in respect to the nature of the bill which is now before the United States Congress. We ask you to do it, that the people may be warned as to what is coming in this country, and what the design of this National Reform Association is. We ask you to do it, that our peace and tranquillity may be prolonged, that we may have further opportunity, under favorable circumstances, to give to others the light which God has given to us. We are not awake to the times in which we live. We are upon the verge of the time of trouble; we have neglected our opportunities; we have failed to put forth such efforts as we should have done; and we have great reason to humble our hearts before God, and to redeem our past neglect by immediate action.

May God have mercy upon us as a people, and help us to inform ourselves as to what is pending, and of the awful danger that hangs over our heads. The message as it has been given for more than forty years, has warned us of this time. The spirit of prophecy has repeatedly pointed out the dangers which threaten us; and now we have reached the time when the bill before Congress is to be an entering wedge into the very time which has been talked of so long. Do not imagine that the time of trouble will bring the end nearer; and that if we prevent it, we are only prolonging our stay upon earth. God has committed to us a work to be done; and if that work is not done under present favorable circumstances, we must do it in a time of affliction and sorrow. It is that we may do it under favorable circumstances, that we make this appeal, and that papers have been sent out, which will be received about the same time as the monthly readings for October.

S. N. H.

THE GRACE OF HUMILITY.

In Rom. 12:3 the exhortation is given, that no man should think of himself more highly than he ought to think, but that each should think soberly, according as God hath dealt to every man the measure of faith. The question which arises here is, How highly ought a man to think of himself? Judging from the almost universal bearing and deportment of the world around us, we should conclude that few persons thought themselves capable of falling into the error against which we are admonished in the text.

There are two ways of looking at ourselves with a

view to forming a correct estimate of our own importance. Consider first the limitless expanse of the great material universe, such as on a clear night lies spread out before our awe-struck gaze. Think for a moment of the countless myriads of the heavenly bodies which lie scattered through its infinite dimensions. Millions upon millions of blazing suns are there, each perhaps with its attendant worlds, to which it dispenses light and heat as our own sun to our solar system. Amidst this limitless aggregation of mighty orbs, suns and planets, comets and nebulae, consider the little orb on which we dwell. How small! how utterly insignificant! It is as a single grain of sand in the midst of the boundless desert. Small wonder is it, indeed, that God, the Creator and Ruler of all this, should esteem the nations as a very little thing, and as the small dust of the balance! Small wonder that the psalmist, with mind drawn out in contemplation of these works, should exclaim, "What is man, that thou art mindful of him? or the son of man, that thou visitest him!"

But this is not all. After having circumscribed the view to the single point in this maze of stellar worlds which represents our earth, consider next the countless millions of human beings which have been born and lived and died upon it since the birth of time. Where are we, as individuals, in the midst of this inconceivable multitude? What portion of its number, what factor of its composition, what proportion of its value, do we individually represent? Here again, no adequate comparison can be made. Thus, when we consider our relation to all the works of God in the whole period of their existence, we find our place represented, as it were by a double cipher. Our world is but an infinitesimal part of the great universe, and we are only an infinitesimal part of that infinitesimal—one among the countless multitudes which have peopled it since man first lived upon it. This represents the sum total of our importance, as we stand on our own merits, beside the remaining portion of God's creative works.

But there is another view which we must take, without which our estimate would still be of no value. In this second view the central object is the cross of Calvary. Through it we behold ourselves invested with the worth and merits of another. Christ, the Lord and Creator of all things, has given his life for man,—not for the whole world, collectively, but for us as individuals,—and according to the price paid, so is the value of the thing which is purchased. That price was infinite, and elevated man from the fathomless depths of his own worthlessness and insignificance, to a height far above that of all worldly honor. On the one hand, we behold ourselves as less than the smallest speck in the great panorama of God's works, and correspondingly insignificant; on the other, we behold an infinite price paid for us, and each soul invested with a corresponding value. The one view presents us standing on our own merits, and shows us whereof we have to glory on our own behalf. The other presents us standing on the elevation of the merits of Christ. By means of both, we obtain a true perception of our own worth, and are ready to exclaim with Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

What an empty thing, then, is worldly exaltation, which ignores and has no connection with this great uplifting force. All the world seek after exaltation, yet they ignore the great truth that no man is able to exalt himself. They ignore the divine arrangement, which has made humility the only stepping-stone to true eminence. Humility uplifts the soul, because it places it in companionship with God. "I dwell in the high and lofty place, with him also that is of a contrite and humble spirit." Pride disconnects the soul from God; for "the proud he knoweth afar off." The most ambitious worldling, whatever his wealth or power, cannot lift himself above the pinnacle of his own human insignificance. If he gains worldly fame, he finds it more a shadow than a substance. It has no real foundation; for "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof." It is a divine law which no one can successfully ignore, that "every one that exalleth himself shall be abased;" but "he that humbleth himself shall be exalted."

If we think of ourselves as possessing any worth by virtue of our own merits, we think of ourselves more highly than we ought to think. If we would

not deceive ourselves, we must "think soberly, according as God hath dealt to every man the measure of faith." Through the avenue opened by the cross of Christ, we may seek and obtain "honor, glory, and immortality." But "if a man think himself to be something, when he is nothing, he deceiveth himself." L. A. S.

THE RELIGIOUS TEST OF CITIZENSHIP.

On the 25th of Sept. there occurred an incident at Philadelphia that may be taken as a noticeable sign of the times. It is reported that Judge Arnold, of the Philadelphia Court of Common Pleas, refused on that date to grant naturalization papers to a Hungarian, because of his expressed disbelief in a deity of any kind. The Judge remarked: "We don't want any more infidels in this country; there are enough in it as it is." So far as we are aware, this is the first case on record where this test has been applied in this country to foreigners seeking citizenship. While we regard infidelity as a heinous offense in the sight of Heaven, and as a withering blight upon humanity, we are not aware that, as yet, the laws of our country permit it to be regarded as a sufficient cause for refusing citizenship to foreigners, or for disfranchising those who are already citizens, whether native or foreign born. It is not probable that the action of Judge Arnold would be sustained, were the matter to be brought before a higher court. Judge Arnold's action may be regarded as the direct outgrowth of National Reform agitation, and as a forerunner of what that movement seeks to make the universal custom of the country. The adherents of that movement state boldly that this is a consummation that they are zealously aiming at; and that the test to be applied shall consist of such construction of religion as may be agreed upon by the leaders of the several denominations. Their work has begun to bear visible fruit, a sample of which is seen in the case under consideration. The incident is already being seized by the friends of National Reform, and used to the best advantage to roll along their car. As an instance of such efforts, we quote herewith an article that appeared in the *Pittsburg Times* of Oct. 8, under the heading "A Bold Prophecy:"—

Rev. Nevin Woodside, pastor of the Grant Street Reformed Presbyterian church, preached a sermon yesterday on the action of Judge Arnold, of Philadelphia, who refused to grant naturalization papers to an infidel Hungarian. The text was: "For they are God's ministers." After defining the meaning of the text and its application to the existing state of things in the United States, Dr. Woodside said: "All civil government is taken from God's government and laws, and finds only substantial foundation in the revelations and teachings of the Bible. Men are banded together for mutual protection, and make the laws for their own government. All civil law is the product of God, and men are obliged to keep it, and reverence its Maker. We elect men to offices, and equip them with the law, which is God's law, and this they are bound to administer. A judge is a minister of God, and he must administer the law according to fundamental principles, which are the principles found in the Holy Scriptures. The Covenanters of Scotland, the Presbyterians of Ireland, the Puritans of England, the Huguenots of France, the members of the Reformed Church of Holland, believed that Jesus Christ was the only mediator between God and man; kept the Sabbath, and observed all the laws of the Bible.

"The laws administered in our courts are but the teachings of the Scripture formulated into law, and the judge, elected by the people or appointed, is but administering the law of God when he decides the cases that come before him. The common law of the United States is Christianity. The security of liberty to all classes of citizens, the protection of churches, the enactment and enforcement of laws which prohibit the violation of the Sabbath day,—all go to show that this is a Christian Government. Every State in the Union, with one exception, recognizes the Christian Sabbath as a divine institution, not communistic. It is a scriptural government. God gave the people the right to choose their representatives and rulers. Our Government guarantees the right of conscience to all people, and does not compel men to worship according to a certain form. The Constitution of the United States is a moral one, and we can hold office under it, and take part in the administration of the laws of the country.

"Was the judge in Philadelphia right, recently, when he refused to naturalize an infidel foreigner?—Yes. All honor to him! The infidel was not qualified to become a citizen of the United States. According to our Constitution and laws, being—as I have already said—pre-eminently Christian, the infidel cannot occupy a place among its citizens. The first commandment says, 'Thou shalt have no other gods before me,' and in a recent decision the judge had a precedent for excluding the infidel from citizenship. The time is not far distant when Ingersoll and his followers will be prohibited from all rights of citizenship in this country, and no infidel be permitted to plead a case or sit as judge."

In the utterances of Rev. Mr. Woodside is seen the plausible manner in which the subject can be

handled. The question is set forth in a manner well calculated to gain the assent and support of all who are not avowed infidels, and such assent will no doubt very largely be given. Those who do not stop to reflect upon the final outcome of the adoption of a religious test of citizenship, or who, foreseeing that outcome, are desirous of its accomplishment, will put their shoulders to the wheels and help move along the car of National Reform, regardless of consequences. But this movement is in direct opposition to the basis of the form of government of this country, and subversive of the principles of true liberty.

Mr. Woodside's manner of handling the question shows how ingeniously and yet positively the Sunday-Sabbath is to be woven in as a part and parcel of the test that it is proposed to establish. Thus is the way being prepared for the realization of the words of Dr. Jonathan Edwards, in an address delivered by him in 1878 before a National Reform convention held in New York City. In considering the opposing forces of the movement, he spoke of atheists, deists, Jews, and seventh-day observers, and then said:—

These all are, for the occasion, and as far as our amendment is concerned, *one class*. . . . They must be counted together. . . . They must be treated as, for this question, one party.

And so it is coming; and he who cannot discover the onward progress of the movement, like a dark and ominous storm-cloud rising from the west, must be blind indeed. The signs of the times are constantly growing more and more decisive and unmistakable. Who will correctly discern them, and prepare to stand accordingly? G. W. M.

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

807.—FULLNESS OF THE GENTILES.

What is meant by the expression, "until the times of the Gentiles be fulfilled," found in Luke 21:24, and "until the fullness of the Gentiles be come in," found in Rom. 11:25? J. P. H.

Evidently, until the preaching of the gospel in the world has been completed. This will reach to the close of probation and the second advent of Christ.

808.—DESIRING THE DAY OF THE LORD.

2 Peter 3:11, 12 reads thus: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" In Amos 5:18 is a text that seems to conflict with the exhortation of Paul above quoted. It reads as follows: "Woe unto you that desire the day of the Lord? to what end is it for you? the day of the Lord is darkness, and not light." Please explain. R. B.

The admonition of Paul is to those who realize the importance of the day of the Lord, and are sincerely and earnestly striving to be ready for it; while the woe pronounced by the prophet is uttered against those who sneer at the day of the Lord as an event of no consequence, or perhaps as never likely to occur. They say in a daring manner, "Let the day of the Lord come; we are ready and anxious for it." To them it will be indeed a day of darkness and woe.

809.—CHRIST'S SUBJECTION TO THE FATHER.

What is signified by the subjection of Christ to the Father, as mentioned in 1 Cor. 15:28? J. P. H.

The text reads thus: "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." Before man fell, he talked face to face with God. One feature of the plan of salvation is that man must reach his Maker by way of a mediator, that mediator being Christ. This office was committed to his hands with the commencement of the kingdom of grace, thus making him the great central figure of that kingdom. When the work and duration of the kingdom of grace shall be completed, and the kingdom of glory entered upon, Christ will yield back to his Father all that was committed to his hands by way of mediatorial power and authority. This is what we understand is meant by his becoming subject to the Father, according to the intention of the text under consideration. When that consummation is reached, the saved will be at liberty to communicate with God the Father, without the aid of an advocate. The work of the atonement being completed, all will be in harmony with God, and he will be "all in all."

But this will in no wise interfere with the perpetuity of Christ's individual kingdom. God will be the Supreme Ruler of the universe, and the Son's personal dominion over the planet of which he was the Saviour, will be in perfect unison with the Father.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—*Pa. 12:9.*

KEEP SUNNY.

This world, with all its beauty, its sunshine and its showers,

Was made for highest duty, and not for idle hours.
Each leaflet has its mission, each blade of grass its place;
Each life, spite of position, bears fruitage for the race.
Only one spring is sent us, to sow the golden grain,
Only one summer lent us, to reap in joy or pain.

The autumn dawns not slowly; white hairs too soon will come;

We lay us with the lowly, and all life's work is done.
What matter if life's measure be long or short on earth,
So we fulfill His pleasure for which the soul had birth—
So we keep sunny ever, though clouds may dim our way,
Making the darkest weather a bright perpetual day!

A smile has heaven within it, if hearts be warm and true;

A sweet voice is akin it; and both are but His due
Who spoke us into being for immortality
When hoping turns to seeing, and faith to things that be.
No life but has its sorrow; tell it to God alone;
Looking for golden morrow, keep ever near the throne.
—*Sol.*

KANSAS.

FLORENCE.—We have now been here about six weeks. Twenty-five have signed the covenant. The interest still continues good. Our tent had to be sent to the Aiken camp meeting, but we have secured the use of a good hall, in which we had our first meeting to night. About 150 are in attendance.

Oct. 3. JOSEPH LAMONT.
J. L. BELHART.

MISSOURI.

POPULAR BLUFF.—I closed my labors for the present at Poplar Bluff and vicinity, Sept. 23, having labored there three months. We had much prejudice to meet and overcome; nevertheless, the Lord blessed the work, and caused his precious truth to find its way to some good honest souls. Twenty-four signed the covenant to keep the Sabbath. I organized a church of fifteen members, and others will unite with them soon. A Sabbath-school of twenty-five members was also organized.

I obtained twelve subscriptions for the *Sickle*, three for the *Review*, and sold forty dollars' worth of publications. This is the Lord's work, and I rejoice to have some humble part in it. J. G. WOOD.

Oct. 2.

WISCONSIN.

STAR, VERNON Co.—The tent labor here closed Sunday evening, Sept. 30, and as the result so far, fifteen are keeping the Sabbath. There is still a good interest to hear, and Bro. White will return after the camp-meeting next week, and continue the effort. We have strong hopes that others will obey. There is, of course, a bitter opposition awakened, as usual; but we hope the truth is planted here to stay. We believe a strong church will yet be organized.

Oct. 1. S. S. SMITH.

BALDWIN, MENOMINEE, DURAND, ETC.—Since the close of the tent-meetings at Onalaska, I have visited the societies and Sabbath-keepers at these and other places. I held meetings, and visited the families at their homes. The T. and M. Society at Burnside felt somewhat neglected; and as most of the members are poor, and they have a large debt on the society, they felt somewhat embarrassed. They hope to pay up some of it this quarter. At the close of the meetings, they manifested a desire to do what they could. They raised a little money for papers, to be used the coming quarter, and will hold missionary meetings again. They also adopted the plan of first-day offerings.

May God bless their efforts, and lead them to rejoice, that they may have a part in this good work.

Oct. 9. A. CHRISTIANSEN.

MONROE.—We have just closed our tent-effort at this place. Sept. 6, we moved the tent about three miles into the country, but continued our work in the city by personal labor and regular meetings in the church here. We began our work by canvassing for *Good Health*. This gave us access to the people, and we improved the opportunity by leaving packages of tracts with all who would read, inviting them to attend the meetings. Bible readings were held with those who became interested by reading the tract's loaned them. In this way, we have tried to bring the truths of the third angel's message before the people; and some who have heard but one or two sermons have thus embraced the truth.

The meetings in the country have accomplished some good, a few having been led to obey. About 100 sermons have been delivered, 125 Bible readings held, over 40,000 pp. of tracts distributed, and about 70 orders obtained for *Good Health*. As a result of this work, eleven have been baptized and united with the church, and five or six others are keeping the Sabbath. The church has been strengthened and greatly encouraged. The work moves slowly, but God has blessed us much, for which we praise him.

Oct. 9. W. S. HYATT.
E. W. WEBSTER.

MISSISSIPPI.

HOOKESTON, LAUDERDALE Co.—Sept. 14, I went to this place, in answer to an urgent invitation to preach the truth there. A family of Sabbath-keepers moved into the neighborhood last winter, distributed reading-matter, and talked the truth until there was some interest awakened. Our meetings continued until Oct. 2. The family that were anxious for the meetings accepted the Sabbath. Three signed the covenant, and the heads of three other families promised to keep the Sabbath. A club of five *Instructors* was taken, and some books were sold. Some opposition was made, and false reports circulated by people who claim to be sanctified and holy. These are the first of this class we have met in this field of labor. They manifest the same spirit of disregard for plain statements of the Scriptures, that they do in other places where we have met them. I praise the Lord for his blessing in presenting the truth, and hope to return soon and carry forward the work among the interested ones. OSCAR HILL.

Oct. 5.

THE MISSION IN CENTRAL EUROPE.

DOUBTLESS there are few portions of the globe to which more of Heaven's attention is directed than Central Europe. In the days of the apostle Paul, Christianity entered France, and soon found its way to the valley of the Rhine. Here, it had severe battles with the heathen, and at times it seemed as though it would be wholly crushed beneath the iron heel of paganism; but it survived every attack, and soon spread to all the nations of Central Europe. This country has been the world's chief battle-ground between truth and error. Here have lived more Christians than in all other parts of the world put together; here, more have been burned at the stake and beheaded for the witness of Jesus; and here have been the great reforms from papal darkness and superstition to the light of God's word. And to-day the rich chiming of bells from thousands of valleys, with their hundreds of thousands of cities and villages, speak of the millions here that worship God, and believe in his word.

As we look upon this field, the question arises, Will the Saviour come to judge these nations without giving them a warning of the world's pending doom? When the Lord descends with the voice of the archangel and the trump of God, in no part of the earth will so many Christians arise out of the dust as in Central Europe. Will none of the living be prepared to be caught up together with them in the clouds, to meet the Lord in the air? We cannot do otherwise than believe that the warning message will be sounded aloud in all these nations.

But how will this be done?—It can only be accomplished by those to whom God has given the light. It certainly cannot be done by those who have not the light. Then upon those who have the light rests the solemn responsibility of doing all in their power to spread it to the nations of the earth. It is one of the special features of the closing messages, that they are to go to every nation, and kindred, and tongue, and people, in Central Europe. Who will carry the message to them? At present, there are over 300,000,000 in these countries. Seven hundred and sixteen are acquainted with the truth. Hence, to every one that has heard the truth, about 500,000 are ignorant of it. Germany alone has twenty-two cities, with over 100,000 inhabitants each; and forty-two cities, with over 50,000 inhabitants each. So far, but three of these have been entered by canvassers, and none by Bible workers. In fact, there is not one city mission in all Central Europe!

Of those who have received the truth, but comparatively few can devote their time to its advancement. Hence, the force of workers available in this field is very small. Since the canvassing work has been made a success, every effort has been put forth to get into the field every one capable of laboring. At present, there are two French ministers, two German ministers, and twenty-seven canvassers in all this field. Some of the latter might be working in a more useful sphere, were it not for a lack of means. City missions might be opened, but both workers and means are necessary for this. Had this mission the means with which to start city mission work, there are some promising young men and women ready to engage in it. Thus far, they have worked at canvassing because of a scarcity of means.

With deep interest we watch the progress of the first-day offerings, and pray that soon the tide of liberality toward our foreign missions may be greatly increased. For then, more workers could be educated,

and more laborers maintained in the field. We are stirred to the utmost when we see how soon our favorable time for work in this field may close. The peace of Europe has long been an uncertain question; and since the accession of the new emperor to the German throne, it has become much more so. At every turn, he has manifested a decided taste for military matters; and it can be truly said of him that he displays an energy that might have moved the admiration of Frederick the Great. From expressions in one of his recent speeches, it can be seen that he is prepared to sacrifice the vast army of his empire, rather than to see the German interests suffer.

The war spirit pervades everything. The lines of railroad are built with reference to rapid transportation of troops from all quarters of the nation to any desired point; and on the cars is designated not how many bushels of grain or tons of coal they will hold, but how many men or horses they will carry. And not only the men are taught the ways of war, but even the children, from seven years old and upward, are taken out on the drill-grounds twice per week, and exercised in military movements. Thus, from childhood, the people of these nations are educated in the art of war; and it is natural that they should have a taste for that in which they have been trained from infancy.

One cannot long stand in Central Europe, and witness its condition, without being deeply impressed that these nations are ripe for the struggle of the great day. On the other hand, the message that must go to all, has but just begun here. At present, the way for work is open. But according to the shaping of affairs, and according to the prophecy, the way will become more difficult. Now, Germany is the most favorable field that we have; but here the condition of things is such that a turn of the hand would make it very difficult for us to preach the truth, or to circulate our literature. Everything seems to unite in proclaiming that *now* is the time to work! What is not now done will be performed with greater difficulty by and by; and we believe that means now devoted to the cause here will accomplish much more than at a later date. We ask our brethren in America not to forget the great work that is to be done in this field. We rejoice to see the liberalities of the Sabbath-schools flowing into the London mission; but we do not wish to be forgotten when first day comes.

We are thankful for what has been done, and for the degree of the Lord's blessing that we have shared during the past season; and we feel grateful to God that there are so many workers in the field, and pray that the way may speedily open for many more to join them.

H. P. HOLSEN.

Sept. 25.

THE GENERAL MEETING IN MELBOURNE, AUSTRALIA.

It has been my privilege to attend this meeting, which convened Aug. 29. My wife and I left our home in Napier, New Zealand, Aug. 11. Our course lay along the eastern shore of New Zealand, to the South Cape, and from thence direct to Melbourne. Our boat called and remained a day or two at each of the principal towns along the east coast of New Zealand, which gave me an excellent opportunity to visit these places, and learn more respecting the colony.

Wellington, the capital of the colony, is situated at the southern point of the north island, and has a population of about 50,000. It is a growing place, and the time is not far distant when it will be the leading city of the colony. When I was there, nothing had been done to plant present truth there. But since then, our canvassers have gone there, and entered upon a vigorous canvass for "Great Controversy." Christchurch is an important town in the south island. It is a larger place than Wellington. A few months ago, Bro. Arnold canvassed this place for "Thoughts on Daniel and the Revelation." The Lord blessed his efforts, and over 400 books were delivered. Through reading the book, one family has embraced the truth. When I called on them, the lady was so rejoiced that she could not refrain from weeping. They put in a most earnest plea for a series of tent meetings. We hope to go there soon with the tent. We next visited Dunedin. This is the largest town in New Zealand. It is located in the southern part of the island. Nothing has yet been done to place the truth before the people here. Besides the places mentioned, there are many smaller towns along the coast, none of which have heard anything respecting the third angel's message. My heart was made inexpressibly sad as I looked over this field, and realized how powerless we are to reach the people at present. If ever the prayer taught by our Saviour, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest," should be uttered unceasingly, it is now.

After spending a week along the coast, our boat left New Zealand for Melbourne, 1,200 miles distant. On the second day we encountered a strong gale and a rough sea, which lasted until we reached Melbourne, Aug. 23. Our hearts were made to rejoice at meeting the workers from America, and many brethren and sisters who have accepted the truth under their labors. We feel that God has signally blessed the efforts put forth in these colonies. Melbourne is the

largest city in the Southern Hemisphere. It is one of the most stirring, wonderful places it has been my privilege to visit. It is the center of our work in Australasia. There are about 175 Sabbath-keepers here, 150 of whom are members of our church. Nearly three years ago, our brethren began the publishing work in a small way. Various obstacles have at times arisen, but they have been overcome, and a steady growth has attended this branch of the work.

Through ministerial and missionary efforts, the truth has been planted in different parts of Victoria and in adjacent colonies. In Adelaide, 500 miles distant, there is a church of forty-five members, thirteen of whom came to the general meeting. In Hobart, Tasmania, 450 miles from Melbourne, there is a church of twenty-seven members, five of whom attended the meeting. There are over fifty in Hobart keeping the Sabbath. Several are awaiting baptism. When the meeting convened, it was found there were twenty-five delegates, representing 266 church members, and 335 Sabbath-keepers. The tithe paid by the members during the last ten months amounted to \$3,500. The first meeting held, which was to consider the advisability of organizing an Australian Conference, was in some respects the best meeting I ever attended. The delegates spoke with much feeling of the past kindness of the American brethren, and the watch-care of the General Conference. But they felt that the time had come when they should organize a Conference here, and thus relieve the American churches from further expense and anxiety. A Conference was organized, with Eld. Tenney as President, and a good executive committee of five.

A number of meetings were held in the interests of the T. and M. Society. The Australian brethren have not been idle since embracing the truth. Local societies have been organized, and considerable work has been done to get our publications into the hands of the people. An Australian T. and M. Society was organized, with M. C. Israel, President, and Josie L. Baker, Secretary and Treasurer. We shall look for much fruit from the systematic and earnest efforts which this Society will no doubt put forth.

The Sabbath-school work also received some attention, and an Association was formed, with Bro. W. L. H. Baker, President. Although this work is new in this field, it has reached a most encouraging state of efficiency. I think I can truthfully say that the schools here are not inferior to those in America. The per cent of church members who attend is as great, and the lessons are as well learned, as in America. The Association, when organized, voted to send all its surplus funds to the London mission during the coming year. Thus we see that the same spirit to reach out for others, rules the hearts of God's people in every land.

A lively interest was manifested in the publishing work. The delegates felt that the time had come when something should be done to help this department of the cause. They believed this work would be of great value to the cause in Australia, when properly established. The building now occupied is not at all suitable. The work has far outgrown the capacity of the rooms. Considerable inquiry and search has been made for a more suitable place, but as yet with no success. The lease on the building now occupied, expires in a few months, and some change must be made. After looking the ground over carefully, it was thought an effort should be made to see if enough money could not be raised to erect a suitable building. In a short time those present subscribed \$3,800, nearly one half of which is to be paid in two months, and the remainder in one year. This was the first time the brethren in this colony have been asked to pledge such large sums. The blessing of the Lord rested upon us, and we felt that we were taking a step in the right direction. All seemed happy when the meeting closed, and at the next meeting it was manifest that the Lord had sent his Spirit to our hearts. It is thought that pledges may be obtained from others who were not present, to raise the amount to \$5,000. This will be a great help at the present juncture, and will give all connected with the publishing work fresh courage and life.

The health and temperance cause and the canvassing work have not, up to the present, received much attention, but plans are formed and appointments arranged, to consider these important branches of the work the coming week. I am inclined to think the canvassing work has not received the attention in Australia that it should. But few have even attempted to do anything in this direction. Those who are canvassing are meeting with great encouragement. Two brethren have just finished a town in which they secured 1,300 orders for "Great Controversy, Vol. IV."

Thus far, love, unanimity, and confidence have marked all our deliberations. In this we see evidence that this message is from God. Men of different minds and vocations, and hitherto strangers, form plans and give of their means with the same love and unity that should characterize their actions if they were all members of one family. We expect to see the blessing of God attend the work within the limits of the Australian Conference. There is a feeling in the hearts of the brethren that we must make a full and complete consecration to God. If this is done,

the work will be attended with greater power than it has had hitherto.

A. G. DANIELLS.

Sept. 3.

NEBRASKA CONFERENCE PROCEEDINGS.

The first meeting of the eleventh annual session of the Nebraska Conference, was held at Grand Island, at 9 A. M., Sept. 4, 1888. President in the chair. Prayer by Eld. Gardiner. The roll-call showed thirteen churches, represented by sixteen delegates. It was decided that, according to last year's regulation, only those who held credentials signed by their church clerks, could act as delegates, and no delegates could be chosen by the body then in session. It was also decided that the church clerks and treasurers should send to the Conference Secretary for all necessary blanks, and that the State Conference Secretary should send blanks, when called for, free of charge.

The minutes of the last annual session were read and approved.

Adjourned to call of Chair.

SECOND MEETING, AT 9 A. M., SEPT. 5.—The roll-call showed twenty-eight delegates present. As last year's resolutions made it the duty of the President to select the committees, the following were announced: On Nominations, J. D. Porter, W. W. Young, J. W. Boynton; on Resolutions, W. D. Chapman, C. N. Harr, J. E. Jayne, Lewis Johnson; on Credentials and Licenses, L. A. Hoopes, Fred. Jorg, D. Nettleton; on Auditing, John Morrison, A. A. McKay, Chas. Roberts, J. D. Strong, Hans Fransen, W. D. Chapman. The first committee was also to elect the Executive Committee, and delegates to the General Conference.

The following resolution was offered:—

Resolved, That the canvassers and Conference workers pay only ten cents per meal at the dining hall, while all others pay twenty-five cents per meal, or one dollar for a five-meal ticket.

It was thought that in this way, the canvassers could be helped, and still the tent and camp meeting fund not lose, as this would cover the actual cost. The resolution was adopted.

Adjourned to call of Chair.

THIRD MEETING, AT 10:30 A. M., SEPT. 6.—The roll-call showed thirty-three delegates present. The Committee on Resolutions offered the following:—

Resolved, That our board of T. and M. directors be chosen from those in the employ of the Conference.

Resolved, That the President appoint at once a committee of three to act with the Conference Committee on the distribution of labor.

Resolution two was spoken to by many, showing that it is as necessary for a director to understand his work, and be educated for that place as for the ministry. Some seemed to fear that this would take the ministers out of their fields to fill the office of directors. It was thought there were many Bible workers who could act as directors, giving instruction to the T. and M. and church officers, in all branches of the work. The resolution was adopted.

Adjourned to call of Chair.

FOURTH MEETING AT 10:30 A. M., SEPT. 9.—The roll call showed thirty-five delegates present, representing, in all, twenty-five churches. Six churches had failed to properly elect and grant credentials to their delegates.

The Committee on Resolutions reported further as follows:—

Resolved, That it be one of the special duties of both ministers and directors, to become familiar with the progress of the message all over the world, and the present needs of the cause, and to encourage the members of our churches to support the work at home, by further paying their tithes and pledges, and the foreign work by first-day offerings.

Resolved, That we, as members of the Nebraska Conference, pledge ourselves to help carry forward the third angel's message by faithfully and honestly paying our tithes, and by making donations, as the needs of the cause may require.

Resolved, That ministers and colporters shall not leave their fields of labor for new ones without advice from the President or Conference Committee; also that they make out their annual report on the blanks prepared for them, and that such reports be in the hands of the President at the first meeting of the Auditing Committee.

Resolved, That the Conference Committee be hereby requested to purchase a new tent of suitable size before the next annual session of the Conference, and to make such disposition of the present one as in their judgment may seem best.

Resolved, That the Nominating Committee select some person to act as agent for the Conference with the railroad companies in this State.

Resolution four was adopted with but little discussion. Resolution five, although an old one, was adopted by a rising vote of the whole congregation. Resolution six was spoken to by several, showing the necessity of its being adopted. Several of the accounts were not handed in until some members of the Auditing Committee had left the ground, thus causing much delay and trouble. Other reports were very indefinite; but if all would heed this resolution, the reports would be uniform, thus enabling the Auditing Committee to be more just, and to understand

better the character of the work done by each one; and if sent in on time, the Auditing Committee could finish its work on time, and the members be free to enjoy the camp-meeting. The resolution was adopted. Resolution seven was laid on the table, after much discussion *pro* and *con*, showing that if adopted, it meant that we must contribute of our means to pay for the new tents. Resolution eight was thought to be important, as it is much better for one party to make arrangements with the railroads, than for several to try it. The resolution was adopted.

Adjourned to call of Chair.

FIFTH MEETING, AT 9:30 A. M., SEPT. 11.—Resolution seven was taken from the table, and several who had opposed it, had since examined the old tent, and were in favor of a new one. The resolution was adopted by a rising vote of the congregation.

The Committee on Resolutions reported as follows:—

Resolved, That Article II. of the Constitution be so amended as to read that the Executive Committee consist of five instead of three.

Resolved, That the church clerks make the annual report of tithes paid by their church to the Conference Secretary each year; and that said report be made out from Sept. 1, 1888, to Aug. 31, 1889.

Resolved, That the Conference accept the T. and M. accounts of those in its employ, and settle the same at its earliest convenience.

Whereas, The prohibition question is being agitated in this State, and is expected to be brought before the people for their franchise; therefore,—

Resolved, That we heartily indorse the movement, and gladly co-operate with it as long as it keeps disentangled from religious legislation.

Resolved, That we hereby express our thankfulness to the people of Grand Island for their kind reception, and the many favors granted us during the camp-meeting; and further,—

Resolved, That resolutions twelve and thirteen be printed in the Grand Island papers.

Eld. Farnsworth's opinion was asked on resolution nine. He said many of the States were enlarging their Conference Committee to five, and he thought it was better. The resolution was adopted. Resolution ten was adopted, as it was readily seen that the clerk's report should cover the same period as the treasurer's, that the State Treasurer's and Secretary's books might agree. Resolution eleven was spoken to by Elds. Kilgore and Farnsworth, showing that the Conference could in this way pay the Tract Society the debts of its employees, by making agreeable arrangements with those in its employ. After much discussion it was adopted.

Elds. Farnsworth and Morrison showed the importance of resolution twelve, that we as a people should leave a record, showing where we stood on the temperance question. The resolution was adopted. Resolution thirteen was adopted without discussion. The Nominating Committee then reported as follows: For President, J. P. Gardiner; Secretary, Mrs. Mary Callahan; Treasurer, N. H. Druillard; Executive Committee, L. A. Hoopes, John Morrison, A. Druillard, J. W. Boynton; Railroad Agent, John Morrison; Delegates to General Conference, J. P. Gardiner, W. N. Hyatt, W. C. Boynton. The report was adopted, and nominees elected.

The Committee on Credentials and Licenses reported as follows: For Credentials J. P. Gardiner, L. A. Hoopes, D. Nettleton, Fred. Jorg; Ordination, George Langdon; License, Charles Harr, J. E. Jayne, J. D. Strong, A. E. White, Jacob Kline, Erick Pilquest; Canvassing and Missionary Licenses, O. W. Bent, James Skinner, George Oblander; Bible Work, Mary Ross, Anna Blackledge, Minnie Hennig, Dora Davidson, Martha Anderson.

The report was adopted. At each meeting many questions were taken from the question-box and discussed, thereby imparting instruction to all present.

The meeting adjourned *sine die*.

J. P. GARDINER, *Pres.*

MRS. CHAS. ROBERTS, *Sec.*

NEW ENGLAND CONFERENCE PROCEEDINGS.

THE eighteenth annual session of the New England Conference was held at South Lancaster, Mass., Sept. 23-30, 1888. There were ten meetings, conducted by the President, Eld. A. T. Robinson. Elds. R. A. Underwood and G. W. Caviness were invited to take part in the deliberations. Twenty-nine delegates were present at the first meeting, representing eleven churches. Delegates from several other churches arrived later. The church recently organized at Lynn, Mass., was received into the Conference. The following committees were appointed by the Chair: On Nominations, W. L. Payne, J. Webber, G. F. Fiske; on Resolutions, G. W. Caviness, O. O. Farnsworth, E. E. Miles; on Credentials and Licenses, A. L. Wright, S. A. Farnsworth, W. E. Stillman; on Auditing, W. B. Mason, J. Webber, G. N. Collins, J. C. Tucker, E. G. Farnsworth, H. L. Warner.

The minutes of the last session of the Conference were read, and the meeting adjourned to call of Chair.

At subsequent meetings, the following resolutions were discussed with much interest, and adopted:—

Whereas, The blessing of God has attended the work of

preaching the truth, and the labors of the canvassers, in a marked degree, the past year; therefore,—

Resolved, That we bless the Lord for his goodness and mercy to us, and that we hail these omens of good as drops of a more plentiful shower which God is waiting to bestow, and that we will consecrate ourselves anew, and press the work more earnestly than ever, in the future.

Whereas, A number of earnest workers have engaged in canvassing with good success the past summer, and have gained an experience which will greatly aid them in the future, and enable them to help others; therefore,—

Resolved, That we will encourage them to continue in this great and important work, if consistent with other duties.

Resolved, That the success which has attended the canvassing work in the recent past should only stimulate us to greater activity, zeal, and devotion in this department of labor, and lead to the haying of more extensive and effectual plans for its advancement in the future.

Resolved, That all our canvassers should be especially active during the next few months, and thus profit by the increased advantages of this season of the year.

Resolved, That this is a good time to begin canvassing, and that we now make a special call for new canvassers to go into the field, in company with those who have already had some experience in the work.

Resolved, That each church and family should feel such a burden for the salvation of souls, that they would gladly make a reasonable sacrifice, if necessary, to send forth any of their number who might, after due preparation, successfully circulate our publications, and thus disseminate the light of present truth.

Resolved, That we respectfully invite our vigilant missionary societies to use names furnished by our canvassers, in their missionary work.

Whereas, The truth must go to all classes, and the higher classes can best be reached by those of equal mental and social attainments; and,—

Whereas, "Ignorance will not increase the humility or spirituality of any professed follower of Christ," and "none but those who have trained the intellect to grasp the truths of the Bible, will stand in the last great conflict;" therefore,—

Resolved, That we will take a deeper interest in education and refinement, and in the study of Bible truth in particular, and will seek to reach a high standard in these things.

Whereas, God has intrusted us with a great responsibility, in placing in our midst a school for training and educating young people for usefulness in the cause of God; therefore,—

Resolved, That we will endeavor to meet this responsibility in the fear of God, and will aid the school with our influence, our means, and our prayers, and will do what we can to get the children and youth among us, and any others who could be benefited by it, to avail themselves of the advantages afforded by the school.

Whereas, A large measure of the success which has attended the canvassing work the past summer, is to be attributed to the six weeks' drill in the Academy last spring; therefore,—

Resolved, That we invite the Principal of the school to arrange for another such drill, to continue at least three weeks, at the close of the winter term, to be conducted by some one of experience not only in the canvassing work, but also in conducting such courses of instruction.

Resolved, That we recommend our churches to hold business meetings as often as once each quarter.

Whereas, There are connected with many of our churches, persons whose walk and conduct are disorderly; and,—

Whereas, We believe such a condition of things is displeasing to God; therefore,—

Resolved, That we urge all our churches to labor faithfully with all members who are not living up to the Bible standard, and recommend that the church should be relieved of all such cases as cannot be reclaimed.

Resolved, That the Bible direction in dealing with the erring, be strictly followed in all cases, and that we recommend church officers to counsel freely with the Conference Committee, especially in cases where any doubt exists as to the right course to be pursued.

Whereas, God is greatly blessing the labor put forth in foreign fields, and his opening providence calls for a large outlay of means; therefore,—

Resolved, That we, as a people and as individuals, will carry out the instruction given in 1 Cor. 16:2, as recommended by the General Conference.

Resolved, That we recognize the tithe as sacred to God, and its payment by us just as binding as the Sabbath command, and that to withhold it will bring the displeasure of God upon us; and,—

Resolved, That it is a part of the duty of our ministers to instruct the people with reference to these points.

Whereas, We see in the fast increasing strength and influence of the National Reform party a menace to religious freedom in our country, and also a proof of the correctness of our positions; and,—

Whereas, Many are not aware of the results which will follow, when this party shall secure its aims; therefore,—

Resolved, That we will awake to the importance of this question, and will put forth greater exertions to scatter the light of Bible truth on this question, by circulating the *American Sentinel*, and other literature on this subject.

The following officers were duly elected, as recommended by the Nominating Committee: For President, A. T. Robinson; Secretary, E. E. Miles; Treasurer, Mrs. E. T. Palmer; Executive Committee, A. T. Robinson, G. W. Caviness, A. L. Wright, E. P. Farnsworth, W. L. Payne; Camp-meeting Committee,

H. P. Wakefield, C. E. Palmer, C. R. Brown, W. L. Payne, Wm. Howard.

Elds. A. T. Robinson and E. E. Miles were elected as delegates to the General Conference.

The report of the Committee on Credentials and Licenses was presented, and afterward adopted. Credentials were renewed to S. N. Haskell, A. T. Robinson, G. W. Caviness, E. E. Miles, O. O. Farnsworth, and A. L. Wright; ministerial license was renewed to F. W. Mace, G. E. Fifield, C. L. Kellogg, H. J. Farman, W. J. Boynton, M. Wood, W. L. Payne; colporter's license was given to G. W. Bailey, N. Z. Town, H. C. Wilcox.

Several hours were occupied during the Conference by Eld. Underwood, in answering questions concerning church management and discipline, and various moral questions. At the last meeting the Treasurer's report was given, also a report of the canvassing done during the last four months; and a vote of thanks was given for the assistance of Eld. Underwood and Prof. Caviness in the Conference and other meetings. It was also voted to have a statement of the tithes printed and sent to the churches.

A. T. ROBINSON, *Pres.*

E. E. MILES, *Sec.*

THE COLORADO CAMP-MEETING.

THE camp was located near the city park, in the eastern part of the city of Denver. It was composed of sixty-six tents, which were occupied by 220 campers. The weather was very fine, and but for the dust, it would have been a most agreeable and pleasant resort. The attendance from the city, though not large, was regular, with an increasing interest. And so far as we could learn, a good impression was made upon many minds, and the meeting had a good influence in the community. The preaching was both doctrinal and practical, and was presented by Elds. Farnsworth, Pegg, Anglebarger, and the writer.

All the business meetings were well attended, and a good degree of harmony seemed to prevail. The Conference officers were re-instated. A few changes were made in the offices of some of the other departments, and the actions taken will doubtless be accepted by all, as they will increase the working force in the State, so that good results may reasonably be expected. It was noticeable that a better state of feeling was brought about toward the close of the meeting, and it is to be hoped that love and union may henceforth prevail. Without this, the favor and blessing of God cannot be bestowed, and laborers in the cause of truth cannot expect that satisfactory results will be accomplished by their efforts, or that they can inspire others with a very great degree of charity, unless they possess this grace themselves.

Some new churches were added to the Conference, and others are ready for organization. Their finances are in a very good condition, and a good degree of courage exists. Those elected to positions of trust enter upon the work for the ensuing year with hope and cheer.

The canvassing interest was worked up to a greater degree of stability, more workers were enlisted, and we have reason to believe that the future will show better results in this department. Bro. S. N. Curtis was present to give instruction, and to build up the interest in this direction. We were glad to see Elds. Gates and Anglebarger so visibly improved in health, and so happy and contented in their new field of labor. There were other laborers and old acquaintances whom I was glad to meet, and engage with them in the worship of God.

With the present prospects of a good healthy growth, we see no reason why this should not become a large and influential Conference. The immigration is large, and the people not being bound by long and strong ecclesiastical ties, an excellent field for missionary labor is presented, from which to gather souls for the soon-coming kingdom.

Dr. J. H. Kellogg was present, and occupied one day of the meeting, in giving instruction to the brethren on the subject of health and temperance. Quite an interest was enlisted in this branch of the message. He also spoke to the crowd one evening on the subject of "healthy homes." With the high altitude, the pure air and water of Colorado, and with healthy homes in which to live, other conditions being favorable, the health of its inhabitants ought to be complete; but we saw a funeral train while there, and were constrained to believe that the death penalty is in force even in Colorado.

R. M. KILGORE.

THE TENNESSEE CAMP-MEETING.

BECAUSE of delay on account of missing a train, I did not arrive on the camp-ground at Guthrie, Ky., till Thursday evening, the 4th inst. I found the meeting well under way. The camp was located within a short distance of the little village, in a beautiful grove. All the tents were up, some thirty in number, besides the two large tents. About 150 of our people were at the meeting, and all seemed to enjoy it very much. A good spiritual influence pervaded the camp. The preaching and devotional meetings had the effect to

give courage to the hearts of all, and resolutions were formed to work with greater zeal in the cause of God.

We found that Bro. S. H. Lane had arrived on the ground twenty-four hours before, and, with his usual cheerfulness, was working for the good of the meeting. The people from the village and vicinity came out well at all the public meetings, and on Sunday there were nearly 300 in attendance, and on Sunday Sabbath, the United States in prophecy, and the saints' inheritance. Many of them became much interested. Some urged us strongly to remain another week. A collection was taken up in the afternoon, and above thirteen dollars were raised toward bearing the expenses.

Perfect union existed in all the business meetings, and much of the business was done in the early part of the meeting. Eld. J. M. Rees was again elected President of the Tennessee Conference. He is highly esteemed by all in the Conference, and they earnestly hope he may labor with them another year, though, on account of his wife's poor health, he is soon to move his family back to Indiana. It is evident to me that this Conference has been growing since I was with them three years ago. The tithes and donations came in the past year and at the meeting sufficient to pay the laborers, and to satisfy all other demands, so that all start on the new year with good courage. Eld. S. Osborne, with about twenty other Sabbath-keepers from the Kentucky Conference, was at this meeting, and all went home much encouraged. That Conference is in a low state, but there is hope, if the right man can be sent to help them.

The canvassing work has been quite successful in the Tennessee Conference the past year. Nearly 4,000 books have been sold. One canvasser stated that he had taken, while at work, on an average of from fifteen to twenty orders a day for "Marvel of Nations." This shows that books can be sold in the South, and perhaps with more readiness than in the North. A resolution was passed to push this branch of the work with more zeal the coming year, and to form small companies, so that inexperienced persons can be instructed, and the laborers thus be multiplied. We see no reason why this Conference may not grow, and exert a strong influence in the Southern field. May the Lord bless his cause, and his people in this Conference, and may the laborers go forth with new courage, to bear the responsibilities that rest upon them.

I. D. VAN HORN.

THE CANVASSING WORK IN IOWA.

To those of our people who are interested in the canvassing work, I am glad to say that it is proving a great success with us this summer,—so much so that I cannot see why many others may not be encouraged to enter the field at once, as we are just entering upon the best part of the year. We consider the last four months of the year of as great importance to the canvassing work, as the first eight months.

In this report, I will simply state what has been accomplished during the summer months, which is as unfavorable a time for our work as any part of the year. As we have now entered upon the season when our canvassers expect to reap a rich harvest, and when a great work may be done, why may not many others begin labor in the great harvest field at once, and do what they can? Do not wait till you are "just ready;" for meanwhile the time may pass, and you be as far from being ready then as now. We may have excuses as long as time lasts; but will that be pleasing to God? My brother and sister, the time has come when we must help,—when the last message of warning must be proclaimed,—and do you not desire to have a part in this sacred work?

More agents are wanted for all of our books, and especially for our doctrinal works. To those canvassers of experience who have expected to make a large delivery of "Sunbeams" and "Sunshine" just before Christmas, I would say, "Why not take up 'Thoughts on Daniel and the Revelation?' Can you not recommend it for a Christmas present as well as 'Sunbeams' or 'Sunshine'?" About as much profit is realized from two copies of "Thoughts on Daniel and the Revelation," as from three "Sunbeams." But suppose you can sell many more "Sunbeams" or "Sunshine" than "Thoughts on Daniel and the Revelation" or "Marvel of Nations," why not stick to these larger works, and make a heavy sale during this most favorable time of the year? "Sunbeams" and "Sunshine" are good books, but they can be sold by inexperienced canvassers; and, because of this, I believe it would be more pleasing in the sight of God for experienced agents to canvass for "Thoughts on Daniel and the Revelation."

We are more than ever assured that men of ordinary intelligence and ability can make good canvassers for our doctrinal books, if they have a burden for souls, and are earnest, devoted, and persevering. To give an idea of what our canvassers are doing, I will present the report of some of the companies; and it will be seen at a glance that the company plan is the best one to follow in canvassing.

First, I will give the report of a company of young men with whom I went, after the camp meeting in

June. We began work June 11. There were three of us at first, but in three weeks we added three more to our company, so we have had an average of four at work during about nine weeks. Orders taken: "Thoughts on Daniel and the Revelation," 115; "Marvel of Nations," 233; "Sunbeams," 152; "Tabernacle Lectures," 40; "Social Purity," 500. Another company of three began work June 11, and continued nine weeks. Orders taken: "Thoughts on Daniel and the Revelation," 128; "Marvel of Nations," 68; "Sunbeams," 91; "Social Purity," 358; the retail prices amounting to \$622, and the profits to about \$335.

A company averaging eight workers, and laboring ten weeks, reports orders as follows: "Thoughts on Daniel and the Revelation," 435; "Sunbeams," 211; "Life of Christ," 111; "Sunshine," 45; "Marvel of Nations," 7; "Great Controversy, Vol. IV," 5; Bibles, 12; subscriptions to *Good Health*, 24; "Social Purity," 500; "Tabernacle Lectures," 50; and other Bible helps, besides over 5,000 pages of tracts, etc.; amounting, in all, to \$2,100. A company of four, averaging five weeks' work, report the following: "Sunshine," 179; "Marvel of Nations," 75.

Besides these, we have other companies in the State doing equally well, and some of the canvassers who are having such good success are sixty years of age. There are others not in companies who are also doing well. One Danish brother has sold over 300 "Thoughts on Daniel and the Revelation" since the camp-meeting in June. We are glad to notice some encouraging omens for the future of our work, not only in this, but in other parts of the field. May God bless the efforts put forth in this branch of the work.

I should be glad to hear from all who are ready to give themselves to the canvassing work. We are now prepared to help and instruct all who may offer themselves as canvassers. Where are the church elders and directors who have pledged themselves to assist the State agent? Let us hear from them. It must be apparent to all that the success of the canvassing work is not dependent on the State agent alone; but that it demands the co-operation of church elders, clerks, and all others interested in the work. There is work for all. Let us join hands, and see what can be done the coming year. Address me at Knoxville, Iowa.

W. R. SMITH, State Agent.

A VISIT TO SOUTH LANCASTER, MASS.

It was my privilege to attend the State Conference and general meeting held at South Lancaster, Mass., Sept. 21 to Oct. 1. Eld. Robinson has reported the particulars of the meeting, but this being my first visit to South Lancaster and the New England Conference, I feel it a privilege to speak of a few points. The meeting was one of interest, from the beginning to the close. It had been advertised by circular letters, also in the Review, that Eld. S. N. Haskell would be present; but just before the meeting began, after consultation with leading brethren in New England, he decided to go to California. We feared that the disappointment of the brethren in not seeing Eld. Haskell, would be a serious drawback to the meeting, but they rose above their feelings. We trust the meeting was one of profit to all who attended.

I was much interested in visiting the school-buildings, boarding-house, etc., connected with the Academy. Surely God has committed a trust to the New England and adjoining Conferences, in establishing a school of this character among them. Especially is this true of the South Lancaster church. The greater the blessings and privileges granted to us, the greater will be our responsibilities. God trusts his people with schools, publishing houses, and sanitariums, to develop in us graces we could not otherwise obtain. These institutions must have the moral and financial support of the people all through our ranks. In giving our prayers, moral influence, and financial support to these institutions of God's own planting, the blessings bestowed by us upon them react, and fall back upon us in the development of a rich Christian experience, which we can gain in no other way. Sometimes these institutions are brought into places which demand great care and anxious thought from those connected with them. Satan will try to defeat every effort to accomplish good, and even turn that designed to be a great blessing into a curse, if possible; and at times it would seem that he had almost accomplished his purpose, but it is when "the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. 59:19.

This is more or less the experience of all our institutions, and the South Lancaster Academy has not been an exception. While much good has already been accomplished, and a score or more of laborers have been in the field at work who have gone out from this school, there has been a feeling of discouragement resting upon the school for a time in the past. Important changes have been made during the past few months, and with these changes a feeling of confidence and courage has taken possession of the hearts of our brethren in the East concerning the school. From what I saw of the Academy and its workings,

I believe it a good place for our people to send their children. The teachers are doing all they can to train the mind, and to raise the moral standard in the home and the school; and God is blessing their efforts. The present term starts out with quite an increase in numbers over those of last year, and with many reasons to look for success in the work. Prof. Caviness and the excellent corps of teachers with him, have the full confidence of those acquainted with them. There is still room for more students in the Academy building. We hope that many more may soon go to receive the blessings and privileges of this school.

In the New England Conference a goodly number have embraced the truth the present season. The tent campaign has brought some seventy-five or more into the truth, while other efforts have brought in others. A goodly number of new Sabbath-keepers were present at the meeting, who had never been present at a meeting of its character before. Among these were young men whom God could use, if consecrated to the work of carrying his truth to others. The canvassing work also has an encouraging outlook. The last Sabbath of the meeting was one of great interest to all. The morning meeting at 5:30 was devoted to prayer, especially in behalf of our dear brother, Eld. Geo. I. Butler. It was a precious season. We felt sure that God heard our prayers, and that the servant of God would be spared to the people and cause of God. The entire day was one long to be held in remembrance by all present. It was a great privilege for me to meet with the devoted, faithful sisters of this church who formed the first nucleus of our missionary societies among us as a people. Five of the company who constituted the majority of this original society are living at South Lancaster,—sisters Haskell, Priest, Harris, Rice, and Westman. These dear sisters are aged and feeble, yet it would put to shame most of our missionary workers, could they see the work still done by them. We shall long remember the blessings and privileges of the meeting.

Sabbath afternoon 117 testimonies were borne in a short time. Sunday morning at 5:30, seventy-five testimonies were borne in less than thirty minutes. The Lord met with his people, and they all felt that it had been a precious season. Excellent resolutions were passed and indorsed, which, if faithfully lived out, will give a new impetus to the work in the entire Conference. Eld. A. T. Robinson was again elected President of the Conference. The brethren feel of good courage, and they have every reason to do so, for we have a glorious truth, and a mighty God in whom to trust for success.

R. A. UNDERWOOD.

Special Notices.

KANSAS, NOTICE.

DURING the fall I will make a tour through the southwestern part of Kansas, and visit all companies and families of Seventh-day Adventists in this part of the State, whom I may be able to reach. I hope the brethren and sisters will aid me in obtaining the address of all companies and families, and their numbers and wants, as many of our brethren may not see this notice. My permanent address is Ottawa, Kansas.

JOHN GIBBS.

NOTICE TO DISTRICT NO. 7, NEBRASKA.

WILL all the Sabbath-keeping families in this district, who have not already done so, send me their address, giving distance and direction from post-office? I wish to visit all the friends of the cause in this new field before the first of January. By visiting you at your homes, and learning of your wants, I can better assist you in the missionary work. Address me at Hendley, Furnas Co., Neb.

M. N. JENKINS, Director.

NOTICE FOR DAKOTA.

It is thought best to hold the State meeting this fall at Vilas, shortly after the close of the General Conference. The date of this meeting will be announced later. Vilas is the most accessible point in the Conference for our people, easily reached by rail, and quite near to a number of our largest churches. This meeting will be an important one for this Conference, and plans will be laid at this time for future work. Coming, as it will, after the fall's work and before the stormy season, we shall look for a large gathering. All who come, should bring with them straw-ticks, bedding, and warm clothing; also as much cooked food as possible. Lodging-room for all has been secured, and stables for horses may be had at a very low price.

We hope to succeed in getting reduced rates on the railroads. We trust all will lay plans to attend this meeting, and we shall try to make it one of profit to the cause. Help is expected from abroad, and we hope to see all our laborers present. As the secretaries in the depository will attend the General Con-

ference, the office at Vilas will be closed during that time. All district secretaries, agents, and canvassers should notice this, and order whatever supplies they may need, early. We trust all our brethren who can, will attend the General Conference at Minneapolis, and receive the benefits to be derived from this gathering.
DAROTA CONF. COM.

NOTICE TO ARKANSAS.

ARRANGEMENTS have been made for all T. and M. business,—canvassers' reports and orders, etc.—to be addressed to W. G. Smith, Lock Box 249, Little Rock, Ark. All business pertaining to the Conference should be addressed to me, at the same place. Let our business agents and correspondents take notice, as this is intended to be our permanent address.
J. P. HENDERSON, Pres.

TO CHURCH TREASURERS IN VERMONT.

DEAR BRETHREN: As the time is near when you will wish to send the tithes for the past quarter to your State treasurer, I would say that we shall be very glad to have you do so as soon as you can; and please send all you have which should come into the treasury, as funds are low, while the demands upon us are pressing.
On receiving the money, we shall send you a receipt for the same, which we wish you to preserve. And should you fail to receive such a receipt within twenty days, you may conclude your money did not reach the treasurer, or that he has failed to acknowledge the receipt of the same, in which case you will please write again. And we further wish that, immediately on sending the tithes, you should report to A. W. Barton, New Haven Mills, Vt., the amount sent, with date of sending. Please bear this in mind. Address me at 409 South Union St., Burlington, Vt.
A. S. HUTCHINS, Treasurer.

News of the Week.

FOR WEEK ENDING OCT. 13.

DOMESTIC.

—Thirteen cases of small-pox are reported from Belleville, Ill.
—A new war vessel, the cruiser "Baltimore," was successfully launched in the Delaware River on the afternoon of Oct. 5.
—Malignant diphtheria is prevalent at Oxford Junction, Iowa, there having been fifteen deaths within a little more than a week.
—After a hurricane last month, a coral reef fifty feet long, thirty feet wide, and five feet high, appeared in the harbor of Vera Cruz.
—Mary Griffin, aged fifty-five, died of voluntary starvation Wednesday, in the almshouse at Meriden, Conn. She took nothing but water for fifty-five days.
—Owing to wind and rain, the caterpillar and the boll-worm, the condition of the cotton crop has declined from 83.8 to 73.9. The crop is everywhere late.
—At Bevier, Mo., Friday, during an attack of striking miners, on new men who had been brought in to take their places, Thomas Wardell, a wealthy coal-operator, against whom the men were especially bitter, was shot and killed.
—It is reported that for fifty-seven days (two days only excepted), rain has fallen continuously in a district of Colleton County, South Carolina. As a result, no crops have been raised, and the people are said to be in a deplorable condition.
—At a display of fireworks in Quincy, Ill., Wednesday night, the grand-stand, filled with 5,000 people, collapsed, injuring several hundred people more or less seriously. The injuries of many victims are so severe that grave results are feared.
—A train returning from an excursion to Hazelton, Pa., was run into from the rear by another train and fearfully wrecked Wednesday evening, near Penn Haven, the cars being piled in a shapeless mass. Fifty-five persons were killed, and as many more seriously or slightly wounded.
—A strike of street-car men on the West and North sides of Chicago was inaugurated on the 9th inst.; that on the North side being for an advance in wages and a reduction of hours, and the West-side strike being to prevent a rumored reduction in wages. Several minor riots have occurred, but in the main the strikers themselves are orderly and quiet. Thousands suffered great inconvenience by being put to the necessity of walking to and from their places of business, and doing their errands on foot, which, in the case of suburban residents, was very serious. Two officers who used their revolvers in quelling a riot were threatened with lynching by the enraged mob, and were arrested. Order was restored on Friday, and it is thought the trouble is now over.

FOREIGN.

—The new Mexican National Railroad has been completed, and trains will be running by the 15th inst.
—The Cornwall canal in Canada has burst its banks, com-

pletely stopping traffic. Repairs will consume three weeks.

—German booksellers have ordered 75,000 copies of Dr. Mackenzie's history of the case of the late Emperor Frederick. The work will be ready for sale in England on Monday next.

—The Common Council of Berlin, on the 5th inst. adopted the motion to vote 500,000 marks to found a benevolent institute in memory of Frederick, and also the motion to open a public fund for the erection of a monument to Frederick, in Berlin.

—The Rhone has overflowed its banks. Trains on the Geneva and Lyons Railroad have been stopped. Several persons have been drowned at Seyssel. Payerne is flooded. The dykes of the river have broken, and the water has burst over the adjacent plains, forming a vast lake.

—Advices from Zanzibar, East Africa, state that communication with the towns on the southern coast is interrupted. Captain Curzon and Lieutenant Walters landed at Lindi, under the guns of the flag-ship, and rescued a German employee, in the face of a thousand hostile natives.

—Civil war is devastating the misgoverned island of Hayti. The State Department has been informed by the United States Minister there, that a fight took place between the forces of Generals Thelemaque and Legitime, on Sept. 28, in which General Thelemaque was killed. The fight lasted through the night, beginning at seven in the evening, and ending about six the next morning.

—The new Russian passport-rules enact that travelers must have their passports vised in every locality in which they pass a single night. Exceptional measures are taken against Jews, whether they are Russians or aliens. The police can refuse to vize a passport without assigning any reason for their refusal. The result is that Jews may be refused entrance into Russia or permission to travel therein.

RELIGIOUS.

—The 300 religious and charitable institutions in New York City, whose object it is to help the poor, receive and distribute annually about \$4,000,000.

—The National Woman's Christian Temperance Union holds its fifteenth annual meeting Oct. 19-23, in the Metropolitan Opera House, New York.

—From March 1 to Sept. 1, the missionaries of the American Sunday-school Union in the Northwest, established 434 new Sunday-schools, and added 943 old schools, where 5,922 teachers are now giving Bible instruction to 59,238 scholars.

—Canon Lester, at Litchfield, England, is training a "band of evangelist brothers" to preach in Africa. They are to be uniformed—that is, wear coarse brown frocks, with a cord around the waist, and carry Bibles in their hands.

—A convention is now in session in Standard Hall, Brooklyn, of what is known as the Christian Alliance. Its leader is the Rev. A. B. Simpson, and its objects are defined as the "promotion of Christian truth, life, and work, and divine healing."

—The Reformed Presbyterians have been in controversy for some time on the question of ordaining deaconesses. The question recently came before the Synod, and it decided, by a vote of ninety-three to twenty-four, that the ordination of a woman as deacon is in harmony with the New Testament and the constitution of the apostolic church.

—The Upper Iowa Methodist Conference Monday passed resolutions on temperance, complimenting the W. C. T. U. of Iowa, for continuing non-partisan; recognizing with pleasure the favorable action of the past few years, of the dominant party of Iowa on the subject of temperance; and deprecating the tendency to take temperance into the pulpit as a party question.

—The Prisoners' Sunday Committee of the Prison Association of New York, which includes the names of Rev. Arthur Brooks and Rev. Drs. Buckley, Taylor, Crosby, and President Anderson, of Rochester, has fixed upon Sunday, Oct. 28, to be observed as Prisoners' Sunday. The day will be kept by services and sermons in the churches, having special reference to the needs of the prisoner.

—In an address delivered by the Rev. D. A. Reed, in Springfield, Mass., at a reception upon his return from a European trip, Mr. Reed said that he found in the Scandinavian countries, Norway and Sweden, that the people had a peculiar reverence for the gospel. The churches were all very large, having a seating capacity of between 3,000 and 4,000. There were 100,000 Congregationalists, 25,000 Baptists, and 15,000 Methodists, in Stockholm.

—The New York City Sunday-school Association has appointed leaders in eight different places for the study of the Sunday-school lessons this coming season, as an aid to teachers. The classes are free, and an invitation is extended to all Sunday-school teachers and Christian workers to avail themselves of the study circle, which may be nearest to them, or the one most convenient for them to attend. The Rev. Drs. A. F. Schauflier, Howard Crosby, A. E. Kittredge, J. B. Devins, M. H. Pogson, and others will conduct the lessons.

—One of the newest sights at Washington is the "Gospel Wagon." It is a church on wheels, and is one of the agencies used by the workers of the Union Mission. It is twenty feet long, by seven feet wide, and six and a half feet high. The wheels are low and of the same size, so that the box can turn on them, and all of the running-gear is unusually large and strong, having been made to order just for the purpose. When it stops for a meeting, it is quickly transformed into a small pulpit and chair-platform, with the organist ready to play, and the leaders and singers standing in front.

Appointments.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark 13:16.

MORENO, Mich., Sabbath, Oct. 20. There will be opportunity for baptism. Meeting Friday evening, if desired.
H. M. KENYON.

The next quarterly meeting for Dist. No. 2, Ohio, will be held with the church at Corsica, Oct. 20, 21. Eld. O. J. Mason, and perhaps J. S. Iles, will be present to labor during the entire meeting. We hope to see a good turn-out from each church in the district. Those intending to come by rail should write to Alfred Stephens, Corsica, O., to meet them at the station. Meetings will begin Friday evening.
GEO. A. IRWIN, Director.

S. D. A. EDUCATIONAL SOCIETY.

The fourteenth annual session of the stockholders of the Seventh-day Adventist Educational Society will be held in Battle Creek, Mich., Monday, Nov. 7, 1888, at 8 o'clock A. M., at the Tabernacle, for the purpose of electing a Board of Trustees and transacting such other business pertaining to the interests of the Society as may come before the body.

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| GEO. I. BUTLER, | } Trustees. |
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S. D. A. PUBLISHING ASSOCIATION ANNUAL MEETING.

The Seventh-day Adventist Publishing Association will hold its twenty-ninth annual session in Battle Creek, Mich., Nov. 7, 1888, at 10:30 A. M., for the election of trustees for the ensuing year, and for the transaction of any other business that may come before the meeting. Shareholders who cannot be present, should be represented by proxy.

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SANITARIUM IMPROVEMENT COMPANY.

The fifth annual meeting of the Sanitarium Improvement Company, will be held at Battle Creek, Mich., Wednesday, Nov. 7, 1888, at 5 P. M., for the purpose of receiving the report of the Board of Directors, electing officers for the ensuing year, and the transacting of such other business as may properly come before the meeting.

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| J. FAROO, | } Directors. |
| J. H. KELLOGG, | |
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| W. H. HALL, | |
| G. H. MURPHY, | |

HEALTH REFORM INSTITUTE.

The next annual meeting of the Health Reform Institute will be held at Battle Creek, Mich., Wednesday, Nov. 7, 1888, at 3 P. M., for the purpose of receiving the report of the Board of Directors, electing officers for the ensuing year, and transacting such other business as may properly come before the meeting.

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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.]

AN S. D. A. minister, desiring to educate his children, wishes to exchange a good home in the thriving city of Emporia, Kansas, for property in or near Battle Creek, Mich. Call upon or write to L. J. Caldwell, 12 Exchange St., Battle Creek, Mich.

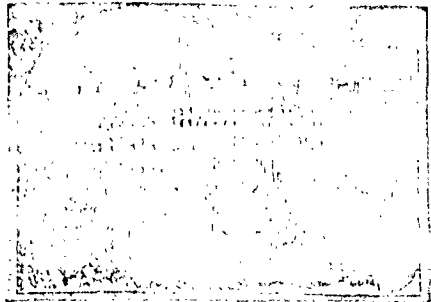
ADDRESS.

THE P. O. address of Eld. A. S. and Mrs. A. D. Hutchins will be, for the present, 409 South Union St., Burlington, Vt.

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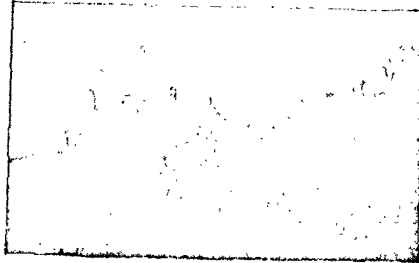
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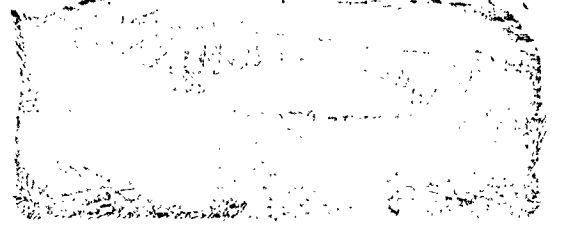
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CHICAGO & GRAND TRUNK R. R.

Table showing train schedules for CHICAGO & GRAND TRUNK R. R., including stations, departure times, and arrival times.

The Review and Herald.

BATTLE CREEK, MICH., OCT. 16, 1888.

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LAST Sabbath being the occasion of the regular church quarterly meeting, the usual preaching service at the Tabernacle was omitted, as the recent change of the time of Sabbath-school to the afternoon made it necessary to hold this meeting in the morning. A large number were present, requiring that several divisions be formed, in order that all might have opportunity to participate in the meeting. At the close, seven persons were baptized in the Kalamazoo River by Eld. McCoy. The customary meeting for celebrating the ordinances took place in the evening.

REV. DR. NOBLE, pastor of Union Park Congregational church, Chicago, has recently returned from an extended European trip. Regarding the question of church life and thought in the Old World, he says:—

In England there is a marked tendency toward high churchism, including formalism and a drawing toward Romanism by the Established Church. There is a strong movement in Germany and Italy toward rationalism. The corruptions of Romanism are responsible for this drift, even in England and Germany, from the teaching of the gospel. Between these extremes of thought, there are, in both England and Germany, a large number of earnest, godly men, like Spurgeon, who are earnestly working along the old paths of faith.

With such unmistakable evidences of the true nature and tendency of the Catholicism of to-day,—which differs in no material sense from what Catholicism has always been,—it is strange beyond comprehension that there should exist on the part of Protestants a desire and willingness to join hands with that system, in furtherance of a common cause. And yet we see, even here in our own country, this spirit exemplified on the part of a great many Protestants from different denominations. The statement of Dr. Noble regarding the tendency of the Established Church of England, is equally true as regards several Protestant denominations of this country.

As an instance of the blighting influence of Catholicism when it has full sway, a Protestant clergyman, by the name of Fraser, writes from near Las Vegas, New Mexico, to the Woman's Committee of Home Missions, of Chicago, as follows:—

Romanism is to blame for the fearful moral blight that has settled upon this people, as well as for the ignorance and idolatry that are still prevalent in the land; and what is more, the priests are the leaders in these abominations,

to this day. It is not many weeks since I had occasion to visit one of our mission fields in the region of Mora; and as we were journeying along, we came to a small country church, which was surrounded by heaps of split pine wood. This was the preparation for a feast to be held in that village, in honor of the guardian saint of that town and locality. Within a quarter of a mile of the church, we met the parish priest, who is always the leader in these scenes kept in honor of these wooden saints. At dusk the heaps of pine wood (about fifty to eighty in number, for we counted fully twenty on either side of the church, omitting the ends) are lighted; and when they are blazing in good form, the priest, dressed in his robes, sallies forth from the church, with the patron saint of the place in his arms, to lead the people in procession round the church by the light of these fires. The priest now sings, and hugs his saint, thanking it for the blessings it has bestowed on the village during the year; while the people in crowds follow the priest, whooping and shouting, and bring guns at a most boisterous rate; indicating, one would think, the orgies of a pure heathenism, rather than anything that could pass under the name of a Christian feast. And heathenism doubtless it is.

The foregoing statement forcibly reminds one of what Archibald Bower, in his "History of the Popes," said of Catholicism: "It is the costume and the mythic gorgeousness of genuine old heathenism, absurdly baptized and lifted, like a pageant of glorious worldliness, high in the air."

THE *Christian at Work* does not take a very hopeful view of the progress being made in establishing and maintaining Sunday-sacredness. In a recent issue we find this statement, made editorially:—

The growth of Sunday pastimes, in the shape of sports by land and water, we fear, affords evidence of the growth of public indifference in the matter. The reports of the sporting events of any Sunday, in this vicinity, show that there were many who preferred it. On Sunday of last week, we had news of the yacht-race in Jamaica Bay, in which a dozen yachts ran for the prizes that were offered by the Windward Club, of Ruffle Bar; and also news of the base ball game at Ridgewood, besides other notable incidents in various lines of sport. As it was hereabouts, so it was elsewhere, as appeared by the dispatches from other cities. Optionism is a good thing in its way. But not everything is lovely, as the open-eyed Christian can see for himself, if disposed. And the evil, unless arrested, will surely grow; and the tendency seems just now to be in the direction of growth, and not abatement.

If the *Christian at Work* will open its eyes a little wider, it will discover that the sentiment is also growing that Sunday-sacredness cannot be maintained from the Scriptures; and this, undoubtedly, is the principal reason for the growing tendency to use it as a day for business and pastimes. As people come to realize that the Sunday-Sabbath is not a divine institution, they naturally lose confidence in the pretensions to piety of those who attempt to maintain it as such; and hence the result is to make infidels, and thus the situation grows worse and worse. We believe that it is susceptible of the clearest demonstration, that the doctrine of Sunday-sacredness is responsible, to a large extent, for the prevailing disregard of religious obligations, and sacred things generally. Such a result is most natural. Finding that Sunday-sacredness is a myth, it is very easy to conclude that many other religious pretensions are of the same character. The effort to bolster up the Sunday institution with human enactments only makes the matter worse, for such a course is a most complete admission of the absence of divine authority. People of sound judgment and good reasoning faculties are unconsciously convinced that when a cause that claims to be divine, is obliged to appeal to human laws for its support, something is wrong; the situation becomes suspicious.

NOTICE.

THOSE sending addresses to Mary A. Steward for the Year Book, should address her at REVIEW AND HERALD, Battle Creek, Mich., as there are other persons of the same name in the city, and mail may be delayed or lost without such address. M. A. S.

A FIELD OF USEFULNESS FOR YOUNG MEN AND WOMEN.

THERE are doubtless a large number of young men and women among our people whose energies ought to be enlisted in some branch of the work. Many of these may be employed as canvassers, colporters, and Bible workers, but there are some whose natural qualifications or inclinations may better fit them for some other work. There is a great demand for well-trained nurses, and no business or profession offers greater opportunities for practical usefulness than that of the nurse. The Sanitarium Training-school

for Nurses offers a most favorable opportunity for young men and women who may desire to fit themselves for usefulness in this field. This school has been in operation for a number of years, and its graduates are in great demand, and are able to command very excellent compensation. Indeed, there is no profession in which a young woman can earn so large wages as in this, while young men can command wages equal to that of the skilled mechanic. In the matter of compensation, this is one field in which young men and women stand substantially upon an equal footing. But aside from the pecuniary consideration mentioned, there are other still greater inducements.

A competent nurse has an opportunity for usefulness and influence which few enjoy, and, while engaged in his professional duties, can at the same time be doing the most effective missionary work. Still another consideration is the personal advantage of the information gained in the course of instruction pursued; for the practical information respecting the care of one's own health, which comprises a comprehensive knowledge of individual and domestic hygiene, and the course of physical culture to which pupils of the school are subjected, are in themselves ample compensation for the time expended. The terms of this school are so liberal that no competent young man or woman need be deprived of its advantages. All that is required is that the pupil shall furnish good recommendations. Books, board, washing, and clothing in part, are provided free. Pupils, in turn, are asked to give their time, which is largely employed in the practical drills which are needed for the high degree of efficiency to which pupils of this school are expected to attain.

Last spring the managers of the Sanitarium established the Sanitarium School of Domestic Economy. There have been between forty and fifty pupils in this school during the first term of six months, which is now about closing, and excellent work has been done in this department. Thorough instruction is given in scientific and hygienic cookery, and in all the various branches of housekeeping. Every young woman ought to enjoy the benefits to be derived from this course of training. In this school, students receive compensation after the first month.

There are doubtless scores of young persons among us who ought to take a course of training in one of these schools; and we respectfully ask the ministers, missionary workers, and other workers, who are acquainted in various parts of the field, to call the attention of young persons of suitable age to this school. It is not required that persons should be members of our faith in order to be subjects for admittance to this school. Many who have entered the school from outside our ranks, while pursuing the course of study, have become converts to our views.

New terms of these schools will begin early in November. It is well for students to begin at this time, but they will be admitted at any time. Circulars giving further information will be sent on application. Address Sanitarium, Battle Creek, Mich.

J. H. KELLOGG.

CORRECTION.—The name of H. W. Mitchell appears in REVIEW, No. 40, signed to the report of the canvassing work in Ohio. It should have been printed H. M. Mitchell, instead.

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