

Adventist Review

AND SABBATH HERALD.

"HERE IS THE PATIENCE OF THE SAINTS: HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS."—REV. 14:12.

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RESTORE THE JOY.

BY ELIZA H. MORTON.

Ps. 51:12.

THE joy of thy salvation, Lord,
Unto my soul restore.
I wander in a barren land
Along a barren shore;
The foaming waves beat wildly 'round,
The air is strangely chill;
An influence from an evil power
Would fain control my will.

O earth, thy ties are manifold,
Thy pleasures lead astray;
I've felt thy charms, and know too well
The dangers of thy way.
The joy of thy salvation, Lord,
Unto my soul restore;
I long to grasp thy kindly hand,
To love thee more and more.

And this I know, no longing soul
Is ever cast aside;
The earnest seeker will at length
Be fully satisfied.
I rest in thee, O God, my God;
Life's burdens thou wilt bear,
And give me in the eternal years
Life's glorious crown to wear.

Allen's Corner, Me.

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.

CHRISTIAN LIBERALITY.

BY MRS. E. G. WHITE.

THE blessing of God will rest upon those who have the cause of Christ at heart. Free-will offerings, prompted by love to the crucified Redeemer, will bring back blessings to the giver; for God marks and remembers every act of liberality performed by his people. To carry forward the work of God for this time, there must be a constant exercise of faith in him. In business transactions men are willing to venture something, in the hope of gain. Should we be less willing to invest our means in the cause of truth, with the prospect of securing eternal riches?

Under the Jewish system, the people were required to cherish a spirit of liberality, both in sustaining the cause of God and in supplying the wants of the needy. At the harvest and the vintage, the first-fruits of the fields—corn, wine, and oil—were to be consecrated as an offering to the Lord. The gleanings and the corners of the fields were reserved for the poor. The first-fruits of the wool when the sheep were shorn, of

the grain when the wheat was threshed, were to be offered to the Lord; and at the feast it was commanded that the poor, the widows, the orphans, and the strangers should be invited. At the close of every year all were required to make solemn oath whether or not they had done according to the command of God.

This arrangement was made by the Lord to impress upon the people that in every matter he must be first. They were, by this system of benevolence, reminded that their gracious Master was the true proprietor of their fields, their flocks, and their herds, that the God of Heaven sent them sunshine and rain for their seed-time and harvest, and that everything which they possessed was of his creation. All was the Lord's, and he had made them stewards of his goods.

The liberality of the Jews in the construction of the tabernacle evinced a spirit of benevolence which has not been equaled by the people of God at any later date. The Hebrews had just been freed from their long bondage in Egypt, they were wanderers in the wilderness; yet scarcely were they delivered from the armies of the Egyptians who pursued them in their hasty journey, when the word of the Lord came to Moses, "Speak unto the children of Israel that they bring me an offering; of every man that giveth it willingly with his heart, ye shall take my offering."

His people had small possessions, and no flattering prospect of adding to them; but an object was before them, to build a tabernacle for God. The Lord had spoken, and they must obey his voice. They withheld nothing. All gave with a willing hand, not a certain amount of their increase, but a large portion of their actual possessions. They devoted it gladly and heartily to the Lord. They honored him by so doing. Was it not all his? Had he not given them all that they possessed? If he called for it, was it not their duty to give back to the lender his own? No urging was needed. The people brought even more than was required; and they were told to desist, for there was already more than could be appropriated.

Again, in building the temple, the call for means met with a hearty response. The people did not give reluctantly; they rejoiced in the prospect of a building being erected for the worship of God. They donated more than enough for the purpose. David blessed the Lord before all the congregation, and said, "But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." Again, in his prayer David gives thanks in these words: "O Lord, our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own."

David well understood from whom came all his bounties. Would that those of this day who rejoice in a Saviour's love could realize that their silver and gold is the Lord's, and should be used to promote his glory, not grudgingly retained to enrich and gratify themselves. He has an indisputable right to all that he has lent his creatures. All that they possess is his.

There are high and holy objects that require means; thus invested, it will yield to the giver more elevated and permanent enjoyment than if expended in personal gratification or selfishly

hoarded for the greed of gain. When God calls for our treasure, whatever the amount may be, the willing response makes the gift a consecrated offering to him, and lays up for the giver a treasure in Heaven that moth cannot corrupt, nor fire consume, nor thieves break in and steal. The investment is safe. The money is placed in bags that have no holes.

Can Christians, who boast of a broader light than had the Hebrews, give less freely than they? Can Christians, living near the close of time, be satisfied with their offerings when not half so large as were those of the Jews? Their liberality was to benefit their own nation; the work of God in these last days extends to the entire world. The message of truth is to go to all nations, tongues, and people; its publications, printed in many different languages, are to be scattered abroad like the leaves in autumn.

It is written, "Forasmuch as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind;" and again, "He that saith he abideth in him, ought himself also so to walk, even as he walked." Let us inquire, What would our Saviour do in our circumstances? what would be his efforts for the salvation of souls? This question is answered by the example of Christ. He left his royalty, laid aside his glory, sacrificed his riches, and clothed his divinity with humanity, that he might reach men where they were. He laid down his life for sinners.

The spirit of liberality is the spirit of Heaven. The spirit of selfishness is the spirit of Satan. Christ's self-sacrificing love is revealed upon the cross. He gave all that he had, and then gave himself, that man might be saved. The cross of Christ appeals to the benevolence of every follower of the blessed Saviour. The principle illustrated there is to give, give. This carried out in actual benevolence and good works is the true fruit of the Christian life. The principle of worldlings is to get, get, and thus they expect to secure happiness; but carried out in all its bearings, the fruit is misery and death.

To carry the truth to the population of the earth, to rescue them from their guilt and indifference, is the mission of the followers of Christ. Men must have the truth in order to be sanctified through it; and we are the channels of God's light. Our talents, our means, our knowledge, are not merely for our own benefit; they are to be used for the salvation of souls, to elevate man from his life of sin, and bring him, through Christ, to the infinite God.

We should be zealous workers in this cause, seeking to lead sinners, repenting and believing, to a divine Redeemer, to impress them with a sense of God's love to man. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What an incomparable love is this! a theme for the most profound meditation! the amazing love of God for a world that did not love him! The thought has a subduing power upon the soul, and brings the mind into captivity to the will of God. Men who are crazy for gain, and are disappointed and unhappy in their pursuit of the world, need the knowledge of this truth to quiet the restless hungering and thirsting of their souls.

Missionaries for God are wanted to carry light to those who sit in the shadow of death. Experienced hands are needed, in the meekness of

wisdom and the strength of faith, to lift weary souls to the bosom of a compassionate Redeemer. Oh, selfishness! what a curse! It prevents us from engaging in the service of God. It prevents us from perceiving the claims of duty, which should set our hearts aglow with fervent zeal.

Ours is a great work. Yet how many who profess to believe these sacred truths are paralyzed by the sophistry of Satan, doing nothing for God, but rather hindering his cause. When will they act like those who wait for the Lord? When will they show a zeal in accordance with their faith? Many selfishly retain their means, and soothe their conscience with a plan for doing some great thing for the cause of God after their death. They make a will, donating a large sum to the church and its various interests, and then settle down with a feeling that they have done all that is required of them. Wherein have they denied self by this act? They have, on the contrary, exhibited only selfishness. When they have no further use for their money, they propose to give it to God. But they will retain it as long as they can, till they are compelled to relinquish it by a messenger that cannot be turned aside.

God has made us all his stewards, and in no case authorized us to neglect our duty or leave it for others to do. The call for means to advance the cause of truth will never be more urgent than now. Our money will never do a greater amount of good than at the present time. Every day of delay in rightly appropriating it, is limiting the period in which it will do good in the saving of souls. If we leave others to accomplish that which God has left for us to do, we wrong ourselves and Him who gave us all we have. How can others do *our* work of benevolence any better than we can do it ourselves? God would have every man an executor of his own will in this matter, during his lifetime.

Adversity, accident, or intrigue may cut off forever intended acts of benevolence, when he who has accumulated a fortune is no longer by to guard it. It is sad that so many neglect the golden opportunity to do good in the present, but wait to be cast out of their stewardship before giving back to the Lord the means which he has lent them to be used for his glory.

One marked feature in the teachings of Christ is the frequency and earnestness with which he rebuked the sin of covetousness and pointed out the danger of worldly acquisitions and the inordinate love of gain. In the mansions of the rich, in the temple, and in the streets, he warned those who inquired after salvation, "Take heed and beware of covetousness." "Ye cannot serve God and mammon."

It is this increasing devotion to money-getting, the selfishness which the desire for gain begets, that deadens the spirituality of the church, and removes the favor of God from her. When the head and hands are constantly occupied with planning and toiling for the accumulation of riches, the claims of God and humanity are forgotten.

If God has blessed us with prosperity, it is not that our time and attention should be diverted from him and given to that which he has lent us. The giver is greater than the gift. We have been bought with a price, we are not our own. Have we forgotten that infinite price paid for our redemption? Is gratitude dead in the heart? Does not the cross of Christ put to shame a life of selfish ease and indulgence?

What if Christ had left his work, becoming weary in consequence of the ingratitude and abuse that met him on every side! What if he had never reached that period when he said, "It is finished!" What if he had returned to Heaven, discouraged by his reception! What if he had never passed through that soul agony in the garden of Gethsemane that forced from his pores great drops of blood!

Christ was joined to his plan of labor to work out redemption for the race, by a love that is without parallel and an unswerving devotion to the Father's will. He toiled for the good of man up to the very hour of his humiliation.

He spent his life in poverty and self-denial, for the degraded sinner. In a world that was his own he had no place to lay his weary head. We are reaping the fruits of this infinite self-sacrifice; and yet, when labor is to be done, when our money is wanted to aid the work of the Redeemer in the salvation of souls, we shrink from duty and pray to be excused. Ignoble sloth, careless indifference, and wicked selfishness seal our senses to the claims of God.

Oh, must Christ, the Majesty of Heaven, the King of glory, bear the heavy cross, and wear the thorny crown, and drink the bitter cup, while we recline at ease, glorify ourselves, and forget the souls he died to redeem by his precious blood? No; let us give while we have the power. Let us do while we have the strength. Let us work while it is day. Let us devote our time and our means to the service of God, that we may have his approbation, and receive his reward.

THE SOUL'S CRY.

WHERE shall I go

When 'neath my feet the tempter's snares are spread,
When clouds and darkness gather 'round my head,
And tempests blow?

When foes without,
And harder still to fight, fierce foes within,
Assault the citadel with every strength of sin,
And treach'rous doubt?

Where can I hide,
When foes pursue with eager haste to slay,
When even friends with coldness turn away,
In whom confide?

Where shall I go?
Where can I go, O Christ! but unto thee?
Where else for certain safety can I flee
From friend and foe?

Thou art a shield,
'Neath which thy weary, hunted ones may rest
Safe as the child upon the mother's breast,
Its sorrows healed.

And thou can'st keep
In perfect safety all who flee to thee,
Their weakness and thy strength their only plea,
From out the deep.

To thee alone!
All weak, defenseless, wounded, faint, and sore,
To thee alone, I'll cling forevermore,
My all, my own!

In thee is strength
To beat back every foe, support the weak,
To hide from harm, and give to all who seek
Full rest at length.

Ah! needy me!
It's naught I have—it's everything I need!
Be thou my all, my helping friend indeed!
Regard my plea!

Then shall I be,
Though 'neath my feet the tempter's snares are spread,
And clouds and darkness be around my head,
Upheld by thee!

—W. G. Haesselbarth, in *Christian at Work*.

SIGNIFICANCE OF THE ORDINANCE OF HUMILIATION.

BY O. DAVIS.

IN the following article I will consider the ordinance of feet-washing in its relation to the obligations to one another that are laid upon us by what our Lord has done for us in giving his life a ransom for our sins.

First, then, what are those obligations? Is it not a condition of the gospel that when grace is extended to us, we are to extend it to others? "Forgive us our sins; for we also forgive every one that is indebted to us." "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." "Love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends."

Secondly, when were we brought fully under this obligation of grace? It could not be until Christ had given his life for us in exemplification of that love. And here, I think, is the key to the Lord's language to Peter when he says to him, "What I do, thou knowest not now, but thou shalt know hereafter." But I will refer to this point again. Then by the death of our

Saviour for our sins, by which grace is extended unto us, we are laid under obligations to extend the same grace to our fellow-man. Jesus, as a Saviour; we, as brethren.

Is this obligation to our fellow-man, developed by the gospel, an important one for us to remember and fulfill? Yes, so very important that the benefits of the gospel to us are made dependent upon our fulfilling it. Is it not beyond question that we are by the gospel laid under the most important obligations to our fellow-man? As before noticed, it is grace for grace. If ye forgive not, ye shall not be forgiven. Love as I have loved you.

Now, has God seen best to give us institutions signifying our relations to him as developed in the gospel, whose benefits to us are dependent upon our fulfilling the obligations of grace to our fellow-man, and given us no institution to remind us of our duty in this direction? This would seem to be inconsistent with the divine economy, as I think may be clearly shown. We will now ask, What has been the course that God has pursued with reference to relations that it was *essential* to man that he acknowledge and fulfill? And we want to bear in mind that the sign cannot be in force until the relation itself exists. This is an important consideration in understanding the meaning of our Lord's words to Peter, "What I do, thou knowest not now, but thou shalt know hereafter."

When God created man, and a relation grew out of that creation which it was essential to man that he acknowledge, God gave an institution bringing to view the creative act. This institution was the Sabbath, which was blessed and sanctified as a memorial of the Creator's work, and of the time when that work was finished.

When that first relation to God was changed by man's sin, and he was cut off from God in his own right, God gave him an additional sign, by which he acknowledged the new relation. He was now to come to God through the blood of an atoning Redeemer. God gave him the sign of the blood of an animal, pointing to that Redeemer's blood.

Passing over some other facts of a similar nature, we come to the gospel day. The death of that Redeemer, giving his life for the race, places man in somewhat different relations to God and to his fellow-man. He must come to God through the plan of redemption as it is now developed. He stands before God a sinner as ever (since the fall), a candidate for salvation through Christ, that Redeemer. Christ has now given his life for him; he has also gone into the grave, and demonstrated the resurrection by rising from the dead, the first-fruits of the great gospel harvest.

Here are two great facts brought to view. One is that we must now come to God directly through the atoning blood of Christ to have our sins forgiven. That blood *alone* can now remit our sins, as witness the words of Christ, "This is my blood of the new testament, which is shed for many for the remission of sins." The other is the resurrection from the dead to inherit the kingdom for which we are redeemed from sin.

Where, then, are the institutions that signify these facts?

First, there is the two-fold sign of baptism. God has given us an institution in baptism by which we can acknowledge both of these facts in accepting Jesus Christ as our Saviour. *Both* of the great acts by which he accomplishes our redemption,—death for our sins and resurrection from the dead,—are shown by the institution by which we accept him *as our Saviour*.

We accept him in his full character as our Saviour. A few words on this point, as it is not always recognized. It is declared that without the shedding of blood there is no remission of sins. Why? Because the blood is the life, and the wages of sin is death. Death, then, must be accomplished by the atoning sacrifice. But our sins are remitted upon our acceptance of Christ. Does, then, the figure of baptism, by which we put on Christ, signify the death of Christ? Baptism is immersion

under water. Would that produce death if the person were kept there? It certainly would (a true figure of death). Then as the apostle says, "We are buried with him by baptism into death," not merely buried by baptism as is often quoted, but buried into death. Again, by the same apostle, "Planted in the likeness of his death." But Christ having paid the debt—death—which we had incurred on account of our sins (and which we by the God-given sign of baptism acknowledge), our sins are remitted. We are now raised up out of our watery grave, signifying the resurrection also.

We are now Jesus Christ's. We have acknowledged that we were sold under sin, but we have been bought by the blood of the Lamb of God, that taketh away the sin of the world.

We have now found these two great facts important for man to grasp by faith, developed by the gospel, registered before the human mind, by this God-given institution.

Secondly, there are the signs or symbols of bread and wine, pointing to his broken body and spilled blood. What is our relation to them? We have put on Christ, in the fullness of his character, as our Redeemer. We are his. We have acknowledged the price paid. We can now satisfy our baptismal covenant by the symbols of his broken body and spilled blood, the bread and wine. This we can do at proper times, showing forth his death till he come. It is a continual remembrancer that we are bought by his blood.

And thus we see that God has been careful to keep these essential facts of faith registered before the world by appropriate signs. And should it not be equally true that the obligation that we are laid under to our fellow-men, the discharge of which is essential to our receiving the benefits of the gospel hope, should also be kept in remembrance by a sign? This, we have shown, would be in harmony with the divine economy. Christ became a servant unto us to help us to become the children of God and heirs of his kingdom; and this service extended unto us, lays us under an obligation to extend the same unto others. As Christ was a servant unto us to bring us to God, so we should be a servant unto our brother to help him.

In harmony, then, with the divine economy, there must be a sign of this relation. Do we find such a sign? We do, and one that is eminently adapted to this purpose. It is the washing of one another's feet, an ordinance instituted by our Saviour just before he gave his life a ransom for us, and by which act he laid us under this great obligation to our fellow-man. Is it strange that Peter could not at this time understand the significance of this act of Christ, when he did not believe that Christ was soon to be put to death for our sins?

Could anything better show that we accept the obligation of being our brother's keeper? Does not the humble act of washing our brother's feet signify a willingness to accept the obligations of grace, however humiliating? How full of importance, then, this institution! So very important that our being benefited by the atonement of Christ is made dependent upon fulfilling the obligations signified by it. It is grace for grace. What an antidote it would be for coldness and formality, for church difficulties, if what it signifies were carefully carried out. And did not the Great Head of the church know where there would be the greatest danger, and provide the remedy? Leave out the ordinance of feet-washing and what it signifies, and it leaves the gospel plan a system without life.

—Said the Rev. Dr. Brown, at a revival meeting in Glasgow: "There is great need that bad men should be made good, and good men better. Yet if I had the choice of the two blessings, that a thousand persons should be converted to the low level of our ordinary piety, or that a thousand saints should be quickened to apostolic fervor, and activity, I do not know but that, in the wide, comprehensive view, I should prefer the latter, because every one of these revived saints would be a center of holy influence and holy life."

ABRAHAM DAVENPORT.

In the old days (a custom laid aside
With breeches and cocked hats), the people sent
Their wisest men to make the public laws.
And so, from a brown homestead, where the Sound
Drinks the small tribute of the Mianas,
Waved over by the woods of Rippowams,
And hallowed by pure lives and tranquil deaths,
Stamford sent up to the councils of the State
Wisdom and grace in Abraham Davenport.
'T was on a May-day of the far old year
Seventeen hundred eighty, that there fell
Over the bloom and sweet life of the spring,
Over the fresh earth and the heaven of noon,
A horror of great darkness, like the night
In day of which the Norland sagas tell,—
The twilight of the gods. The low-hung sky
Was black with ominous clouds, save where its rim
Was fringed with a dull glow, like that which climbs
The crater's sides from the red hell below.
Birds ceased to sing, and all the barn-yard fowls
Roosted; the cattle at the pasture bars
Lowled, and looked homeward; bats on leathern wings
Flitted abroad; the sounds of labor died;
Men prayed, and women wept; all ears grew sharp
To hear the doom-blast of the trumpet shatter
The black sky, that the dreadful face of Christ
Might look from the rent clouds, not as he looked
A loving guest at Bethany, but stern
As Justice and inexorable Law.

Meanwhile, in the old State House, dim as ghosts,
Sat the lawgivers of Connecticut,
Trembling beneath their legislative robes.
"It is the Lord's great day! Let us adjourn,"
Some said; and then, as if with one accord,
All eyes were turned to Abraham Davenport.
He rose, slow cleaving with his steady voice
The intolerable hush. "This well may be
The day of Judgment which the world awaits;
But be it so or not, I only know
My present duty, and my Lord's command
To occupy till he come. So at the post
Where he hath set me in his providence,
I choose, for one, to meet him face to face,—
No faithless servant frightened from my task,
But ready when the Lord of the harvest calls;
And therefore, with all reverence, I would say,
Let God do his work, we will see to ours.
Bring in the candles." And they brought them in.

Then by the flaring lights the Speaker read,
Albeit with husky voice and shaking hands,
An act to amend an act to regulate
The shad and alewife fisheries. Whereupon
Wisely and well spake Abraham Davenport,
Straight to the question, with no figures of speech
Save the ten Arab signs, yet not without
The shrewd, dry humor natural to the man;
His awe-struck colleagues listening all the while,
Between the pauses of his argument,
To hear the thunder of the wrath of God
Break from the hollow trumpet of the cloud.

And there he stands in memory to this day,
Erect, self-poised, a rugged face, half seen
Against the back-ground of unnatural dark,
A witness to the ages as they pass,
That simple duty hath no place for fear.

—Whittier.

THE COMING OF THE LORD.

BY H. WREN.

"I WILL come again." John 14:3.
"Ye men of Galilee, why stand ye gazing up
into heaven? This same Jesus, which is taken
up from you into heaven, shall so come in like
manner as ye have seen him go into heaven."
Acts 1:11.

"So Christ was once offered to bear the sins of
many; and unto them that look for him shall he
appear the second time without sin unto salva-
tion." Heb. 9:28.

"He which testifieth these things saith, Surely
I come quickly. Amen. Even so come, Lord
Jesus." Rev. 22:20.

Here is a promise of our Lord's return, sup-
ported by four strong pillars. Those pillars are,
Christ in his mortal state; two angels of God;
Paul, an inspired apostle; and Christ in his im-
mortal state. Well-grounded, indeed, is the
hope of those who, with Job, expect their Re-
deemer yet to stand upon the earth.

Once he was on the earth in mortal flesh.
But at his next appearing he will come in his
glory, and in the glory of his Father. Matt.
25:31; 16:27.

Great works attended his former advent. The
blind received their sight, the lame walked, the
lepers were cleansed, the deaf heard, the dead
were raised, and the poor had the gospel
preached unto them. Matt. 11:5. If such
works as these, and many others equally great,
attended him while veiled in flesh, what will

take place when fallen creation stands before his
unveiled and unrestrained attributes?

The angels of God will all attend him on his
return to earth. "The Son of man shall come in
his glory, and all the holy angels with him."
Matt. 25:31.

The last judgment will then take place.
"Then shall he sit upon the throne of his glory;
and before him shall be gathered all nations;
and he shall separate them one from another."
Matt. 25:31, 32.

The resurrection of the saints will take place
at his coming. "The Lord himself shall descend
from heaven with a shout, with the voice of the
archangel, and with the trump of God; and the
dead in Christ shall rise first." 1 Thess. 4:16.
The living saints will then be translated. The
passage last quoted goes on to state that "Then
we which are alive and remain shall be caught
up together with them in the clouds, to meet the
Lord in the air."

The heavens are to pass away in connection
with his coming. "For the powers of heaven
shall be shaken. And then shall they see the
Son of man coming in a cloud with power
and great glory." Luke 21:26, 27.

The earth will then be melted, and the works
of men be burned up. "The day of the Lord
will come as a thief in the night; in the which
the heavens shall pass away with a great noise,
and the elements shall melt with fervent heat,
the earth also and the works that are therein
shall be burned up." 2 Pet. 3:10.

The wicked will be punished in connection
with his coming. "The Lord Jesus shall be re-
vealed from heaven with his mighty angels, in
flaming fire taking vengeance on them that
know not God, and that obey not the gospel of
our Lord Jesus Christ." 2 Thess. 1:7, 8.

These are some of the great events that clus-
ter around the second coming of the Lord. We
might naturally expect such events and convul-
sions to take place in connection with this last
great collision between the kingdoms of light
and darkness. The very atmosphere which had
constituted the habitation of the "devil and his
angels" flees from the approach of "Michael and
his angels;" while the earth, the abode of
wicked men, refuses to face her ancient Maker,
and dissolves at his approach, and men and
devils seek to hide from his sight. But how is
it with the saints of God and holy angels?
These cannot resist the scene. The angels flock
about the radiant cloud on which rides their tri-
umphant chieftain; while the saints that are
alive, unable to wait for his appearance, fly away
through the air on wings of fire to meet him;
and those who had lain in the grave can be held
captive no longer. They "shake themselves
from the dust," and put on immortal robes to
join the mighty victory of redemption now agi-
tating all creation.

Great and awful day! Glorious and exulting
day! Dying scene of all that's mortal! Birth-
day of immortality!

GIVING ALL.

BY MRS. M. E. STEWARD.

WE often sing, "I've given all for Christ;"
but how many realize the full meaning of these
words? Is self indeed "crucified, with the
affections and lusts"? Formerly it was every-
where present, entering more or less into all our
purposes and plans; has it disappeared from the
field of vision, and is its place occupied by Jesus
and his holy religion? It is close work to keep
all on the altar; never to do anything merely
for our own advantage; to tell no incident, utter
no sentiment, nor write a line to build up a good
name; guarding even our God-given enjoyments
so that they may reflect glory to the Giver; se-
lecting our food and drink with reference to
securing the most vigorous bodies, the clearest
intellects, the liveliest emotions, and the most
unyielding purpose with which to serve Him
who has "bought" us; remembering the words
of the apostle, "Whether therefore ye eat or
drink, or whatsoever ye do, do all to the glory
of God." 1 Cor. 11:31.

Is it too much? We expect to render an equivalent when we acquire earthly treasures; what have we that can at all compare with the worth of eternal life and all the glories of the immortal inheritance? How can we find a heart to murmur or to pity ourselves, though called to sacrifice and labor and suffer all that mortality could endure to the end of life! We were then so far from earning the exceeding great reward that it still remains the "gift of God." Rom. 6:23.

There is never any occasion for self-sympathy. "We have not an high priest which cannot be touched with the feeling of our infirmities." Heb. 4:15. Our Heavenly Father well understands all our surroundings, our peril and trials, and he has pitied us enough. "God so loved the world, that he gave his only begotten Son." John 3:16. There was no morbid sympathy in that sacrifice;—who will say that the Father did not suffer equally with the Son? Every true parent (and our Heavenly Father is truest of all) would gladly relieve his child by taking upon himself his sufferings. Testimony No. 24 says, "How unutterable was the self-denial of the Infinite God."

In the light of all this, and in considering the transcendent excellences of the divine character, what a privilege it is to give "all for Christ." Oh, the unspeakable gain—*Christ for self!* No wonder Paul exclaimed, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Paul had the finest prospects of earthly glory and enjoyment, being a member of the Sanhedrim, or Jewish senate, and possessing also all the honors and advantages of a "free-born" citizen of the proud and powerful Roman empire; but all this was of no value to him, so that he might "know him, and the power of his resurrection, and the fellowship of his sufferings." Phil. 3:8, 10.

THE FEELING GIFT.

The Central Baptist tells a good thing in a very quiet but effective way. It is wonderful how much could be done in getting out of the straits of church debt if this principle were recognized.

"Bro. Thomas, I am out to-day with my list, raising subscriptions to our pastor's salary."

"Well, Deacon, you are late about it; you ought to have finished this work before the year began. How did you happen to put it off so long? It is not treating the church or the pastor right."

"Never mind about that now. I want your subscription. Won't you put down twenty-five dollars? You'll never feel it."

"No, sir; I'll do no such thing. I'll never give to the Lord what I never feel." Did he not "feel" what He did for me? Give me your list."

"A hundred dollars! Bro. Thomas, you are a poor man, and cannot afford to give so much. Change it to fifty."

"No, sir; let it stand. I have to work hard for every cent I get; but all I can do would not begin to pay even the interest on what I owe the Lord. Of course, it will pinch me to raise it; but the thought of Gethsemane and Calvary will make the pinching pleasant."

"Well, have it your own way. Good-by. (Alone.) It will never do for a hundred dollars to stand opposite his name, and only fifty dollars opposite mine. I must make mine at least a hundred dollars."

THE PRAYER-MEETING MAGNET.

MAKE *Christ* the theme of the prayer-meeting. There is no other magnet that can draw the people, and he *always* draws. In every such gathering there are burdened hearts, anxious hearts, tempted hearts; and only as they find Jesus in his fellowship will the burdens grow light, and peace drive away fear. In every such circle there are believers who are following afar off, who have lost the glow of the birth hour, and it is vain to try to win them back, and warm their hearts by scolding and warning. But let every moment of the hour be fragrant with the love of

a living Jesus; let burning lips tell of his faithfulness and power; let the prayer be love-whispers into his ear; let the songs be of cleansing blood and the promises, and every heart will be moved and warmed, and the place will seem like the very "gate of Heaven." Such a prayer-meeting will never be affected by the seasons, for it will become a necessity to each believer's life, as the daily meal is a necessity to the physical; and in summer as in winter the place will be thronged, the power of the Holy Ghost will be felt, and every department of the church life will be sustained and impelled forward to grand results by this weekly fellowship with Christ, and this reunion of hearts in the Beloved.

THE MEASURE.

God the Creator, with pulseless hand
Of unoriginated power, hath weighed
The dust of earth and tears of man in one
Measure and by one weight;
So saith his holy book.

Shall we, then, who have issued from the dust,
And there return—shall we, who toil for dust,
And wrap our winnings in this dusty life,
Say, "No more tears, Lord God!
The measure runneth o'er"?

—Mrs. Browning.

WHY NOT A CHRISTIAN?

BY HELEN L. MORSE.

1. I EXPECT to be sometime.—"Choose ye *this day* whom ye will serve." Josh. 24:15. "Boast not thyself of to-morrow." Prov. 27:1.

2. I cannot give up the world.—"The world passeth away, and the lusts thereof; but he that doeth the will of God abideth forever." 1 John 2:17; also 1 Peter 1:24, 25; James 4:4, 14; 1 Cor. 7:31.

3. It will interfere with my worldly success.—"What shall it profit a man if he gain the whole world and lose his own soul?" Mark 8:36.

4. I know nothing about the future, and am willing to meet it.—"God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:14; also Heb. 10:31; 9:37; 2 Cor. 5:10; Matt. 12:36; Gal. 6:7.

5. It is too hard to serve God.—"My yoke is easy and my burden is light." Matt. 11:28-30.

6. I am ashamed to confess Christ.—"Whosoever shall be ashamed of me, . . . of him shall the Son of man be ashamed." Luke 9:26; also Mark 8:38; Matt. 10:33; Rom. 1:16; 2 Tim. 2:12.

7. Among so many sects, all professing to take their creeds from the Bible, how can I tell which is the right way?—"I am the way, the truth, and the life." John 14:6. *Search the Scriptures.* John 5:39; also Isa. 8:20; Eccl. 12:13.

8. Christians do not live up to their profession; I am as good as they.—"Every one of us shall give account of himself to God." Rom. 14:12; also 2 Cor. 5:17.

9. I have tried, and have become discouraged.—"Return, ye backsliding children, and I will heal your backslidings." Jer. 3:22. "Though your sins be as scarlet, they shall be white as snow." Isa. 1:18. "*Whosoever will.*" Rev. 22:17; also Luke 15:20; 1:37.

10. That those who urge the foregoing or other objections to the service of God, may be led to examine themselves in the light of his word ("For if we would judge ourselves, we should not be judged," 1 Cor. 11:31, 32), is the prayer of the writer.

SYMPATHY FOR THE PASTOR.

MR. HAMILTON had preached an eloquent, glowing sermon, full of faith and Christian triumph. He had inspired many weary men and women with new hope and courage. They had gone on their way, each taking up his own work or pleasure, while the preacher sat in his study, the victim of nervous exhaustion. The world looked dark and discouraging to him, the atmosphere seemed cold and unsympathetic. He could

not work, he could not study, he could not read; in short, he was simply and humanly miserable. At this juncture Dr. Allen came in.

"Well, well," said the hearty, burly physician, giving the minister a grip of the hand that started his blood, and a cordial smile that stirred his heart, "so you're in the dumps to-day; I knew you'd be after that rousing discourse yesterday; no help for it with a man of your temperament. You can't give and keep at the same minute. You expended nervous energy enough yesterday to keep your congregation satisfied till next Sabbath, and now you are suffering the consequence."

"I hope I gave them something more than nervous energy," said Mr. Hamilton languidly.

"Of course you did, you gave them spiritual help; but your nervous energy is the medium of the spiritual power that you are able to transmit to your hearers. I know exactly how you feel to-day. A sympathetic word, a warm hand-clasp, is like a strong cordial to you. Now get into my carriage, and drive with me into the country; I have a patient ten miles off, fortunately for you."

"Bless you, my brother," said the minister, getting his hat; "you are the only person who has the common sense to remember that I have ordinary mortal needs. I believe some of my people think that I am a special creation, adapted to devour books and give out sermons."—Mrs. M. F. Butts, in *Christian at Work*.

MODERN ISRAELITES IN POLITICS AND RELIGION.

NOT long ago considerable space in the REVIEW was given to articles on Jewish history and customs. Trusting that many thoughtful readers found these articles both interesting and instructive, and would be glad to know more of this people, who, we are apt to forget, were for many years the chosen people of God, and are in themselves a striking proof of the fulfillment of prophecy and the truth of the Scriptures, we give the subjoined extract from the works of a prominent writer. Although the two views of Jewish character here presented are apparently contradictory, one will be found to complement the other, and together they give a very good idea of the present standing of the Jew as a factor in modern civilization:—

"These," declares M. Cosmo, the hero of "A Paladin of Finance," "are among the most formidable of the forces arrayed against the faith of the present era.

"This force is *finance*, which is in effect the Jews. See what is taking place. Protestantism,—Puritan, Calvinistic, Methodist,—is withering away and drying up under the intense sunlight of science. The old Protestant reformers attempted to create a rational enthusiasm, and a rational enthusiasm is a contradiction in term. You cannot reason and believe. . . . Atheism is spreading on the continent everywhere; atheism is more logical than Protestantism. There is a general falling away of society from religion, it is true. But remember that atheism is the natural and familiar enemy of the Catholic Church. It has been conquered before, and it will be again. But this other force—this force of the Jews, a force that is different from all the rest! It permeates, operates in, is more potent than all the others. Why? It does not offer a speculative chance of good things in an unknown eternity, but the enjoyment of the present. That is, the power of the purse, which means the power of the government, the control of policy, of armies, of the press, of political and social, and even of religious influence.

"What do you believe has most contributed to strengthen and establish Protestantism? The Protestant will tell you that it is arguments, enthusiasm, etc., etc. I say, The immense wealth and business energy of the Protestant countries. Look at the enormous wealth of Great Britain! They spend millions a year only in religious propagandism they have well-paid missionaries

all over the globe. How many hundreds of millions has that nation spent in maintaining and extending its Protestant principles! It is a proverb characteristic of that practical people, 'Money makes the mare go.' They spend millions on their hobby-horses. But as financiers they are mere babies in the hands of the Jews. Again, what has contributed to sustain in France since the revolution the Catholic religion, attacked on every side? Preaching? Writing? Your polemical newspapers? No, the immense wealth of the congregations. It is that chiefly which has given solidity, continuity, visibility, potentiality, control of education, a vast influence over political action and public opinion. The most sanguine of the Republican leaders have recognized this, and therefore they are striving to persuade the people to lay sacrilegious hands on the property of the church, and, while despoiling her of her resources, to reduce her to a ragged and impotent teacher of dogmas.

"On the other side, the Jew is drawing everything to him. His second exodus is more formidable than his first. His new promised land is the whole world, and his Canaanites are all the rest of mankind. If we do not soon make a stand, we shall be swept away. They buy up everything—the crops of the peasants—before they are produced, the estates of the nobles. In Austria, Hungary, and Roumania, they only run the distilleries, because they can manage to pay duty on only thirty per cent of their manufacture. They have absorbed the petroleum mines of Galicia. Who own the best properties in Vienna, Berlin?—The Jews. Two-thirds of the Unter den Linden is in the hands of the Jews, under the very eyes of Emperor William. They are buying up everywhere the principal newspapers, and they mold the information they give to suit their financial speculation and their political aims. Their force is organized naturally in a manner in which no other social force, not even the church, is organized. Though they will willingly cheat one another, they are united in defending one another against the Gentiles. They aid one another in rifling his pockets.

"The force that they wield," pursued the orator, "is a growing force. Its influence increases with the spread of luxury and civilization. Glass beads are of greater value to the savage than gold; but as dress becomes more elaborate, and art and fashion enter into the commonest things of life, gold becomes a necessity. Without it no man can hold his own, whatever his true worth.

"The Jew, by the mere exercise of his wits, is absorbing the power of gold. He never works with his hands, the fingers of which are soft and prehensile, not muscular,—the tentacula of a polyp, the blood-sucking, paralyzing, retentive arms of an octopus. Others work; he finances.

"This force, I repeat, is the most menacing danger to Catholicism. It undermines all religion; it appeals to the passions most in vogue,—to avarice, to ambition, to the love of pleasure, of possession, of display, of power. It enhances a man's virtues and secures that they shall have a popular recognition—it excuses one's vices and insures immunity from penalty or contempt."

Another view is given in the following:—

"Monsieur Plumm," said la Marquise, "these are lies invented by our enemies, the Jews."

"Ah! Marquise," he said, "I wish you could rid your mind of these prejudices against the Jews—excited, I fear, and fostered for no honest purpose. You, madame, are far above all such monstrous prejudices. They belong to the Middle Ages, to the policy of Torquemada. You are too noble to ally yourself with the canaille who are always attacking the Jews. Do you not know, madame, that this race, of which you speak in such a tone of contempt, is the imperial race of the world? I do not remind you that the cradle of our Catholic religion was the cradle of this race, and the Jesu and Mary of our adoration were children of Abraham. But look at it as an intelligent observer. These Jews have the highest average of intellect of any race in the world, an unflagging energy, an indomitable will. The spirit that conquered Palestine and defended

Judea through ages of oppression, which produced the magnificent spectacle of the siege of Jerusalem, when a few half-starved wretches defied to the last the flower of the Roman legions, has never died out in these people, dispersed all over the world, no longer a nation, but always a race, distinct, vital, not to be suppressed. You lend yourself to the vulgar prejudice against this people, who have given to every country in Europe some of the most eminent statesmen, warriors, philosophers, men of science, princes of finance—

"Exactly!" she interrupted, with a curl of the lip. "Money-grubbers!"

"There are money-grubbers of the vilest in every race," replied the Baron, quietly. "There are Jews and Jews, as there are Gentiles and Gentiles, and Catholics and Catholics. Let us beware of challenging comparisons with this splendid people. Of course, when there are bad Jews they are very bad, owing to the superiority of their intelligence."

"You are an eloquent advocate, M. Plumm," she said sarcastically. "How long is it since you became a knight of Jerusalem?"

"Ever since I could read and understand history, madame; ever since I could appreciate the genius of Neander, or the philosophy of Spinoza, or enjoy the music of Mendelssohn and Meyerbeer, or the wit of Heinrich Heine, and the philosophic fancy of Berthold Auerbach, or the acting of Rachel. I don't forget Cremieux and Fould, and I have seen England governed by Disraeli. It would take me hours to recall the illustrious names in the long bead-roll of that race. Suffice it to say that almost all that those gross Teutons—our enemies, the Germans—are in letters and intelligence is due to the Jews; and the time has been when among them there was scarcely a professor or publicist of any note who did not belong to the Israelites, whom it is the fashion to despise. M. Cosmo is working upon inhuman prejudices, and I warn you, madame, he is dashing his head and ours against a rock!"

NOT A DREAM.

A WORLD lay dying in its sins. The brightest sphere in all the wondrous planet-brood to creation's farthest bounds, was infested with pollution, lust, and crime. The sun in all his wide wanderings, beheld no foot of soil on earth's fair face unstained by blood or tears. From pole to pole, on land and sea, envy, slander, lawless ambition, falsehood, treachery, fraud, robbery, and murder held the high carnival of fiends. Over continent and island, over mountain and valley and plain, wherever a human foot had trod, the very air was heavy-laden, sick with sin.

All mankind were sinners, steeped in guilt's deepest, blackest, most hopeless dyes. Death was the deity-affixed penalty for every offense. Inexorable Justice demanded its infliction. But Mercy plead for the doomed and helpless victims; and Omnipotence heard the plea. But how were Justice and Mercy to be reconciled? The fiat of Jehovah had gone forth: He that sinneth shall surely die. How could the sinner be saved without falsifying the threats of Infinite Truth and Holiness?

A mediator, a substitute must be found. Some one must die. If he were all human, his death would be but the penalty of his own sins, and would afford no expiation. If he were all divine, he would be incapable of suffering or dying, and could render no atonement. He must be both human and divine. Human to suffer; divine, that his sufferings might be efficacious, and infinite in extent. Jesus Christ was this Mediator, this Saviour. He alone, of all the beings who ever trod, or ever shall tread, the surface of this sin-cursed globe, possessed this double nature—was this God-man.

As a man, born in a stable at Bethlehem; as a God, his birth hailed by legions of angels, whose refulgent splendors and heavenly harmonies dazzle and astound the shepherds on Judea's lonely hills. As a man, cradled in a manger; as a God, receiving the adoration and gifts of

the eastern Magi, led to his lowly couch by a gleaming world of metric light. As a man, wrapped in the deep sleep of the weary, in that frail, tempest-tossed bark on Galilee's lake; as a God, calming the raging winds and lulling the the billows to rest with the omnipotent words, Peace, be still.

As a man, pitying the fainting multitudes in the wilderness of Decapolis; as a God, feeding the famishing thousands with miracle-created bread and fishes. As a man, weeping at the grave of Lazarus, his friend; as a God, commanding the dead to come forth, and restoring him to his rejoicing sisters. As a man, paying tribute to Cæsar; as a God, compelling the fish of the sea to disgorge the needed coin. As a man, suffering hunger, thirst, weariness, poverty, and abuse; as a God, healing the sick, cleansing the lepers, casting out devils, restoring the limbs of the halt and maimed, giving sight to the blind and hearing to the deaf, making the dumb to speak, and raising the dead to life.

As a man, groaning in unutterable agony, and sweating great drops of blood, beneath the dark olive trees of Gethsemane's garden; as a God, felling the armed rabble to the earth by a look, and replacing the ear of the high priest's servant with a touch. As a man, bleeding, gasping, dying upon Calvary's cross; as a God, bestowing Paradise upon the repentant thief at his side. As a man, pouring out his soul in that piteous cry, "Eloi! Eloi! lama sabachthani!" as a God, praying for his murderers, "Father, forgive them; for they know not what they do!" As a man, meekly bowing his head, and breathing out his gentle spirit in that redemption-assuring murmur, "It is finished;" as a God, all nature convulsed with mortal terror at his death, the sun hid behind a pall of funereal woe, the solid earth trembling to its center with mystical awe, the very graves yawning forth their sheeted tenants, and the veil of Judah's proud temple rent in twain to show that it no longer screens the Holy of Holies.

As a man, buried in Joseph's tomb; as a God, bursting the bars of death on the morning of the self-appointed third day, and rising triumphant over hell and the grave, with a glory which prostrates even the pagan soldiery about his sepulcher as dead men upon the ground. As a man, eating a piece of broiled fish and of a honeycomb with his doubting disciples, permitting Thomas to thrust his fingers into the nail-prints in his hands, and the cruel hole torn by the Roman spear in his side; as a God, swept up in a cloud, from the gaze of his adoring followers, to the right hand of the Father in Heaven, "where he ever liveth to make intercession for us."

Reader, friend, what interest have you in the intercession of this wondrous Redeemer, this only God-man?—*Selected.*

—No words can express how much the world owes to sorrow. Most of the psalms were born in a wilderness. Most of the epistles were written in a prison. The greatest thoughts of the greatest thinkers have all passed through fire. The greatest poets have "learned in suffering what they taught in song." In bonds Bunyan lived the allegory that he afterward indited, and we may thank Bedford Jail for the "Pilgrim's Progress." Take comfort, afflicted Christian! When God is about to make pre-eminent use of a man, he puts him in fire.

—People who want half-fare tickets to Heaven, paying only in faith without works, or works without faith, must remember that it is distinctly printed on all such tickets, that the company assumes no liability in case of disaster. A man travels on cheap fare at his own eternal risk. "Even so faith, if it hath not works, is dead."

—We hear a great deal these days about the tyranny of wealth, and we have no apology to make for it. But we should not forget that the poor of this country are oppressed far more by their own pride, extravagance, and dissipation. Industry, frugality, and sobriety on the part of the laboring class can conquer the tyranny of wealth.

The Family Circle.

"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.

INDELIBLE INK.

THROUGH all the morning I traced my name
On dainty linen and damask fair,
Then gathered them up in goodly piles,
And hung them forth to the light and air.

I traced my name, but with ink so faint
Faded and dull were the letters pale;
And placed them all where the sunshine fell,
To toss abroad in the springtide gale.

I came again to remove the work,
And fold it by, when the day was done;
But noting the writing, once so pale,
Grown sharp and black in the mid-day sun,

This was the thought that came to my mind:
How in the light of a brighter Sun,
As dark and distinct the deeds would stand
We scarce remembered ourselves had done;

How trifling acts that are barely traced
On memory's record, so worn and dim,
Would startle us by their different look
When seen by the light that streams from Him.

And thinking thus, can we dare but hope
Our daily deeds may so well be done,
They shall not a deeper shadow take
Beneath the glance of the Holy One?

—Selected.

BIBLE-READING WITH CHILDREN.

I OFTEN hear mothers asking how they can interest their children in Bible reading. In the first place, they must themselves have a strong and vital interest in the pages of God's word, or they cannot inspire others with the same. In the next, they must take time, steadily and often, for the purpose of studying it. And in the third place, they must pray always for the divine illumination in their children's hearts and their own.

Every household has its predominant sentiment or characteristic. Walk through a city street. There is little individuality about the outsides of the houses; but enter, and as soon as the home admits you to its heart you shall discover that no two are precisely similar in aims, in spirit, and in atmosphere. Here fashion reigns, and dress is exalted to a place of great importance. There, music, art, or culture are objects of supreme desire. Philanthropic efforts enlist parents and children in this circle; and the resolution to become rich takes every energy in that. Be sure of one thing, whatever is largest in the eyes of father or mother will be the largest in the eyes of the boys and girls. It is in vain to preach one gospel to them, if they behold another practiced.

At an early age every child should have his own Bible, with his name inscribed therein, given as necessary to his furnishing for life. We do not think enough about this. Each little one has its own shoes and hat, its own school books, its own toys. But in some houses the Bibles lie about promiscuously, belonging to nobody in particular; or perhaps one copy, worn and brown, may be seen neglected on the table of a living room. Or worse, one or two elegant Bibles, in handsome bindings and gold clasps, repose on the parlor book-rack, kept as old china and lace are kept, for purposes of ornament. Every member of every family should have his special Bible, and should have his times for reading it, as certainly provided for and taken into the family calculations as the hours for daily food.

In my own experience I have never found it difficult to induce children to read the Bible. Sometimes in the morning after breakfast, or at night beside the lamp, I have begun to read aloud for my own pleasure, rather than that of the listeners, some sweet passage from the Scriptures. And very soon little arms would come stealing around my neck, bright eyes would scan the verses, and perhaps some pleading voice would say, presently, "Wait a moment, please. Let me get my Bible, and read with you."

I am sure that if the ordinary care which is spent on a child's secular education, as a matter of course and obligation, were spent on its religious indoctrination, the next generation would be better equipped to resist temptation, and more strongly armed to meet the trials of life. We cannot be too vigilant in the early years. We cannot begin too soon. While we are looking at the golden-haired darlings as too young to be taught of God, the enemy is sowing tares in the virgin soil. We should pre-empt it in the name of our Lord Jesus.—Mrs. M. E. Sangster.

AN "EFFECTUAL TEMPERANCE LECTURE."

A YOUNG man called, in company with several other gentlemen, upon a young lady. Her father was also present, to assist in entertaining the callers. He did not share his daughter's scruples against the use of spirituous drinks, for he had wine to offer. The wine was poured out, and would have been drunk, but the young lady asked,

"Did you call upon me, or upon papa?"

Gallantry, if nothing else, compelled them to answer, "We called upon you."

"Then you will please not drink wine; I have lemonade for my callers."

The father urged the guests to drink, and they were undecided.

The young lady added, "Remember, if you call upon me, then you drink lemonade; but if upon papa, why, in that case, I have nothing to say." The wine-glasses were set down with their contents untasted.

After leaving the house, one of the party exclaimed, "That is the most effective temperance lecture I have ever heard."

The young man from whom these facts were obtained broke off at once from the use of strong drink, and is now a clergyman, preaching temperance and religion. He still holds in grateful remembrance the lady who gracefully and resolutely gave him to understand that her callers should not drink wine.—Selected.

WHO HAS SEEN CHRIST IN YOU TO-DAY.

"THE parson asked a strange question this evening," said John Sewell to his wife, Ann, on his return from church on Sunday.

"What was it, John?"

"'Who has seen Christ in you to-day?' I wish you had been there to hear him, Ann; he made it pretty plain that all who love Christ ought to show by their conduct that they are in earnest."

"That's true, John. I know I often fall short of what a Christian should be."

"I'm sure that you and the children have not seen Christ in me to-day. If I'd remember to be like my Master, I should not have been so cross with you, because you wanted to take your turn out this morning."

"And I should n't have snapped you up and been so vexed," interrupted Ann.

"Then I used Tom roughly because he worried me, and when he cried I boxed his ears, when a kind word would have made all right. There are plenty of things I should have done, even to-day, if I'd acted up to the parson's question."

"We'll try to begin fresh, John. You're quick, and I get vexed. We've both a deal to learn. We must just pray that the children and our friends may see Christ in us."

Monday morning came. John was up early, and before he went off to work he asked that Christ might be seen in him that day. Ann did not forget that she too wished that Christ might be seen in her; and at breakfast time the children were told how Christ might be seen in them, and they were cautioned to be kind and loving toward one another, and toward their companions.

Thus, throughout the family, tempers were quelled for Christ's sake, and pleasant acts were performed for Christ's sake; and John was able, in that same strength, to ask a fellow-workman to forgive the sharp words he had spoken to him the previous Saturday.

"I've had the happiest day I ever spent," John remarked to his wife that evening. I know I've long been a professor, but I have not shown by my behavior that I do really want Jesus to be seen in me."

"I'm sure it's been just the same with me," replied Ann.

"I know now why some of our fellows in the shop find fault with religious people, and call them no better than those who have no religion at all. We Christians are not shining lights; we get into the same tempers, and use the same sharp words, and do the same actions, as men of the world, and so we bring reproach on Jesus."

"That's well said, John. I mean to ask myself every night, 'Who has seen Christ in me to-day?' I know that I shall often have to tell God that I've failed, but Jesus will help me to be true to him, and you know there is a text which says, 'I live, yet not I, but Christ that liveth in me.'"

Dear reader, will you too take this question home, "Who has seen Christ in me to-day?"—*Friendly Greetings.*

Special Attention.

"Can ye not discern the signs of the times?"—Matt. 16:3.

AFTER THE VICTORY IN EGYPT.

THE real trouble of the situation in Egypt began with the famous victory of Gen. Wolseley. That victory was the topic of Christendom the next morning. Europe and America and the British isles of the sea were alike discussing it. "It was a famous victory;"—and then what? It was a stroke of strategy which approves the military genius of the English general. Two steps from Alexandria to Cairo. The canal saved, the national movement overthrown, the Egyptian army scattered, and Arabi Pasha a prisoner or a fugitive. It is a striking dramatic spectacle. The French declare that Wolseley is a grand soldier; the Germans, that it is a splendid victory. Certainly it is a very complete victory;—and then what? Despite the positive and passionate assertions on all sides, the actual facts of the Egyptian situation are very obscure. The English view is represented on one side by Mr. Seymour Keaye and Mr. Wilfrid Blunt, whose wife, Lady Anne, is the granddaughter of Lord Byron, and who has a romantic enthusiasm for Arabians and a new Islam; and on the other, by Sir Edward Malet, the Consul-General, and Sir Auckland Colvin, of the "Control;" and each party states its side with positive assurance.

The friends of Arabi Pasha assert that for several years a national feeling has been arising among educated Egyptians cherishing a vague anticipation of a new Islam—a Mohammedanism inspired by the modern spirit. The character and force of this feeling it is not easy precisely to estimate. But suddenly, within twenty years, a new element appeared in public affairs in the form of a national debt. This did not exist twenty years ago, but its present amount is nearly \$450,000,000, the growth of the wild extravagance of the late Khedive. He borrowed of France and England, and permitted the two governments interested in the Suez Canal to send agents to Egypt to take charge of the finances of the country. He was required to pay the interest punctually, and to accomplish it he oppressed the Egyptians cruelly. The French and English agents—the "Control," as it was called—filled the financial offices with their own countrymen, turning out the natives, and at the beginning of this year there were 1,325 European office-holders in Egypt, at a salary of more than \$1,500,000. Here was fresh fuel for the flame of national feeling. A people ground by cruelly relentless taxation, and ruled by foreign tax-gatherers, is presumptively ripe for revolt. The active revolt was represented by a group of army officers and the army, which insisted that they represented the people. This has inevitably a very suspicious appearance. The army was increased, and the military budget doubled, and

he chief of the disaffected colonels was made minister of War by the alarmed government. All this is a familiar proceeding. It is but the ordinary course of military usurpation and of the rise of a military adventurer, who may, indeed, be quite as worthy of respect as the government that he threatens, but is not a patriot in the true sense. Mr. Blunt says that the army was the servant of the patriot people. Sir Edward Malet says that it was the master. Sir Edward quotes Sultan Pasha as his authority. Mr. Blunt retorts by quoting the same personage as his authority, and insisting that the Pasha probably told him the truth, and Sir Edward lies. Sir Edward asserts that Arabi has received no considerable support, except from the most ignorant peasants, who had been made to believe that he would give them the soil and cancel their debts, that seven-eighths of the Deputies demanded his resignation and departure from the country, and that the Ulema during the mission of Derwish Pasha vigorously supported the Khedive. Mr. Blunt denies it all.

Arabi's movement has been sometimes represented as a kind of reproduction of the rising of the American colonies against England, and Arabi himself a kind of Washington, or Hofer, or William Tell, or Arnold von Winkelried, leading a devoted people in the defense of their liberties. But, so far as can yet be seen, the movement was wholly that of the army and of a few pashas, and there is yet no evidence whatever of popular support in the usual sense of those words. In the actual situation of the country, it is not possible to see that the success of Arabi would have revealed a self-governing nation, nor that it would have produced more than a change of task-masters. This for the present, however, is an idle speculation. Arabi is defeated. England is at Cairo. What will England do? Whatever she may do, she has no right to support the Sultan and his vassals in spoiling the Egyptians. Great as is the value of the Suez Canal to England, it is not worth saving at any such price. If England is to sustain the Khedive at Cairo, it must be only upon the condition of reforms which her assistance must accomplish. But between the rule of the Turk and that of the Englishman in Egypt, both being foreigners, there can be no hesitation. It is fortunate that the solution of the problem is the task of the ablest and most humane of living statesmen. The private English citizen who aroused the world to the Turkish atrocities in Bulgaria, at which Beaconsfield winked, is not likely, as Prime Minister of England, to abandon Egypt to the Turkish heel.—*Harper's Weekly*.

A SLIDING MOUNTAIN IN OREGON.

THE government engineers engaged upon the ship canal around the rapids where the Columbia River cuts through the Cascade Mountains, and the engineers of the Oregon Railway and Navigation Company, whose railroad runs beside the government canal, have discovered that a point of the mountains, of tremendous height and three miles in extent, is moving down an incline into the river. The fact of a moving mountain is strange, but not incomprehensible. It seems, says an intelligent correspondent of the *New York Times*, that the great river and the ravines that point to it have cut their way down through a superincumbent mass of basalt into a substratum of sandstone. This sandstone, we will suppose, presents a smooth surface, with an incline toward the river; the river cuts under the basalt into the sandstone, and the natural effect is for the superincumbent basalt, acting like a similar formation of ice in a glacier, to slide down hill.

The same gentleman says, on the authority of Mr. Thielson, engineer in chief of the Western Division of the Northern Pacific Railroad, that when an examination was made a year ago of a disused portage tramway past that point, the track was found to be twisted as much as seven or eight feet out of the true line in some places, caused, beyond doubt, by a movement of the mountain. It seemed certain to Mr. Thielson

that there was a movement of a tremendous mountain spur opposite this piece of road. The correspondent goes on to say:—

"It is a fact well known to all river men that above the cascades, where the river is tranquil, the waters cover a submerged forest, whose trunks still stand with their projecting limbs to attest some wonderful phenomenon. It has been a query in the minds of all as to what convulsion of nature or process of time caused this overflow of waters. Over thirty years ago I saw the dead trunks standing beneath the waves, and the interest in this connection was increased by learning from the Indians that among their traditions was one that ages since the mountains rose precipitously at the river's side, and a great arch of stone spanned the river from shore to shore, and that their canoes passed under it. Tradition further says that in course of time a great earthquake threw down the arch and blocked the river, causing the cascades as we see them now. It is not often that Indian tradition is so specific in detail. As the records of the aborigines of this region are very transient, it is possible that this story rests on some fact of natural history of not very remote occurrence. Joining tradition and speculation with the discoveries and deductions of science, we must conclude that some convulsion of nature has thrown great masses of rock into the stream sufficient to deaden its flow for eight miles above and to submerge the forest just above the rapids. Mr. Brazee, who has been engineer of the navigation company that owned the portage road around the falls, informs me that he has watched the movements of the mountain for twenty years, and that it is no myth."—*Scientific American*.

—Since the war the work of reorganization goes slowly on in Egypt. The Khedive is busy receiving expressions of loyalty from the men who were lately in active or passive rebellion against him, and the temper of the people at large is indicated perhaps by the fact that they are taking great satisfaction in the explosion and serious destruction of property which took place at the Cairo Railway station last Friday, when an English ammunition wagon exploded, killing several persons and wounding a large number, and destroying a large amount of property. Two Arabs were seized in the act of firing the truck, and the third escaped. A very large amount of supplies and ammunition was destroyed. The Khedive has instituted a special commission for the trial of all acts of the rebellion committed by the military or by citizens, and established a court martial of eight members to hear and decide according to the military code upon all cases submitted by the commission; another court martial has been assembled in Alexandria, and although the Khedive proposes granting amnesty to all officers below the rank of captain who engaged in the late rebellion, it is evident that the insurrection is not to go unpunished. In England there is almost a suspension of discussion, the absence of Ministers from London making it impossible for the newspapers to obtain any indications of the purpose of the government. The project to annex Egypt has met with no popular response, and Mr. Gladstone's difficulties in keeping his pledges from this quarter are likely to be less than was feared.—*Christian Union*, Oct. 5.

—It is a sign of the times worthy of note that a great Roman Catholic society has taken a step in advance in the line of sectarian and proscriptional political action. The German Roman Catholic Central Society, numbering 340 branches, with 30,000 members, in 23 States, held its annual meeting last week in Milwaukee, Wis. It passed strong resolutions denouncing the prohibitory temperance movement "as contrary to the interests and principles of the Catholic Church," declaring that all its members are in duty bound to send their children to Catholic parochial schools only, and favoring an organization of Catholics for the purpose of electing candidates to political offices "who will protect Catholics in

their constitutional right of unimpaired religious worship." To say nothing of the fact that this "constitutional right" is nowhere impaired, this action gives evidence that the hierarchy of that church intends to use its monstrous power for the advancement of its political designs. Forewarned is to be forearmed.—*Illustrated Christian Weekly* of Oct. 7, 1882.

—The prompt advantage taken by the Arab Moslems of the Turkish difficulties in Egypt to agitate for the restoration of the Arabian caliphate, has led to the summary deposition and imprisonment of the Grand Shereef of Mecca, by orders from Constantinople. This act, following so soon after the death of his predecessor, also believed to have been instigated from Constantinople, coupled with the appointment of a successor in the person of Avni Ferik, an avowed friend of Turkey, shows the fear with which the Sultan regards the movement for his deposition from the caliphate. The reality and strength of this movement has been shown in almost every domestic and foreign difficulty in which Turkey has been engaged of late years. It is especially annoying just now, as it threatens to destroy the fabric of Pan-Islamism toward which the intrigue of the Sultan and the counsels of his priesthood in three continents have been steadily directed. The Sultan claims for himself by purchase the full dignity of the caliphate, and by a long series of complicated intrigues has sought to make Constantinople the recognized Rome of Islam. This scheme involves the idea of a grand Pan-Islamic confederation, and the strengthening of the Sultan's spiritual sway as a compensation for the decline of the temporal. The Arabian movement means the destruction of this scheme, and it is probable, therefore, that any exhibition of sympathy with the new school will not tend to the longevity of the future Shereefs of Mecca. A prime necessity to the success of any reformatory movement is possession of the Prophet's tomb, Turkish hold upon which, owing to the modern armament of her troops, is stronger now than ever before.—*Interior*.

Our Basket.

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

—If we had no faults, we should not take so much pleasure in noticing them in others.

—"Whatsoever a man soweth, that shall he also reap." Sinful thoughts lead to sinful actions. Bad company produces a bad life. Evil books make a corrupt mind. The harvest is sure, and will not differ from the seed.

—So far is charity from impoverishing, that what is given away, like vapors emitted from the earth, returns in showers of blessings into the bosom of the person that gave it; and his offspring is not the worse, but infinitely better for it.—*Horne*.

—Homes are like harps, of which one is finely carved, and bright with gilding, but ill-tuned, and jarring the air with its discords, while another is old and plain and worn, but from its chords float strains that are a feast of music.—*Advance*.

—Neither rich furniture, nor abundance of gold, nor a descent from an illustrious family, nor greatness of authority, nor eloquence and all the charms of speaking, can procure so great a serenity of life as a mind free from guilt, kept untainted, not only from actions, but purposes, that are wicked.—*Plutarch*.

—The most precious things on this side of the grave are our reputation and our life. But it is to be lamented that the most contemptible whisper may deprive us of the one, and the weakest weapon of the other. A wise man, therefore, will be more anxious to deserve a fair name than to possess it, and this will teach him so to live as not to be afraid to die.

The Review and Herald.

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

BATTLE CREEK, MICH., OCTOBER 17, 1882.

URIAH SMITH, - - Editor.
J. N. ANDREWS, J. H. WAGGONER,
CORRESPONDING EDITORS.

EDITORIAL CORRESPONDENCE.

THE CALIFORNIA CAMP-MEETING.

We left Oakland, Oct. 5, and reached the camp-ground at Healdsburg in the evening, where we found the first meeting in progress, and Eld. W. M. Healey addressing the congregation in the large 60x96 ft. tent. There were over three hundred and fifty Sabbath-keepers present, which, in the matter of attendance, is a great advance over the opening of any previous meeting in California. There are about one hundred and fifty tents on the ground. This will be much the largest meeting of our people ever held in the State; and it is hoped that it will be in still greater proportion a better meeting. This it may be; and as far as can be judged from the bearing of the people, there is good promise that it will be. The meeting will continue ten days longer, to Oct. 16, which will give us opportunity to report again before it closes. Sister White is so far recovered in health that she will be able to take part in the meeting.

The excitement on the Sunday question is not only giving us an opportunity to get our views before the people, but is awakening a new interest among our people themselves in the cause in which we are engaged. Confirmations of the sure word of prophecy are grand incentives to zeal and activity; for when there are all around us indications growing clearer and clearer that heaven and earth will pass sooner than the word of God will fail, however improbable the fulfillment may at first appear, how can we be otherwise than inspired with new energy to do our part in connection with the work!

Thirty thousand copies of the "Special Edition" of the *Signs* are issued each week, and circulated throughout the State and elsewhere by the T. and M. workers. They are making no small stir. Our views on the Sabbath question especially are reaching the ears of the people here as never before. Subscribers are coming in very encouragingly. We are gratified that so many in the East are ordering the "Special Edition." Over a thousand subscriptions came in in a few days last week.

The camp-meeting has been put off a little too long to accommodate the rainy season, or the rainy season has come on a little too early to accommodate the camp-meeting. It is not usual for long storms to occur at this season of the year; but there have been five days of rain within the past week, and it is raining now. But the brethren seem to have a buoyancy of spirit in the interests of the meeting which it will take more than pouring clouds or rain-soaked ground to dampen.

U. S.

Healdsburg, Cal., Oct. 6, 1882.

IS IT SABBATH-BREAKING?

A CORRESPONDENT writes: "Please consider the following statement, and answer through the REVIEW. A Sabbath-keeper buys the timber on a piece of land, with a stipulated time to clear it off. He lets the chopping by the cord, also the drawing. Would he be required to restrict his laborers from chopping or drawing on the Sabbath, the wood being delivered at the depot, and he not living on the land, nor owning the teams, nor

having anything to do with it on the Sabbath? Would he be considered a Sabbath-breaker?"

The REVIEW thinks such a course would clearly be Sabbath-breaking, and reaches this conclusion in several ways.

First, by considering the causes which would operate to produce gain for the proprietor. These are chiefly: (1) Capital invested, (2) The man's business sagacity, (3) Time spent in overseeing the work, and (4) Changed location of the wood. Of the capital invested, a part has been paid for Sabbath labor with the owner's knowledge. It matters not whether the work is done by the cord or by the day. The wood is his while standing, when cut, when drawn and piled at the depot, and until sold. All the way through, he is the principal, and his laborers are his agents; and for their acts as his agents he is responsible. As for the man's business abilities, he is responsible to God for their use; and if he so uses them as to get for himself gain from other men's Sabbath labors, though he may escape man's imperfect judgment upon technical grounds, yet he stands guilty before God, who searches the most secret motives of the heart. The value of the wood has been greatly increased by removing it from the forest to the depot, and this change of location has been made partly through Sabbath labor, for which the proprietor has already been shown to be responsible.

Secondly, by comparing the case with others concerning which there can be no doubt. For example: Much of the work of this Office is done by the piece. Would it be right for the Office to let such work to parties whom they knew would perform a part of the work on the Sabbath? Certainly not. But the principle is the same in this case as in that supposed by our correspondent.

This question has been noticed somewhat at length because of its practical nature, and because similar questions are often asked. It is hoped that these remarks may be of benefit to others besides the one who is answered directly. It is always best to err (if err we must) upon the safe side. Better be too strict than too slack. Whenever a question arises as to what is proper or improper to be done upon the Sabbath, always give the Sabbath the benefit of the doubt. The Sabbath is a powerful safeguard against evil. It is that which separates us from the world. It should be cherished by us as a people with great regard. On this day, more than upon others, as it comes to us with thoughts of God and hopes of Heaven, let our hearts be filled with peace, and our consciences void of offense; and let no unhalloved act of ours cause sense of guilt, or thoughts of doubt to mar the sweet communion God would hold with us on this the holiest day of all the seven.

"HURRAH FOR SUNDAY!"

RECENTLY, while going from my room to the camp-ground, in a city that prides itself upon its respectability and intelligence, and while passing a good residence in the best part of the city, I heard a man's voice, though his person was concealed from me, cry out, "Hurrah for Sunday!" It was a bright Sunday morning, and to me the words were very significant.

My mind at once reverted to a thrilling incident in the history of Paul, the great apostle to the Gentiles. One time when at Ephesus the citizens learned that the apostle taught doctrines subversive of their carnal worship, and specially subversive of their worldly prosperity. They raised a mighty uproar. There was great confusion. Some cried one thing and some another, but all were agreed as to one thing, and that was, "Great is Diana of the Ephesians." This they cried with

one voice for the space of two hours. Paul's companions in travel were caught, and Paul himself no doubt would have been severely treated had it not been for the persistence of his friends.

Who among us cannot see things shaping in our beloved land for scenes like the above to be enacted on every hand? The cry will not be, "Great is Diana of the Ephesians," but "Great is Sunday of the Protestants." A thrilling, soul-stirring time is just before us,—between us and the coming of the Lord,—and who is prepared for it? It will be a time to severely test every person's religion, of what sort it is—a time to try men's souls.

Those who keep the commandments of God, and have the testimony of Jesus Christ, will be made to feel the ire of the dragon. Those who reverence the Sabbath of God's holy law, the Sabbath of Jehovah, the Sabbath of Jesus our Saviour, will be called Judaizers, disturbers of the peace, etc., and great will be the cry against them.

This trying ordeal hasteth greatly; it is right upon us. Reader, are you prepared for it? Do you say, *Let it come!* Be not deceived. Close self-examination is the only safeguard. Take God's word and the testimonies of his Holy Spirit, and thoroughly examine yourself. Only by a close walk with God, shall we be able to pass securely through the perils of these last days. When we are as near to God and as zealous for his cause as was the devoted, self-denying apostle Paul, may we hope for divine protection and eternal victory.

H. A. Sr. JOHN.

GENERAL MEETING AT BALE, SWITZERLAND.

A SPECIAL meeting under the supervision of Eld. S. N. Haskell, was held at Bale, Sept. 14-17, for the purpose of considering the wants of the cause in Europe. Our missionaries from England, Norway, and Switzerland, and a few of the brethren from near Bale, were present.

The peculiar circumstances by which our missionaries are surrounded, and the many difficulties that they have to surmount, which are known only to those who have labored in a foreign land, have caused them to feel the need of a general meeting for prayer and consultation.

From the remarks of those representing the different missions in Europe, it was manifest that Satan is leaving untried no means by which he can hinder the third angel's message. When, as a people, we fully realize this fact, it will not be difficult to appreciate the instruction given in Heb. 10:25,—*"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching."* Our success in the work of the Lord depends wholly upon our humility, consecration, and united action in his service.

Sabbath, Sept. 16, was set apart as a day of fasting and prayer, and for seeking the Lord that his special blessing would attend the efforts of those laboring in the European missions, and that to our esteemed and afflicted brother, Eld. J. N. Andrews, would be given health and strength sufficient to perform the increased labors that will fall upon him as the message extends to the nations of the earth. Brethren and sisters in America and Europe united their petitions to God in behalf of the interests of our common cause here.

On this occasion at Bale, Eld. Haskell clearly set forth from the Scriptures the importance of having special seasons of seeking God by fasting and prayer.

We are not to understand that the fasting is what brings us near to God, and that when we have fasted and prayed we have done all that is necessary. No. By fasting, or abstaining from pleasant food, our minds become clearer; we can more fully realize sacred things, and can see our

faults as we could not when fully gratifying our appetites. Then we should humble ourselves before God, and make full confessions of our sins. It is the rending of the heart that brings light, joy, and peace to the soul.

When the Lord has graciously heard and answered our petitions, "lest Satan should get the advantage of us," we have greater need of humbling ourselves than before; for we will be tempted to think that we are quite important, after all, or the Lord never would have done for us what he has. If Satan is successful in this, our last state will be worse than the first. May the Lord help us to get where we can say that we are not ignorant of Satan's devices. After the discourse, Eld. Andrews and others made interesting remarks in full accord with the solemn utterances in the sermon, also expressing a desire to so labor that self would be abased and that God and Christ would be magnified in all things. Humble confessions were made to God, after which all united in earnest prayer for the special blessing of God to rest upon Eld. Andrews, and for his restoration to health and strength. This was a very solemn season.

Friends had told Bro. Andrews that he must cease to labor if he would recover health. He always told them that his only lease on life was to keep connected with the work of God. These years of suffering through which he has passed, have verified his statement. In his extremity, God has, from time to time, given him the necessary strength to prepare his articles for the paper; and, on this special occasion, the Lord accepted the humiliation and prayers of his people, and remarkably sustained and strengthened his servant; also, in reference to the work in the missions, light shone forth.

In view of these blessings, it is becoming that, as a people, we greatly humble ourselves before our Heavenly Father, who has so many times fulfilled the promise that "as thy days, so shall thy strength be."

All returned to their fields of labor feeling that God had interposed in their behalf, and that the high mountains which Satan has ever tried to picture before us, will become the plains from which the victor's song will go up to God.

Great Grimsby, Eng.

A. A. JOHN.

THE INDIANA CAMP-MEETING.

THIS good meeting was held near Marion, on the same ground occupied last year. It was the largest meeting ever held in the State, being nearly twice as large as the camp-meeting held in 1881. Last year less than forty tents were on the ground, with hardly three hundred of our people in attendance. This year there were sixty or more tents, and five hundred campers. What made this large attendance gratifying was the fact that the increased attendance was largely due to the presence of those who had learned the truth during the past year.

Three new churches were added to the Conference, and one more will be organized in a few weeks. These, with the additions to the old churches, swell the list of members more than one hundred above the number given in any previous report. Besides these, quite a large number started in the service of the Lord during the camp-meeting, which will swell the number still more. Brn. Butler and Burrill stopped at Marion on their way to the Southern meetings, and remained over one night. Bro. Butler preached one discourse with good effect.

The Sabbath was a good day for the entire encampment. In the early morning meeting, at the reading of the camp-meeting appeal, many were in tears, and all seemed deeply moved. It was a good commencement for the day's work.

In the afternoon, more than fifty came forward for prayers. Of these, many bore testimony to the effect that they would henceforth renounce the world and serve God. Twenty-six were baptized during the meetings.

On Sunday, a large crowd came on the ground. Those who stood at the gate counted three thousand, and then returned to other duties. The preaching tent would not hold one-fourth of the multitude, and of course those upon the outside would naturally walk about the grounds. It was, however, a very quiet and orderly crowd, and many listened attentively to a discourse setting forth some of the prominent features of our faith. Tracts containing the gist of the arguments used from the stand, were tied up in five and ten cent packages, and advertised at the close of each discourse. During the day, twenty dollars' worth of these alone were sold.

Book sales were brisk during the entire meeting, the sales amounting to nearly two hundred dollars. More than one hundred and fifty copies of Testimony No. 31 were sold, and yet the demand was greater than the supply. Seven or eight bought outfits to canvass for "Thoughts on Daniel and the Revelation," and several others will engage in the work as soon as they can arrange their business to do so.

Our missions and institutions were not forgotten by the people. The European Mission received considerable attention, and many donations were made to it. Many of those who have newly embraced the truth took stock in the Publishing House, some taking as high as ten shares apiece. This was gratifying, because it showed their interest in all branches of the work. All the business meetings passed off very harmoniously.

The preaching was done by Elds. Lane, Rees, Covert, Henderson, and Thompson of the Indiana Conference, Eld. R. F. Andrews of Illinois, and the writer. We were glad to greet these brethren in the ministry, with others, at this meeting, and feel nearer to them because of the privilege. On Monday evening, Bro. Victor Thompson, of Russiaville, was set apart to the work of the ministry.

The closing meeting was held early Tuesday morning. This was truly a feast to all. Every heart seemed warm in the truth, and the testimonies borne indicated that the Lord's speedy coming was a reality to the mind. The vows of fidelity exchanged in that closing meeting cannot soon be forgotten, and we believe that the majority of those who attended the Indiana camp-meeting in 1882 will try harder than ever before to have a preparation to meet their soon-returning Lord.

J. O. CORLISS.

THE NEW YORK CAMP-MEETING.

UNION SQUARE is a small station on the Rome, Watertown, and Ogdensburg Railroad, about thirty miles north of Syracuse. The camp was located on a beautiful site, partly shaded, and close by the railroad track. Passengers were deposited at the camp. On Tuesday, when the committee had pitched thirty-five tents, a heavy gale with torrents of rain struck the camp, lasting about three-fourths of an hour. When it ceased, but six tents were standing. However, when I arrived Thursday noon, the meeting was in progress; and with a beautiful camp of sixty tents to look upon, no traces of the tempest were seen. Eld. A. O. Burrill arrived later in the day, and upon him, Eld. B. L. Whitney, and the writer, the work of the preaching from that time rested.

From the first a very good spirit seemed to exist,—a disposition to receive the close and cutting truths read from the Testimonies and borne from the desk. A wonderful interest was manifested by the people in the surrounding country. There

was no large village very near, but several in different directions from three to eight miles away, and the country was thickly populated; yet every evening the large pavilion was nearly full, and on Sunday there were present a large number more than could be seated. And they were people who came to hear. During services, hardly a person was seen walking around the ground, but all gathered around the tent, and listened attentively.

On the Sabbath we enjoyed a good season. A good move was made, nearly fifty coming forward for prayers, among whom were many youth who were starting for the first time. On Monday we felt an intense anxiety that the work should deepen, and reach our older members. Those on whom the burden of the labor for the day rested heavily retired to the grove, and sought the help of the Lord with earnest tears. The Lord heard and blessed, and gave power to his word in the meeting. And when opportunity was given for such as wished to start in the Master's service—backsliders, and such as felt that they must have God's forgiveness and his blessing in a much greater degree—to come forward, with no urging over one hundred and fifty came at once to the front. Tearful confessions were made, hearts divided with bitterness were united, and a good work was done. The Lord blessed his people.

As my mind goes back to that scene and to several others of the past summer, and I see how God has manifested his love for his people and his willingness to help them when they repent and turn to him, I feel to praise him for it and for his great goodness and mercy to me; and I would exhort you who have shared in these blessings to call often to mind the good vows you then made, and strive so to live that the blessings of God may surround you day by day.

The work of the various societies was duly attended to, and on Sunday morning a temperance school was held after the manner of Sabbath-schools. The lessons, prepared by Dr. J. H. Kellogg, were recited and discussed with much interest and profit. The introduction of an occasional temperance lesson into the Sabbath-school might be of great use.

Appeals in behalf of the Publishing House were responded to by the taking of stock to the amount of \$1,270, and two brethren told us, after the meeting, that they would give \$500 more in a few weeks. Quite a sum was also raised to send to Eld. J. N. Andrews, that he might be made more comfortable in his feebleness, and aided in his work.

Altogether, we consider this a profitable meeting, and should the camp-meeting be held at Union Square next year, the prevailing feeling is that a still larger representation of the people of that vicinity would be present.

C. W. STONE.

THE WORK OF GRACE.

"For the kingdom of God is not in word, but in power." 1 Cor. 4:20. We understand the kingdom of God here to mean the preaching of the gospel in power, which will truly convert men and save them from their sins. The apostle speaks of some who thought their speech was excellent. They were puffed up, could please the itching ear, but possessed no power to convert the soul. The apostles were to tarry in Jerusalem until they were endued with power from on high. This power was then and is now the power of the Holy Spirit, necessary for the servants of God who preach the word in all time.

"I am with you alway, even to the end of the world." How impressive the word when attended by the Spirit of God, and how empty without it! When pride and the love of the world have come into the church, when a learned ministry have

become puffed up, and but little is left except outward forms and vain show, then the Lord has called the farmer, the mechanic, the day laborer, to leave their work, and anointed them with the Holy Spirit to preach the word with power.

The preaching of the theory of the advent doctrine, however true, will not save men unless attended by the Holy Spirit. This the people will not have unless it is with those who minister in word and doctrine. Like priest, like people. Dear brethren, the Lord has done much for us. We have made but poor returns for all the light and truth given us. Come, ye dear servants of God, stop not short of the holy anointing, that you may preach the word of God "with power."

J. BYINGTON.

Our Tract Societies.

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

—Labor on from dawn till nightfall;
Choose not what thy work shall be,
Even if a homely service
Is what God requires of thee.
For the task first that appeareth
Is the one that needs thy care;
And while doing it, remember
Thou must hallow it with prayer.

THE CANVASSING WORK IN IOWA.

No one who loves this precious truth can fail to be deeply interested in this branch of the work. Through canvassing for "Thoughts on Daniel and the Revelation," light and truth may find their way to thousands of dwellings in a short time, and hundreds thereby may be led to embrace this solemn message and prepare to meet their God. If this be so, those who engage in the sale of this valuable work are as truly working for God in the salvation of souls as are ministers or any other class. Then should it not be looked upon by those who engage in it as of so much importance that they cannot afford to turn aside or belittle their work by connecting with it the sale of books of a worldly character? Why not leave the sale of such books to those who canvass solely to make money? Men and women are wanted to canvass for "Thoughts on Daniel and the Revelation" in our Conference who will do it, not simply for the money they hope to make by it, but for the love of the truth and the desire they have that others may be led to embrace it, and be saved from the wrath to come. This motive I believe has induced a few in our State to commence this work, and I trust many others are preparing for it. The remarkable success of those who have commenced the work in this way shows most assuredly that the Lord is approving and blessing their efforts, and that the time has fully come for this work to be pushed forward in his name.

There are those all through our Conference who love the truth dearly, but are dying spiritually for the want of something more to do in the Master's vineyard. Many of them would make successful canvassers; and with this book they could feel that they are really doing God service. At the same time they could be selecting the names of those who would read our periodicals, and could thus furnish our missionary workers with names of such as would be most likely to be benefited by reading matter sent through the mails. We have reached a point in the distribution of reading matter, where we see great need for this kind of work. If it is not done, I fear there will not be as many copies of the *Signs* taken for circulation in our Conference as has been in the past. So here our consecrated canvassers may feel that they have an important work to do, and great good will result if they will go forward in the name of God.

But these need instruction, and must start right. We have reached the season of the year most favorable for this work. I hope many are preparing to commence this fall. And now that there will

be one more favorable opportunity for all such at the State Center meeting, I hope none expecting to enter this good work will fail to be there, prepared to stay as long as may be necessary, that Bro. King may teach them how to succeed.

H. NICOLA.

NO EXCUSE FOR THE IDLERS.

THE following letter from sister Libbie M. Gregory of Jackson, Mich., although a private communication, we take the liberty to place before the readers of the REVIEW, hoping that the commendable zeal manifested by her in the missionary work may "provoke us unto love and good works." Sister Gregory has been receiving five or six copies of the *Signs* from the missionary society, and has written this as a report of her labor:—

"I would gladly have reported sooner; for though my hands are so weak to perform, my whole heart is in the work. I would fain do much if I could; but the most I can do a greater part of the time is to lie and wrestle with my great suffering. Yet I praise God that I am able to do a little for him who has done so much for me. Three numbers of the paper I send away by mail each week."

At a later date she writes: "At this point I was seized with such an increased spasmodic action of the muscles that it was impossible to proceed. For years I have been unable to converse with friends, and much of my time I cannot make my wants known even by writing or gesture. My mother is old and feeble, and as we two live all alone, I am obliged to improve every moment when I am feeling a little better to assist her. It is a note here or there to get an errand done, or to help her contrive the easiest way to get along.

"If at any time you think some one else can do more good with the papers than myself, I shall gladly consent to give them up; for, much as I enjoy having them to distribute, it would be very wrong and selfish for me not to desire that they should be used where or by whom the most good could be accomplished.

"I will tell you before long what are the prospects of my sending you some money; for although I was offered the papers gratis, I very much desire to pay for them. Still I cannot hope to do so unless the Lord answers my prayer which daily ascends to him for means since my long illness of fourteen years has consumed all I had except what I lost in the hands of a bankrupt.

"But to my report. One of the copies that I send by mail goes to a gentleman about whom I hesitated for a long time, fearing it might not be well received. But after praying over the matter, I decided to try. Soon after receiving the second copy he called, saying with much earnestness that he would like some more of those papers if we had them; that he liked them very much. I know I see a pleasing change in his life in some respects.

"A lady who has for years read almost nothing but light, sensational reading is now reading the *Signs* with interest. Her mother, who is a Methodist, says her daughter is becoming quite an Adventist, and is almost convinced on the Sabbath question.

"A Methodist lady in the suburbs of our town spends some time going about lending her papers to those who will read, and reading to others. Wherever she goes she seems to have her papers with her. Only a short time since, when the people had assembled on Sunday eve at their little church, their minister being found too ill to speak, this lady, equipped with her papers, read one of sister White's articles, which was well received. She told my mother a few days since that she arose before daylight to read her last paper.

"Pray for me, that the Lord will give me strength and means to work more extensively."

The above was read at our Battle Creek missionary society, when the following resolutions were drawn up and unanimously adopted:—

Whereas, Sister Libbie M. Gregory, notwithstanding great physical disability, has exhibited commendable zeal in the missionary work by the distribution of papers, and in this matter has put to shame some of us who are in good health and strength; therefore—

Resolved, That we tender to her our heartfelt sympathy and prayers in her efforts, and esteem it a pleasure to contribute something from our means to assist her in her work.

Resolved, That her faithfulness in duty should stimulate us to greater zeal and earnestness in this good work, and increase our courage to persevere in our efforts to spread the light of the precious truth.

A purse of \$13.83, eagerly contributed on the spot, gave meaning to the resolutions.

W. E. L.

NEW YORK TRACT SOCIETY.

THE first meeting of the eleventh annual session was called by the President, Sept. 20, 1882, on the camp-ground at Union Square, N. Y. The Secretary being detained from the meeting by sickness, J. E. Swift was chosen Secretary *pro tem*. Reading of minutes of the last annual session waived.

The Chair being empowered to appoint committees, named the following: On Nominations, W. D. Blount, Wm. Treadwell, and Chas. Satterlee; on Resolutions, R. F. Cottrell, J. E. Swift, and A. E. Place.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 25.—After the opening exercises, the minutes of the previous meeting were read and approved.

The report of the Committee on Resolutions was called for. Remarks were made by Brn. Burrill and Stone, and with one amendment, the resolutions were adopted, each being considered separately.

The Nominating Committee reported as follows: For President, B. L. Whitney; Vice-president, M. H. Brown; Secretary and Treasurer, Addie S. Bowen; Directors: Dist. No. 1, R. F. Cottrell; No. 2, L. R. Chapel; No. 3, M. H. Brown; No. 4, M. C. Wilcox; No. 5, I. N. Russell; No. 6, David Carr; No. 7, T. T. Wheeler; No. 8, Wm. Groff; No. 9, G. W. Bliss. These persons were elected for the ensuing year.

The President then stated that an annual report had been prepared; but as it was closed up at date of Sept. 1, and the financial part of it would be considerably affected by transactions since that time, and as sufficient time could hardly be given it now, he recommended that the report be deferred till the next State quarterly meeting. This was approved, and the report postponed.

Adjourned *sine die*. B. L. WHITNEY, Pres.

J. E. SWIFT, Sec. *pro tem*.

CANADA T. AND M. SOCIETY.

THE third annual session of the Canada T. and M. Society was held on the camp-ground at Magog, P. Q., Sept. 10, 1882. Opened by singing: Prayer was offered by Eld. A. S. Hutchins. The report of the last annual session was read and approved.

The ministers and others present made appropriate remarks on the great importance of all engaging heartily in the work.

On motion, the Chair was authorized to appoint the usual committees. They were then appointed, as follows: On Nominations, G. D. Taylor, Leonard Martin, Harrison McClary; on Resolutions, A. O. Burrill, Monroe Wilson, R. S. Owen.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 11.—After the opening exercises, thirteen united with the Society by paying the initiatory fee.

The Committee on Resolutions presented the following:—

Whereas, The Lord has spoken, saying that we as a people are sadly deficient in our T. and M. work; therefore—

Resolved, That we put forth more energy in this good work the coming year, by creating a tract fund for publishing and circulating tracts; said fund to be under the supervision of A. C. Bourdeau, A. Blake, and J. H. Hammond.

In response, \$165.00 was raised for said fund.

The report of the workings of the Society was then read, showing the following:—

No. of members,	53
" " reports,	14
" " members added,	14
" " families visited,	106
" " periodicals distributed,	655
" " pages of tracts "	6,960
" " " " " loaned,	2,196
" " Annuals given away,	4
Cash rec'd on membership, sales, and donations,	\$34.85
Additional pledged on the camp-ground,	165.00

Total amount, \$199.85

The officers elected for the ensuing year are as follows: For President, A. C. Bourdeau; Vice-president, O. P. Terrill; Secretary and Treasurer, M. L. Cushing; Directors: Dist. No. 1, J. H. Hammond; No. 2, A. B. Cushing.

Adjourned *sine die*. A. C. BOURDEAU, Pres.

M. L. CUSHING, Sec.

CHRIST RETURNETH.

BY VIOLA FISH.

HARK! I hear a voice of welcome,
And it comes from east and west,
From the north and south it echoes,
Bringing weary souls sweet rest.

Christ returneth; he is coming,
With the bright, angelic throng;
Hosts of armor-bearers gladly
Hear, and echo back the song.

Christ returneth! Oh, what gladness,
Oh, what joy to meet their King!
They have watched and waited for him,
Now his praises loud they sing.

Christ returneth; and the sleeping
Saints who died while at their post,
Leave the grave at that glad summons,
Join the glad, expectant host.

Christ returneth; see the glory
Beaming on each upturned brow;
He who led them through great trials
Bids them rise to meet him now.

Made immortal, freed from sorrow,
Never more will Satan's power
Overcome or triumph o'er them;
This is their triumphal hour.

Evermore in realms of beauty
Will they follow Christ, their King,
And in joyful, loud hosannas
Their redemption songs will sing.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126: 6.

MINNESOTA.

Among the Churches.—Have just returned from visiting the churches in the Mankato district. Found a fair interest in the different churches, with a growing desire to get ready for the Master's return. The brethren voted to get Testimony No. 31 for every family in their respective churches. W. B. HILL.

Eagle Lake, Oct. 5.

MARYLAND.

Calverton, Oct. 7.—I recently visited the part of the county known as the White Grounds, a stronghold of Methodism, that had been thoroughly warned against us six years ago, when we first accepted the truth. My first visit was made Oct. 1. I visited several families, distributing tracts and papers. Receiving an invitation to call again, I made an appointment for the 8th, when I spoke some from the Prophetic Chart, and left more reading matter. A general impression prevails that we are near the close of time. I hope for souls there. Pray for the cause in Maryland, dear friends. JOHN F. JONES.

INDIANA.

Jonesboro, Oct. 2.—Closed our meetings last night, after laboring steadily for more than eight weeks. Between thirty and forty are keeping the Sabbath. Four were baptized yesterday, and others will be soon. The Quaker element prevails very largely in the community, and much opposition has to be met, especially on baptism. A Sabbath-school of over fifty members has been organized, and by the blessing of God we hope to have a church organization. We hope for much encouragement through the influence of the camp-meeting, as most of those interested will attend. S. H. LANE.

J. P. HENDERSON.

WISCONSIN.

Plainfield, Oct. 10.—Since our last report, the work here has moved steadily forward. Meetings have been continued in the school-house near where the tent was pitched since the camp-meeting at New London. Eighteen have signed the covenant, and more are halting between two opinions. Sunday, Oct. 1, five were baptized. A leader was chosen, and regular meetings appointed. A weekly prayer-meeting is kept up.

Oct. 7, 8, we were with the brethren at the brick school-house. The ordinances were celebrated, and as we tried to humble ourselves before

God, confessing our sins, he came very near, and we felt to say, Praise the Lord, for he is good. Three united with the church at this time. Bro. J. J. Smith was present, and assisted in the work. A. J. BREED.

OHIO.

Delaware, Oct. 2.—For four weeks we have been holding meetings in a school-house a mile and a half from this city. The influence of our camp-meeting was excellent, and we have been following up an interest created by it. As a result, six have fully decided to obey the truth, and others are interested. We have organized a Sabbath-school, sold about \$7 worth of books, and four have subscribed for the REVIEW and two for the Signs. Bro. Mann occupied the time last Sabbath and Sunday, and baptized four on Sabbath afternoon.

The Lord has been near to us, and put about us a hedge (Job 1: 10), for which we feel truly thankful; we would also thank those who have been praying for our success. E. J. VAN HORN.
W. H. SAXBY.

Among the Churches.—Since my last report, I have visited the Sabbath-keepers at White House, Leipsic, and Gilboa. At the former place, found a few sisters who love the truth and keep God's commandments. In Leipsic there are still a few faithful souls.

At Gilboa I found three or four, all that remain of one of the largest and oldest churches in Ohio. Quite a number have fallen asleep, while others are scattered among our churches in different States. I have been with this church for several days, and have tried to present the strait truth as it is in the Bible and in the Testimony to the Church. The Lord blessed, and we had the privilege of seeing one who had been backslidden for several years taken back into the church, and three others start in the service of God, and follow Christ in baptism.

On Sunday we considered the tract work, and raised a club of ten Signs. In the evening spoke to a full house on Christian Temperance. We believe that those who are looking for translation should not indulge in tea, coffee, and pork; for the Lord has spoken against their use. Nearly all in these churches have taken Testimony No. 31. Remember me in your prayers. Hamler, Oct. 9. E. H. GATES.

Akron.—Our meetings here in the tent are now closed. The Lord has blessed our labors, and to him we would give all the praise. There are about twenty-two Sabbath-keepers now in the city, and one, since accepting the truth, has gone to Youngstown. We have organized a church of fifteen members. Seven of this number were baptized; others will go forward in baptism and join the company soon. Some have begun to pay tithes already. Several have abandoned tobacco, tea, and coffee. The health reform is quite well received. Sister White's writings are read with interest. About \$50 worth of books were taken, several subscribed for the REVIEW, and others will soon. A Sabbath-school has been organized, taking ten copies of the Instructor.

We are very hopeful for the future of this little society. There are souls here of real moral worth. Some of these we expect will ere long become efficient workers in the cause of Christ. If this company of believers dwell together in love, and let their light shine, others will be added to their number, such as shall be saved. We feel that Akron must not be abandoned. We think it a good field for ministerial labor, and we plan to have this work followed up very soon. May God bless these dear souls, and build them up in the most holy faith, is our constant prayer.

Address us in the future according to appointments as given in the REVIEW.

H. A. ST. JOHN
R. A. UNDERWOOD.

MICHIGAN.

Among the Churches.—Aug. 25, went to Casnovia village, where there is but one family of Sabbath-keepers. Six miles from here a little company was raised up several years ago, but there are but few of them left. It being very stormy, they did not get over to our Sabbath meeting. Notwithstanding the storm, some of the neighbors came in, who had become interested by reading the Signs sent by the Cedar Springs

church. The Lord came near and blessed us. At the close of our meeting, nearly all arose, thus expressing a desire to be Christians. On Sunday the Methodist friends kindly granted us the use of their house of worship. There is quite an interest here to listen to the truth.

Visited the company at Byron Center, Sept. 1. The new ones are holding on; several are desirous of baptism. Our Sabbath-school and social meeting were characterized by becoming religious zeal.

The Sabbath-school and Sabbath meeting at Shelby, Sept. 9, were most excellent. The brethren and sisters feasted on the word. On Sunday, spoke in the Congregational church to a large, attentive audience. The minister conducted the opening services with much tenderness and earnestness. Wednesday and Thursday evenings, spoke in a school-house six miles from Shelby. This is a new place, sparsely settled, but we had good congregations and excellent interest. An aged father in Israel who has preached to this people several years took part in our meetings. He feels at home among us, because he discerns the working of God's Spirit. We trust that he will be directed by this Comforter into all truth.

The brethren being much scattered, I held meetings in three school-houses, to get some truth before their neighbors, and in each place there was an anxiety to hear more. We hope this will encourage each brother and sister to engage more fully in missionary labor.

They renewed their club of Signs. One aged sister desired the tectotal pledge drawn up to sign. It was then passed, and seventeen names were added to hers. One gentleman who dropped into our business meeting signed the anti-rum and tobacco pledge. He will have a battle to fight, as well as others; but in God and the right there is victory. Another fully decided to keep the Sabbath, and signed the tectotal pledge. Mrs. E. B. LANE.

KANSAS.

Ballard's Falls, Washington Co., Oct. 3.—While laboring for this church, we gave a short course of lectures in a neighborhood near by, which resulted in two taking a firm stand on the truth. No doubt more could be done here, but we are obliged to leave to attend the camp-meeting.

When we came here, the church at Ballard's Falls was struggling through difficulties caused mainly by two individuals who were circulating false reports in reference to the Testimonies. These individuals, who were members of this church, were disfellowshipped for apostasy, as they would not lay down their weapons of warfare. Another who had apostatized was also cut off.

Last Sabbath's meeting was a glorious one. After this meeting, we repaired to the Little Blue River, where four were immersed. The ordinances were celebrated on first-day. The Lord came very near to us.

The brethren donated \$13 toward liquidating their T. and M. debt, and \$2.45 was donated for the poor fund. We believe this church is better prepared than ever to meet the fiery darts of the enemy. May God help us more fully to realize how precious are souls for whom Christ died.

Since writing the above, we learn that three others have commenced to keep the Sabbath. M. AND H. ENOCH.

ORGANIZATION OF THE EUROPEAN CONFERENCE.

At the special meeting of the Seventh-day Adventist missionaries and brethren now laboring in Great Britain, Norway, and Switzerland, held at Bale, Sept. 14-17, 1882, under the supervision of Eld. S. N. Haskell, it was resolved to form a Conference which shall embrace all the Seventh-day Adventists of the Old World. Elds. Haskell, Andrews, and Loughborough were chosen to prepare a Constitution for this Conference; and the document, as given below, after due deliberation, was unanimously adopted.

CONSTITUTION OF THE EUROPEAN CONFERENCE OF SEVENTH-DAY ADVENTISTS.

ARTICLE I.—NAME.

This Conference shall be called the European Conference of Seventh-day Adventists.

ARTICLE II.—OBJECT.

The object of this Conference shall be to promote the

missionary work by establishing more intimate relations between the brethren of the different nations of Europe, and also between them and the brethren in America.

ARTICLE III.—MEMBERS.

All who are members of any Conference or Mission of Seventh-day Adventists shall be considered members of this Conference, if they see fit to attend its sessions.

ARTICLE IV.—OFFICERS.

The officers of this Conference shall consist of an Executive Committee of three, a Secretary, and a Treasurer.

ARTICLE V.

When any important enterprise, involving a considerable expenditure of money, or affecting the general interests of the cause, is to be entered upon by any mission, it shall be the duty of those conducting that mission to consult the Executive Committee of this Conference.

ARTICLE VI.—TIME FOR MEETINGS.

There shall be an annual meeting of this Conference at such time and place as the Conference Committee may appoint.

Special meetings may be called at the discretion of this Committee.

ARTICLE VII.—AMENDMENTS.

This Constitution may be amended at any annual meeting by a two-thirds vote of those present.

The following-named persons were presented as officers for the ensuing year, and were unanimously elected: Executive Committee, J. N. Andrews, J. N. Loughborough, J. G. Matteson; Secretary, A. A. John; Treasurer, Charles Andrews. The meeting adjourned *sine die*.

S. N. HASKELL, *Chairman*.

A. A. JOHN, *Sec.*
Bale, Switzerland, Sept. 17, 1882.

VERMONT CONFERENCE TREASURER'S REPORT.

This report having been received after the regular report had been printed, we give it here by itself:—

Cash on hand Sept. 1, 1881,	\$86.06
Bills receivable " " "	1,988.14
Received on tithes,	1,777.56
" sundries,	89.57
" notes given up,	583.75
" business, C. L. K.,	25.00
	\$4,545.08
Paid on sundries,	\$15.43
" for new tent,	425.00
" to preachers,	1,315.04
" tithes to General Conference,	180.00
" at REVIEW Office for C. L. K.,	25.00
Money loaned,	550.00
Collected on notes above sum loaned,	33.75
Bills receivable,	1,949.39
Cash on hand,	51.47
	\$4,545.08

A. S. HUTCHINS, *Treas.*

* This is to certify that I have audited the Treasurer's books of the Vermont Conference, and find them correct. The above statement represents the present standing of the funds of the Conference.

H. PEEBLES, *Auditor*.

NEBRASKA CONFERENCE.

The fifth annual session of the Nebraska Conference of Seventh-day Adventists was held at Columbus in connection with the camp-meeting. The first meeting was opened by prayer and singing at 9 o'clock A. M., Thursday, Sept. 21, 1882.

The President and Secretary being absent, A. J. Cudney was chosen Chairman of the meeting, and W. D. Chapman Secretary *pro tem*.

Sixteen delegates presented credentials, and three were admitted by vote. The reading of the minutes of the last session was waived.

It was moved that the Chair appoint the usual committees, and after some discussion the motion prevailed. Committees were then appointed as follows: On Nominations, O. W. Bent, J. C. Middaugh, John Clarke; on Auditing, L. D. Chambers, E. D. Hurlburt, Parker Ryan, Loren Jensen, Robert Gardner, J. C. Middaugh; on Resolutions, Geo. I. Butler, G. S. Reichard, Geo. Kirkle.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 22, AT 9 A. M.—A call was made for delegates who had not presented their credentials. Four responded, and three others were admitted by vote.

The Schuyler church was received into the Conference. The name of the Hubbel church was presented. Although they had made no formal application for admission into the Conference, Eld. Nettleton believed it to be their wish. He considered that they had shown this by sending a delegate. It was therefore voted that the Hub-

bel church be received. A letter was presented from Ft. Calhoun. By request, Eld. Johnson gave an explanation of the condition of this company. He said they hold regular meetings, and that a Sabbath-school has been organized. He considered it probable that most of the number, at least, would remain in the faith, but stated that on some few points they had not been instructed. Eld. Geo. I. Butler spoke some time, explaining the Constitution upon this point. Owing to the fact that the company at Ft. Calhoun is not an organized church, it was decided to take no action upon the matter.

On motion, Elds. Butler, Farnsworth, and all other Seventh-day Adventists present who are in good standing in their respective churches, were invited to participate in the deliberations of the Conference.

The Committee on Nominations reported as follows: For President, A. J. Cudney; Secretary, L. D. Chambers; Treasurer, J. C. Middaugh; Conference Committee, A. J. Cudney, G. B. Starr, H. Shultz; Camp-meeting Committee, E. D. Hurlburt, L. D. Chambers, W. H. Hess. The name of W. D. Chapman was substituted for that of L. D. Chambers for the office of Secretary, and the report adopted.

Adjourned to call of Chair.

THIRD MEETING.—The Treasurer read a detailed statement of money received from the several churches. Total received to date, \$3,699.63. He stated that when outstanding accounts were settled, there would remain "about two hundred dollars."

The Committee on Resolutions reported as follows:—

1. *Whereas*, God has in great love and tender mercy spoken to us again in testimony, admonishing us of our dangers, and exhorting us to greater diligence in his work; therefore—

Resolved, That we as a Conference express our gratitude to God for this token of his favor, and that we show our gratitude by purchasing Testimony No. 31, and by using every means in our power to get every family of Seventh-day Adventists in Nebraska to procure and read this precious volume, and to live out its teachings.

2. *Resolved*, That we recommend that at each church quarterly meeting, the church treasurer be requested to read an itemized report of all moneys received, with the names of the parties who paid, and also to show his receipts from the State Treasurer.

3. *Whereas*, Our Conference has been embarrassed financially, and we believe the treasury would be abundantly supplied if all did their duty in paying their tithes; therefore—

Resolved, That we earnestly urge our brethren and sisters to deal honestly in this particular, and that we recommend that our ministers set before the people the importance of this matter.

4. *Whereas*, The cause in this State is greatly in need of a laborer in the German tongue, and whereas Bro. H. Shultz both speaks and reads this language; therefore—

Resolved, That we recommend that he be invited by this Conference to prepare himself as far as necessary, and as soon as possible to commence labor for that nationality.

5. *Whereas*, The canvassing work has proved a success in other States, and God has spoken repeatedly of the importance of getting our publications before the people; therefore—

Resolved, That we use every proper means to encourage young men to give themselves, in the spirit of devotion and humility, to this important part of the work; and be it further—

Resolved, That we employ a State agent to superintend the work of selling "Thoughts on Daniel and the Revelation," and to induce others to canvass.

In considering the fifth resolution, it was moved that Eld. Starr take charge of this work until some one is found to act as State agent. Carried. Remarks were made by Elds. Farnsworth, Johnson, Cudney, and others. The preambles and resolutions were then considered separately, and unanimously adopted.

The Committee on Credentials and Licenses offered an incomplete report. Each name was considered separately, and credentials were granted to A. J. Cudney, G. B. Starr, H. Shultz, Daniel Nettleton, O. A. Johnson, N. Clausen; colporter's license was granted to G. S. Reichard, F. G. Harris, Geo. Diefenbach, Mrs. Anna Cudney, Jens J. Mølger.

Adjourned to call of Chair.

FOURTH MEETING.—Eld. Johnson spoke of labor among the Scandinavians. He expressed a desire to spend his whole time with them, and asked all who could do so to send names of Scandinavians and Danes to him at Ft. Calhoun, Washington Co., Neb., requesting them to be very careful to spell names correctly and to state

whether the persons are Swedes, Danes, or Norwegians.

Adjourned until 9 P. M.

FIFTH MEETING.—It was voted that Elds. G. B. Starr and O. A. Johnson act as delegates to the General Conference.

The Committee on Credentials and Licenses made the following additional report: For colporter's license, Minnie Gotfredson, Mrs. Niels Clausen, W. H. Hyatt, Thos. Skelton, M. Hackworth, P. H. Winterstein, E. D. Hurlburt. Each name was considered separately, and licenses were granted as recommended. The name of C. B. Childs was also presented, and it was voted that he be granted credentials.

Adjourned *sine die*.

A. J. CUDNEY, *Pres.*

W. D. CHAPMAN, *Sec.*

CONFERENCE DIRECTORY.

President, A. J. Cudney, *Schuyler, Neb.*

Secretary, W. D. Chapman, *Vincent, Furnas Co.*

Treasurer, J. C. Middaugh, *Fremont, Dodge Co.*

Ex. { A. J. Cudney,

Com. { G. B. Starr,

{ H. Shultz, *Stromsburg, Polk Co., Neb.*

Camp-meeting Com. { E. D. Hurlburt, *Valparaiso, Neb.*;
{ L. D. Chambers, *Schuyler, Neb.*;
{ Wm. H. Hess, *Columbus, Neb.*

CANADA CONFERENCE.

The second annual session of the Seventh-day Adventist Conference of the Province of Quebec was held at Magog in connection with the camp-meeting. The first meeting convened Sept 10, 1882, at 5:30 A. M., the President, Eld. A. C. Bourdeau, in the chair. The opening prayer was offered by Eld. R. S. Owen. A call was made for delegates, and it was ascertained that there were five delegates present, representing four churches. Elds. A. S. Hutchins, A. O. Burrill, and R. S. Owen, and the brethren and sisters present who are in good standing in their respective churches, were invited to take part in the deliberations of the Conference.

The duty of appointing the various committees was left with the Chair, and the following were appointed: On Nominations, G. D. Taylor, Leonard Martin, and Harrison McClary; on Resolutions, A. O. Burrill, D. M. Wilson, and R. S. Owen; on Credentials and Licenses, O. P. Terrill, J. C. Claxton, and John Martin; on Auditing, John Hammond and J. E. Hool.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 10, AT 4:30 P. M.—Prayer was offered by Eld. A. O. Burrill.

The Committee on Resolutions reported, presenting the following:—

Whereas, The work of God in this Conference for the past year has been much hindered for want of financial support, and—

Whereas, It will be emphatically necessary for those who are laboring here to seek other fields, unless the brethren come forward with their means; therefore—

Resolved, That all in this Conference should be prompt in bringing all the tithes into the storehouse quarterly.

Whereas, There is a pressing demand for ministerial labor, both in the churches and new fields, and—

Whereas, The laborers are few to carry forward this work; therefore—

Resolved, That it is the sense of this body that her ministers should be free from such cares as erecting church buildings, preparing grounds for camp-meetings, etc., and that they should recognize the Macedonian cry from new fields.

Whereas, The Lord has visited his people in great mercy by sending us another Testimony, showing us our sins and warning us concerning our dangers; therefore—

Resolved, That we recommend that every Seventh-day Adventist in this Conference carefully and prayerfully read Testimony No. 31.

Resolved, That we tender Mr. Webster our sincere thanks for the free use of his ground for this meeting.

Resolved, That we indorse the recommendation of the late General Conference, concerning the annexation of the Province of Ontario to this Conference, and hereby invite Bro. D. T. Bourdeau to labor in the Canada Conference, in harmony with said recommendation.

On motion, It was voted that these resolutions be acted upon separately. The resolutions were all spoken to and adopted, except the last one, which was laid on the table for further discussion at a future meeting of the Conference.

The Committee on Nominations presented the following-named persons as officers for the ensuing year: President, A. C. Bourdeau; Secretary, Caric E. Cushing; Treasurer, A. Blake; Camp-

meeting Committee, Horace McClarey, M. D. Cross, and J. Buchanan.

The Committee on Credentials and Licenses reported, and credentials were granted to Eld. A. C. Bourdeau, and a license to Bro. J. H. Hammond. Adjourned to call of Chair.

THIRD MEETING, AUG. 11, AT 4 P. M.—Prayer was offered by Eld. A. C. Bourdeau.

Discussion of the resolution laid on the table at the last meeting was resumed, and after appropriate remarks by Elds. Hutchins, Burrill, and others, it was unanimously adopted.

On motion of Bro. A. Blake, it was voted that this body express grateful appreciation of the labors at this annual meeting of preaching brethren from Michigan and Vermont.

Voted, That Eld. A. C. Bourdeau be sent as delegate to the next General Conference.

The Treasurer's report showed the receipts to be \$191.38.

Meeting adjourned *sine die*.

A. C. BOURDEAU, Pres.

CARRIE E. CUSHING, Sec.

NEW YORK SABBATH-SCHOOL ASSOCIATION.

The fifth annual session of the New York Sabbath-school Association was held at Union Square, New York, in connection with the camp-meeting. The first meeting was called Sept. 20, 1882, at 5:30 P. M. The President in the chair. Prayer by Eld. B. L. Whitney. The minutes of the last annual session were read and approved.

Eight schools were represented by delegates presenting credentials. A motion was made and supported that ministering brethren and brethren from abroad participate in the deliberations of the meeting.

The Chair was empowered to appoint the usual committees.

Meeting adjourned to call of Chair.

SECOND MEETING, SEPT. 22, AT 5 P. M.—After the opening exercises, the minutes of the preceding meeting were read and approved.

The Committee on Nominations presented the following partial report, which was accepted, and the officers elected by considering each name separately: President, M. H. Brown; Secretary, Mrs. N. J. Walsworth.

The Committee on Resolutions submitted the following:—

Whereas, The Sabbath-school work is designed of God, not only to teach the theory of the truth to our children, to our people in general, and to all others who may be brought into our schools, but also to be a means of grace to aid us in spiritual advancement; therefore—

Resolved, That we urge our brethren and sisters everywhere to put forth every consistent effort to sustain the Sabbath-school work by their presence, their interest, and their means, and by putting forth proper efforts to bring others under Sabbath-school influence.

Resolved, That in harmony with the action of the General Sabbath-school Association, the Constitution be amended by striking out Sections 1, 2, and 3 of Art. III, and substituting the following:—

"This Association shall be represented by all members of Sabbath-schools and all ministers and licentiates within the limits of the State Conference who may be present at any regular meeting of the Association."

These resolutions were considered separately, and each adopted.

Meeting adjourned to call of Chair.

THIRD MEETING, SEPT. 25, AT 7 P. M.—The minutes of the previous meeting were read and approved.

The final report of the Nominating Committee was presented at this meeting as follows: Executive Committee, M. C. Wilcox, E. M. Plumb, G. W. Bliss, J. E. Swift. These individuals were elected to the office named by considering each name separately. After brief remarks by the President on the subject of reporting, the meeting adjourned *sine die*.

M. H. BROWN, Pres.

MRS. N. J. WALSWORTH, Sec.

MISSOURI SABBATH-SCHOOL ASSOCIATION.

The annual session of the Missouri Sabbath-school Association was held in connection with the camp-meeting at Sedalia. The first meeting convened Sept. 14, at 9:30 A. M., the President, N. W. Allee, in the chair. The Secretary being absent, J. M. Gallemore was chosen Secretary *pro tem*. Nine delegates were present, representing seven schools.

On motion, the Chair appointed the following committees: On Nominations, Wm. Jones, A. E.

Flowers, Wm. Evans; on Resolutions, J. M. Gallemore, C. H. Knight, R. S. Donnell.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 18, AT 6:30 P. M.—Opened with prayer by Bro. Watt. Minutes of previous meeting read and approved.

The Committee on Nominations made the following report: For President, D. T. Jones; Secretary, Joseph Clarke; Executive Committee, D. T. Jones, J. G. Wood, and C. H. Chaffee. These persons were duly elected to their respective offices.

The Committee on Resolutions reported the following, which were adopted as a whole:—

Whereas, The tendency of the times in which we live is such as to exert an influence for evil upon the minds of the young, and—

Whereas, We look upon the Sabbath-school as the great nursery in which our children can be instructed in the way of righteousness; therefore—

Resolved, That we urge upon our people throughout the State the necessity of taking a deeper interest in Sabbath-school work, by using every means given of God to make it a power for good in every community in which it may be established.

Resolved, That the important truths of the third angel's message should be taught in our Sabbath-schools.

Resolved, That the parents keep before their children the importance of this branch of the work by taking a deep interest in it themselves, setting the example of perfect lessons, promptness, and regular attendance.

Resolved, That we earnestly recommend to our scattered brethren who are not in reach of Sabbath-schools the importance of taking the Instructor, and getting the lessons regularly as though they were members of organized schools.

On motion, the Association adjourned *sine die*.

N. W. ALLEE, Pres.

J. M. GALLEMORE, Sec. *pro tem*.

MICHIGAN S. S. ASSOCIATION.

The fifth annual session of the Michigan Sabbath-school Association was held on the Lansing camp-ground, Thursday, Sept. 28, 1882, at 9:30 A. M. The President and Secretary being absent, Eld. J. Fargo was called to the chair, and C. H. Giles appointed Secretary *pro tem*. After receiving the delegates' credentials, it was voted that the Chair appoint the usual committees. The meeting then adjourned to call of Chair.

SECOND MEETING.—This meeting was called Sunday, Oct. 1, at 6:30 P. M., Eld. A. O. Burrill being chosen Chairman. After the reading of the Constitution for State S. S. Associations, the delegates who had come upon the ground since the first meeting were received. It was found that there were over one hundred delegates present, representing very nearly fifty schools. It was then voted that, in accordance with the suggestions made at the last session of the General Sabbath-school Association, the State Constitution be amended as follows: that Art. III. be stricken out, and the following be substituted:—

This Association shall be represented by all members of Sabbath-schools within its limits who may be present at any regular meeting.

After the State Constitution had been thus amended, all members of Sabbath-schools present were invited to take part in the meeting.

The Nominating Committee, consisting of C. W. Stone, F. Howe, and C. C. Lewis, then reported the following names: For President, A. B. Oyen; Vice-president, C. H. Giles; Secretary, Eva Bell; Executive Committee, J. Fargo, A. O. Burrill, M. B. Miller. The officers recommended were duly elected.

The Committee on Resolutions, consisting of Eld. A. O. Burrill, Frank Starr, and Bro. Mather, then presented the following resolutions:—

1. Whereas, The duties of the State Sabbath-school Secretary are such as require of her much time and faithful labor, therefore—

Resolved, That we recommend each school in the State to pay yearly for her remuneration a sum equal to five cents per member.

2. Resolved, That we recommend the holding of Sabbath-school Conventions throughout the State, as the Executive Committee shall advise.

3. Whereas, Great benefit has been derived from the use of such helps as maps, Bible dictionaries, blackboards, etc., therefore—

Resolved, That we recommend that every school in the State provide itself as far as possible with these helps.

These resolutions were adopted. The meeting was then adjourned *sine die*.

C. H. GILES, Sec. *pro tem*.

"NOT A STRANGER."

Job 19: 26, 27, marginal reading.

WHEN this dream of life is ended,
When I wake to sleep no more,
Shall I then all unbefriended
Stand upon the eternal shore?
Ah! methinks mine eyes, now holden,
Shall in "open vision" see
God, my Saviour,
"Not a stranger,"
Waiting there to welcome me.

When the dear familiar faces
Fade, then banish from my sight;
When with loving, fond embraces,
We have said our last "good-night,"
Shall I hear no word of greeting
When the morning's dawn I see?
God, my Saviour,
"Not a stranger,"
Will be there to welcome me.

He who lived this life I'm living,
When the robe of flesh he wore,
Died the death on Calvary, giving
Life to me forevermore;
Risen now and interceding,
That his glory I may see,
God, my Saviour,
"Not a stranger,"
Waits in Heaven to welcome me.

On his throne of glory seated,
Gone my mansion to prepare,
Counting not his joy completed
Till his kingdom I could share,
Waiting to fulfill his promise,
Where I am, there ye shall be,—
God, my Saviour,
"Not a stranger,"
Comes again to welcome me.

Closer than a brother cleaving
To the soul he died to save,
Friend divine! on him believing,
I shall triumph o'er the grave.
He who bore the shame and sorrow,
That the victor I might be,—
God, my Saviour,
"Not a stranger,"
With a crown will welcome me.

Blessed Saviour! closer pressing
To thy side my steps shall be,
All my worthlessness confessing,
All my confidence in thee.
When amid life's evening shadows
Homeward shall my footsteps be,
God, my Saviour,
"Not a stranger,"
Come, oh, come to welcome me!

—Christian Press.

A RESTFUL DRESS.

I TOOK up a paper a few days ago, and read the following: "The last piece of folly on the part of fashion writers is to call a gown restful." I smiled at the absurdity; and then followed the sad thought of the impossibility of restfulness from any such source. It might be a profitable study to think of the restlessness of our women of fashion. Alas! no matter how restful the color of the dress may be, it takes a restful heart to appreciate its quiet beauty; and God does not always give the appreciation of the things and the things themselves to the same person. But the train of thought suggested by the paragraph was the fact that there is a dress spoken of in the Bible that gives rest. It may be truly called a restful dress, and all we are asked to do is to put it on. It is finished!

Only the favored few can be free from care with regard to dress for the body. Only those of ample means can order a dress, and have it sent home finished, ready to put on. But there is a dress for the spirit that all can have, without money, without price; and so beautiful that we can appear in it before the angels, before God; and as I once heard a clergyman say, "A dress in which we are fit to be seen."

The grandest reception that this universe has ever seen is yet to come off, and though all are invited, none can appear except in court dress. If we will not put on the Lord Jesus Christ, we shall miss the restful dress now, and we can never be presented faultless there.

We must procure the dress now.

"They have clean robes, white robes."

The white robe is the righteousness of Christ, and that awaits our present acceptance.—Mrs. Margaret Bottomo.

News of the Week.

SUNDAY, OCT. 8.—A Paris journal asserts that England is negotiating for the purchase of 200,000 Suez Canal delegation shares. She already owns a large proportion of the canal.

—Terrific lightning and rain storms, accompanied by slight shocks of earthquake, occurred on the Isthmus of Panama during the last days of September.

—At Manila, Philippine Islands, there are daily from 30 to 40 deaths from Asiatic cholera.

—At a meeting in New York of the committee investigating the Fenian "skirmishing" fund, a member said enough evidence had been procured to send the trustees to the penitentiary.

—Peru has increased her import and export duties 50 per cent. The political situation is still unsettled. Calderon and U. S. Minister Logan are attempting to effect peace arrangements; while Montero, who was associated with Calderon in the provisional government, is placing himself at the head of the new party, and aims to become President of Peru. In the meantime, a former Minister of War, under Pierola, has pronounced against the provisional government of Calderon and Montero, and with 7 departments in the north will convene a congress in Pierola's interest.

—A train conveying Chilean soldiers from Pisco to Inca, Peru, was partially blown from the line by torpedoes laid by Montoneros, and seven or eight soldiers were killed. The Italian Consul Piasco, who was on the train, was captured by the Montoneros, who ask \$100,000 for his release. An Italian man-of-war has gone to endeavor to have him liberated.

—The President of the United States of Colombia and his Secretary have been assassinated, and political disturbances in several States of the Union are likely to result.

—It is stated on good authority that the British Consul has informed the Khedive that the "Control," which has created so much dissatisfaction in Egypt, will be abolished.

—The British Ambassador at Constantinople has informed the Porte that England intends to secure the permanency of the pacification she has effected in Egypt, and the temporary presence of a certain number of troops will be necessary.

MONDAY, OCT. 9.—There is ill feeling between the Sultan and the Khedive, and an open rupture seems probable.

—Dispatches from Alexandria, Egypt, state that two natives, convicted of murdering Messrs. Ribton and Cattani on the 11th of June, were executed this morning. This would seem to indicate that Bro. Ribton's murderers have suffered the penalty of their crime.

—All the Catholic bishops of Ireland, except Archbishop McCabe, have granted the priests permission to participate in the Mansion-House evicted tenants' aid movement, and in the new Labor League and Industrial Union, founded by Parnell. As a consequence, several minor church dignitaries will become presidents of branches of the League, and in that capacity will participate in the conference soon to be held at Dublin.

—Bishop Walsh, of London, Ont., who has just returned from a trip in those countries, says there is proportionately less crime in Ireland than in England, Scotland, or Wales.

—Nearly 200 cases of yellow fever have been bulletined at Pensacola, Fla., since Saturday. At Brownsville, Texas, the disease is rapidly abating.

TUESDAY, OCT. 10.—On account of the alarming increase of pauperism in the south of Ireland, a project is on foot to send 1,000 persons to Canada, at a cost of £7,000.

—Arabi Pasha is treated like the commonest criminal. So great is the feeling against him, that he fears his life may be taken while in prison.

—The indictment against the Egyptian leaders contains three counts: Instigating the Alexandria massacre, directing the burning of the city, and abusing a flag of truce.

—The aid of the charitable is invoked for the suffering city of Pensacola, Fla., where yellow fever is hourly increasing, and contributions are greatly needed. There have been 1,300 cases since the beginning of the epidemic, and 113 deaths.

—The machine department of the Harrisburg, Pa., foundry burned to-day, involving a loss of \$50,000, and throwing many men out of employment. An entire block of business houses in El Paso, Ill., was also destroyed by fire, at a loss of \$100,000, with small insurance.

WEDNESDAY, OCT. 11.—The yellow fever epidemic at Pensacola, Fla., is increasing, and the disease is assuming a malignant form. Fifty-six new cases and 7 deaths are reported to-day.

—Sept. 7, the date of an earthquake on the Isthmus, four tidal waves overwhelmed a Mexican island on the Pacific coast, drowning 70 persons.

—France has sent strong reinforcements to Tunis, with the intention of proceeding vigorously against the insurgents during the cold season.

—In negotiating with Madagascar, France will claim the restitution of her sovereignty over nine-tenths of the island, which belonged to her a century ago.

—The Egyptian army is to consist of 10,000 men; the officers will all be Turks or Circassians.

—Said Pasha will remain Premier in Turkey only on condition that each minister be held responsible for the workings of his own department, also that the Austro-German alliance be abandoned, and a good understanding be had with England and France on the Egyptian question.

THURSDAY, OCT. 12.—The number of Egyptian prisoners awaiting court-martial is 143. Arabi Pasha made an able defense before his examiners to-day. He denies complicity in the massacres and in the burning of Alexandria, and the evidence thus far elicited fails to convict him of these crimes.

—Ingestre Hall, the seat of the Earl of Shrewsbury, near Stafford, Eng., was completely destroyed by fire. The loss is estimated at £500,000.

—Henry Ward Beecher has voluntarily withdrawn from the Congregational Church, on account of his heterodox views. But the Congregational Association of New York and Brooklyn does not believe that Mr. Beecher's beliefs are greatly at variance with the church's teachings, and hopes he will reconsider his determination.

—Russian revenues increased 30,128,000 rubles from January to August, while the expenditures for the same period were reduced 26,603,000 rubles.

—Geo. D. Rise, cashier of the Lebanon (Pa.) Dime Savings Bank, was robbed of a satchel containing \$30,000, all in bills, while on the way from his house to the bank. The robbery occurred about 8 o'clock in the evening. The cashier was severely handled by the robbers, who knocked him down, beat and kicked him, and left him covered with blood. His outcries brought no one to his assistance, a gentleman who was passing supposing it to be a drunken fight. A reward of \$3,000 has been offered for the apprehension of the robbers.

FRIDAY, OCT. 13.—An English barrister will defend Arabi Pasha. It is believed that landed property valued at \$2,000,000 belonging to the Egyptian leaders, will be confiscated.

—John F. Caine, a monogamist, was nominated by the Mormon convention as successor to Cannon in Congress. He is the city clerk of Salt Lake, manages the church theater, and is part owner of the *Herald*.

—John Hurd's elevator at Bridgeport, Conn., containing 100,000 bushels of grain, burned to-day, causing a loss of \$135,000.

—More than 1000 huts and houses were demolished by the recent cyclone in Cuba, many of them being tobacco-drying establishments. Fifteen persons were drowned by the overflowing of the rivers, and many are still missing.

MISCELLANEOUS.

—The *Christian Weekly* states that the inhabitants of the northern part of Ireland are contented, prosperous, and law-abiding, as compared with those of the rest of that distracted island, and from facts stated in the census, concludes that this happy condition of things is due to the preponderance of Protestants in that portion of Ireland.

—The District Attorney of New York has received a letter protesting against the recent attack on the lottery dealers of that city. The writer urges that the attack cannot fail to have a disastrous effect on the Democratic cause at the next election, as it has excited great indignation among the 30,000 or 40,000 voters who are the patrons of these institutions.

—The Mormons have sent 22 missionaries to Europe. Mr. Gladstone, who has been appealed to on the subject, says he has no power to prevent their deluding work, as their proselytes voluntarily emigrate to Utah. However, if on reaching our shores they avow their willingness to support polygamy, which our laws pronounce crime, they should be sent back, like other criminals.

—It is estimated that more than 100 persons lost their lives and three times as many more were seriously injured, by the terrible railroad accident near Freiburg, Germany, Sept. 3. The train, consisting of 24 passenger cars, carrying 1200 excursionists, was overtaken by a heavy storm of wind and rain, and while rounding a curve upon a steep embankment, struck a telegraph pole which had been blown across the track. Nineteen cars were either smashed to pieces or precipitated down the embankment into a morass, into which they sank. The victims of the disaster were either crushed in the broken cars or smothered in the morass. Some of the dead were mutilated beyond recognition.

Obituary Notices.

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

COOK.—Died of inflammation of the stomach and bowels, Sept. 19, 1882, at Sheldon, Iowa, Charles Edson, son of E. L. and Salome Cook, aged three years and nine months. E. A. LUCE.

BROWN.—Died Sept. 28, 1882, at his home in Amherst, N. H., Bro. William Brown, aged ninety years, eight months, and twenty-three days. In early life Father Brown became a Christian, and united with the Method-

ists. When the first angel's message was proclaimed, he received it; and when his attention was called to the present truth, he as readily took hold of that. He embraced the Sabbath about fifteen years ago. At the age of seventy-five, he laid aside his tea, coffee, and tobacco. The house where he lived the last sixty years of his life was the birthplace and early home of Horace Greeley. Bro. B.'s daughter and her husband tenderly cared for him during his illness. Remarks were made at his funeral by the writer. D. A. ROBINSON.

TUBBS.—Died Sept. 10, 1882, our beloved brother, Ira Tubbs, aged eighty-two years, six months, and eight days. He was taken with a congestive chill, followed by paralysis, and remained unconscious about fifty-three hours. Only a few evenings before his death, our weekly prayer-meeting was held at his house. The Lord seemed especially near on that occasion. He took an active part, and seemed cheerful and happy in the Lord. He had been a faithful member of the Wright (Mich.) church for more than twenty-five years. He leaves a wife and several children and step-children, all of whom deeply mourn his loss. Funeral services were delayed for a short time, that they might be in attendance, one step-daughter coming from the Sanitarium, and a son from the East. Eld. J. L. Edgar spoke tender words of comfort on the occasion. MRS. E. B. LANE.

BROWN.—Died of consumption, April 28, 1882, Alzena H. Brown of Danvers, Mass., aged thirty-one years and six months. Five years ago, under the labors of Elds. Canright and Stone, Sr. B., with her husband, embraced present truth. In her death, Bro. Brown loses a faithful, devoted companion, and the church at Danvers, an earnest, godly member. Of her it can truthfully be said, "She hath done what she could." At her funeral the church was crowded with many of the citizens of the place, members of the church, and relatives of the deceased, to whom Eld. Haskell spoke words of comfort and consolation from Rev. 14: 13.

Soon He cometh with the reapers;
Soon He'll gather in the grain;
Soon the saints of God will waken,
Evermore released from pain.

O ye weary, sad, and worn ones,
Take new courage in the strife;
Soon the conflict will be ended,
Death be swallowed up of life.

D. A. ROBINSON.

LAWRENCE.—Melvin A. Lawrence, son of Eld. R. J. Lawrence, of Rochester, Mich., was killed at Rochester, June 13, 1882; by jumping from a moving train of cars. The following particulars are condensed from the *Cass City Enterprise*: He was on his way to attend the soldier's re-union at Detroit. Meeting his father at his brother-in-law's, and speaking of the grand events of the day, the latter replied, "Some one will be killed to-day," little thinking the prophecy would prove true of his son. The son took the morning train, running into Rochester at a rapid rate of speed, where it had been previously arranged that his little boy should meet him, and accompany him to Detroit. The boy was there, and the father, seeing him on the platform and wishing to avoid the crowd, jumped from the steps while the train was still running rapidly. He struck the ground safely; but as in such cases several steps are taken before a person can recover his balance, he struck his foot against a pile of express baggage lying close to the track, falling upon his face beyond. In this position he lay a moment as though stunned, and then, attempting to recover himself, raised his foot, which caught in a wheel, and he was thrown in an angling position head foremost under the train. Three cars passed over him, mangling his body in the most horrible manner from his feet to the abdomen. He was borne a short distance to his father's house, where he lived a half hour, speaking several times. The deceased seemed to be greatly beloved by the community where he lived. C. C. L.

BOGART.—Mrs. Annie Bogart died of consumption, Sept. 9, 1882, aged twenty-seven years and thirteen days. She bore her sufferings with meekness, patience, and Christian fortitude. Her religious experience seemed to be deep and genuine, and her faith and hope unwavering. Her last words were, "Blessed Jesus." She leaves a husband and three little ones, also parents and three brothers and four sisters. May God preserve them blameless to meet her in the kingdom. Rev. 21: 4 was chosen by the deceased as a text from which the writer spoke on the funeral occasion, Oct. 11.

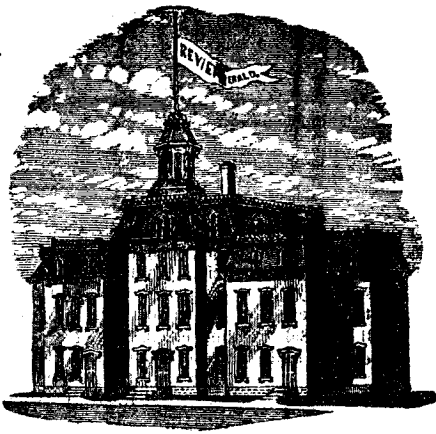
The following lines were written on the death of sister Annie:—

A loved one is gone from our circle,
A sweet, gentle spirit has flown,
A link in the chain is now severed,
The one we so fondly loved gone;
Gone from earth's sorrows and crosses,
Gone from its sickness and pain,
Free from its cares and its losses,
Cleansed from all sin and its stain.

Cross the pale hands on the bosom,
Pulseless now, the life has fled.
Close the eyes; their tender love-light
Now is quenched; our dear one's dead.
Yes, she sleeps; but in life's morning,
When our glorious Life shall come,
Past the weeping and the anguish,
Comes the glad, glad gathering home.

M. H. BROWN.

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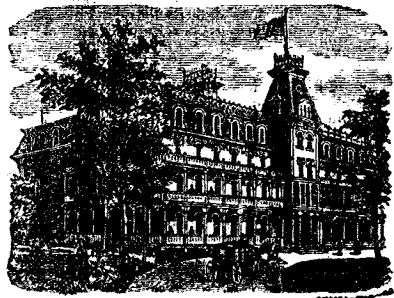


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Time Table, in Effect May 14, 1882.

Table with columns for WESTWARD, STATIONS, and FASTWARD, listing train times and routes between Chicago and Detroit.

Stops only on signal. Where no time is given, train does not stop. All trains are run by Chicago time.

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The Review and Herald

Battle Creek, Mich., October 17, 1882.

The following resolution was accidentally omitted from the list published with the proceedings of the Michigan Conference in the last REVIEW:—

Resolved, That the President of the Conference be requested to visit regularly, as often as twice a year, each district in the Conference, in order to thoroughly acquaint himself with the labor of every minister.

The following articles were found upon the camp-ground at Lansing after the close of the recent meeting: one red and white plaid shawl, three children's sacks, one small, oval-topped trunk, bound with strap and marked "Flint," and a box, tied with rope and also marked "Flint."

The owners can have these articles by addressing or calling upon Bro. Wm. Potter, Battle Creek, Mich., and paying expenses of transportation.

GO NOT FROM HOUSE TO HOUSE.

A CORRESPONDENT asks for an explanation of Luke 10:7; as to him it appears to forbid visiting while holding a course of lectures.

All the difficulty is removed by the fact that this instruction was not general, but was given to the seventy for a special work. We learn from verse 51 of the previous chapter that Christ was on his way to Jerusalem, pursuing his journey leisurely and visiting the cities and towns of the region through which he passed. He sent out the seventy to go before him into every city and place which he himself would afterward visit. Their work was to prepare the way for the Saviour by healing the sick, and proclaiming the kingdom of God near. When this had been done, they were to go to the next city. During their short stay, they were to seek entertainment at one place and not visit from house to house; for this would hinder their mission, which was to warn the cities in a general way with all possible dispatch. There was evidently no design to give instruction for conducting the work of the gospel in after years.

TO THE BRETHREN IN ONTARIO.

I WOULD like to meet with the few friends of the cause in Ontario, at one or two points, in the month of November next. If the brethren in that province will write me in season, giving the needed information, I will announce in the REVIEW as to the time and place of the meetings. Please write me *immediately*, at South Stukely, P. Q.

A. C. BOURDEAU, Pres. Canada Conf.

JEWISH EXCLUSIVENESS.

I HAVE before me a book entitled, "Sketches of Scripture Characters, by Rev. Andrew Thomson, D. D.," from which I give an extract which I would commend to the reader. After relating the story of the captive Jewish maid whose suggestion induced her master, Naaman the Syrian leper, to come to the prophet Elisha to be healed of his leprosy, he says:—

"We may take occasion from it to correct the mistaken opinion into which some have fallen respecting the exclusive nature of the ancient Judaism.

"One would be led to suppose, from the representations which some have given, that the sacred land was surrounded by a wall of brass a hundred feet high, and that the utmost jealousy was shown of any of the rays of divine light which had been communicated to the chosen people, being permitted to pass beyond it. This is so great an exaggeration of the actual facts, as in effect to amount to a serious error.

"The Jewish church, when it fulfilled its proper mission, was the guardian of Heaven's truth, not its monopolist or its jailer. Its peculiar institutions and observances were framed and appointed, not for the purpose of preventing truth from passing out, but of preventing error from coming in. At all times winged seeds of truth were finding their way into heathen lands, striking roots downward and bearing fruit upward, as now in the case of this young Hebrew captive in the house of her Syrian lord. In this respect, as well as in the ordinances of nature in which God 'gave to men rain and fruitful seasons,' he never 'left himself' in those nations 'without a witness.'

"The numerous colonies of the Jews, too, migrating to the various Gentile cities and erecting synagogues there, ages before the advent of Christ, became, on a grander scale and in a more systematic and imposing manner, witnesses for God and pioneers of the gospel of the kingdom. The gate of the ancient church, covered over with its mystic scrolls and pictorial emblems, stood open day and night, to every Gentile who was willing to enter it as a proselyte. And the court of the Gentiles in the Jewish temple was the perpetual and designed recognition of this truth, which Jesus, by driving out from it the money-changers and the sellers of doves who crowded and polluted it, anew restored and proclaimed."

That the above remarks are true must be clear to every candid, reflecting mind. The Hebrew people were separated from the surrounding idolatry, in order to preserve the truth and true worship of God in the earth. This did not exclude the Gentiles. They could have and obey the same truth; and this was their duty. The same moral obligation to serve God and keep his commandments rested upon them. The truth was not taken from them; but "they did not like to retain God in their knowledge." They shut themselves away from the truth; therefore, it was deposited with the Hebrews for the benefit of all mankind, when they should be prepared to receive it. "God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." R. F. COTTRELL.

Appointments

"And as ye go, preach, saying, The kingdom of Heaven is at hand. Matt. 10:7.

WE will meet with the church at Alma, Mich., Oct. 21. Will the brethren from Elwell meet with us? There will be opportunity for baptism. M. B. MILLER.

PROVIDENCE permitting, the quarterly meeting for Dist. No. 4, N. Y., will be held at West Pierrepont, Oct. 28, 29. We hope to see a general attendance of our brethren from Buck's Bridge, South Pierrepont, and Silver Hill. Our librarians are especially requested to be present if possible. Come, brethren, and meet the Lord. Eld. M. H. Brown is expected. Meetings will commence Friday evening. M. C. WILCOX, Director.

QUARTERLY MEETINGS.

STUKELY, P. Q., Oct. 21, 22
Dixville, P. Q., " 28, 29
All who can possibly attend are cordially invited. Pray that God may meet with us.

It is desired that Bro. D. T. Bourdeau should visit families in the counties of Brome and Compton, and hold meetings at St. Annands, Oct. 28, 29; at South Bolton, Nov. 4, 5; at Westbury, Nov. 11, 12. A. C. BOURDEAU.

No providence preventing, I will meet with the brethren of Dist. No. 8, New York T. and M. Society, in their district meeting at Chittenango Falls, Madison Co., N. Y., at the house of Bro. L. T. Nourse, Oct. 21, 22. The quarterly meeting of the Chittenango Falls church will be held at the same time. This appointment is made at the request of the director of the district. It is hoped there will be a general attendance of the brethren and sisters. B. L. WHITNEY.

SPRINGPORT, Mich., Oct. 21, 22. F. D. STARR.

AT Sevastopol, Ind., Oct. 21, 22; Deedsville, Oct. 28, 29; Kewanna, Nov. 4, 5. Hope to see a general turnout at all these meetings. S. H. LANE.

BRETHREN from Battle Creek will meet with the church at Ceresco, Mich., Sabbath, Oct. 21; at Convis, Oct. 28; and with other churches in the vicinity, appointments yet to be given. WM. C. GAGE, Conf. Sec.

No providence preventing, the next general quarterly meeting of the Maine T. and M. Society will be held with the

church at Cornville, Oct. 28, 29. Eld. S. J. Hersum is expected to attend. Let all come to work for the good of the cause, and to help in the salvation of souls.

J. B. GOODRICH.

Bloomfield Ohio,	Oct. 20-22.
Wayne, A. B. Underwood's, evening,	" 24.
Richmond,	" 25, 26.
Youngstown,	" 27-29.
Akron,	Nov. 1-9.
Cleveland,	" 10-12.

Meetings at each place will begin on the evening of the first date given. Brethren and sisters, as many of you in this part of the State did not have the privilege of attending our camp-meeting, we sincerely hope you will show your interest by getting out to the meetings above appointed. In this tour, we want to see all the Sabbath-keepers in Dist. No. 3. Seek the Lord for his blessing, and for a revival of his work.

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THE address of Eld. T. M. Steward is Kimmunity, Marion Co., Ill.

UNTIL further notice my post-office address will be Glen Sutton, P. Q. D. T. BOURDEAU.

THE future permanent address of Eld. O. A. Johnson, will be Ft. Calhoun, Washington Co. Neb.

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