

The Advent HOLY BIBLE **REVIEW AND HERALD** IS THE FIELD OF THE WORLD And Sabbath

"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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'TIS GROWING LATE.

BY S. O. JAMES.

O THOU that hearest prayer,
 To whom all men must come,
 Our rest from every anxious care,
 And our eternal home,

My faith looks up to Thee.
 I see Thee on thy throne,
 And hasten to present my plea
 While with thee I'm alone.

Oh, rouse my sluggish soul;
 Yea, quicken all my powers,
 And keep them under Thy control
 In these dark closing hours.

The night is almost here;
 I see the setting sun;
 O Father dear, I sometimes fear
 My work will not be done.

Help me to bear the cross,
 To suffer all thy will;
 So shall thy love make up my loss,
 And whisper, "Peace, be still."

The Sermon.

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

THE NEED OF ADVANCEMENT.*

BY MRS. E. G. WHITE.

I HOPE that at the beginning of this meeting our hearts may be impressed with the positive statement of our Saviour, "Without me ye can do nothing." We have a great and solemn truth committed to us for these last days, but a mere assent to and belief in this truth will not save us. The principles of the truth must be interwoven with our character and life. We should cherish every ray of light that falls upon our pathway, and live up to the requirements of God. We should grow in spirituality. We are losing a great deal of the blessing we might have at this meeting, because we do not take advance steps in the Christian life, as our duty is presented before us; and this will be an eternal loss.

If we had a just appreciation of the importance and greatness of our work, and could see ourselves as we are at this time, we should be filled with wonder that God could use us, unworthy as we are, in the work of bringing souls into the truth. There are many things that we ought to be able to understand, that we do not comprehend because we are so far behind our privileges. Christ said to his disciples, "I have yet many things to say unto you, but ye cannot bear them now." This

is our condition. Would they not have been able to understand what he had to say to them, if they had been doers of his word—if they had improved point after point of the truth which he had presented to them? But although they could not then understand, he told them that he would send the Comforter, who would lead them into all truth. We should be in a position where we can comprehend the teaching, leading, and working of the Spirit of Christ. We must not measure God or his truth by our finite understanding, or by our preconceived opinions.

There are many who do not realize where they are standing; for they are spiritually blinded. "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" I trust that none of us will be found to be reprobates. Is Christ abiding in your hearts by faith? Is his Spirit in you? If it is, there will be such a yearning in your soul for the salvation of those for whom Christ has died, that self will sink into insignificance, and Christ alone will be exalted. Brethren and sisters, there is great need at this time of humbling ourselves before God, that the Holy Spirit may come upon us.

There are many who are content with a superficial knowledge of the truth. The precious truths for this time are brought out so clearly in our publications, that many are satisfied, and do not search the Scriptures for themselves. They do not meditate upon the statements made, and bring every proposition to the law and to the testimony, to see if their ideas correspond to the word of God. Many do not feel that it is essential for them to compare scripture with scripture, and spiritual things with spiritual; and therefore they do not grow in grace and in the knowledge of the truth, as it is their privilege to do. They accept the truth, without any deep conviction of sin, and present themselves as laborers in the cause of God when they are unconverted men. One says, "I want to do something in the cause of truth;" another says, "I want to enter the ministry;" and as our brethren are very anxious to get all the laborers they can, they accept these men without considering whether their lives give evidence that they have a saving knowledge of Christ. No one should be accepted as a laborer in the sacred cause of God, until he makes manifest that he has a real, living experience in the things of God. One reason why the church is in a backslidden state is, that so many have come into the truth in this way, and have never known what it is to have the converting power of God upon their souls.

There are many ministers who have never been converted. They come to the prayer-meeting and pray the same old, lifeless prayers over and over; they preach the same dry discourses over and over, from week to week, and from month to month. They have nothing new and inspiring to present to their congregations, and it is evident that they are not eating the flesh and drinking the blood of the Son of man, for they have no life in them. They are not partakers of the divine nature; Christ is not abiding in their hearts by faith.

Those who profess to be united to Christ, should be laborers together with God. The peo-

ple of God are to warn the world, and to prepare a people to stand in the day of wrath when the Son of man shall come in the clouds of heaven. The members of the church of Christ should gather up the divine rays of light from Jesus, and reflect them to others, leaving a bright track heavenward in the world. They are to be as the wise virgins, having their lamps trimmed and burning, representing the character of Christ to the world. We are not to be satisfied with anything short of this. We are not to be satisfied with our own righteousness, and content without the deep movings of the Spirit of God.

Christ says, "Without me ye can do nothing." It is this marked nothingness, so apparent in the labors of many who profess to be preaching the truth, [that alarms us; for we know that this is an evidence that they have not felt the converting power of Christ upon their hearts. You may look from the topmost bough to the lowest branch of their work, and you will find nothing but leaves. God desires us to come up to a higher standard. It is not his will that we should have such a dearth of spirituality. There are some young men that say they have given themselves to the work, who need a genuine experience in the things of God before they are fit to labor in the cause of Christ. Instead of going without the camp, bearing reproach for Christ's sake; instead of seeking the hard places, and trying to bring souls into the truth, these beginners settle themselves in an easy position to visit those who are far advanced in experience. They labor with those who are more capable of teaching them than they are of teaching others. They go from church to church, picking out the easy places, eating and drinking, and suffering others to wait upon them. When you look to see what they have done, there is nothing but leaves. They bring in the report, "I preached here, and I preached there;" but where are the sheaves they have garnered? Where are the souls that have embraced the truth through their efforts? Where is the evidence of their piety and devotion? Those who are bringing the churches up to a higher standard, by earnest efforts as soldiers of Jesus Christ, are doing a good work.

Too often the churches have been robbed by the class I have mentioned; for they take their support from the treasury, and bring nothing in return. They are continually drawing out the means that should be devoted to the support of worthy laborers. There should be a thorough investigation of the cases of those who present themselves to labor in the cause. The apostle warns you to "lay hands suddenly on no man." If the life is not what God can accept, the labors will be worthless; but if Christ is abiding in the heart by faith, every wrong will be made right, and those who are soldiers of Christ will be willing to prove it by a well-ordered life. There are many who enter the ministry, and their influence demoralizes the churches; and when they are rejected, they take their dismissal as a personal wrong. They have not Christ in the soul, as a well of water springing up unto everlasting life.

I want to exhort those who are in positions of responsibility, to waken to their duty, and not imperil the cause of present truth by engaging

*Morning talk at Minneapolis, Minn., Oct. 18, 1888.

inefficient men to do the work of God. We want men who are willing to go into new fields, and to do hard service for the Lord. [I remember visiting in Iowa when the country was new, and I saw the farmers breaking the new ground. I noticed that they had heavy teams, and made tremendous efforts to make deep furrows, but the laborers gained strength and muscle by the exercise of their physical powers. It will make our young men strong to go into new fields, and break up the fallow ground of men's hearts. This work will drive them nearer to God.] It will help them to see that they are altogether inefficient in themselves. They must be wholly the Lord's. They must put away their self-esteem and self-importance, and put on the Lord Jesus Christ. When they do this, they will be willing to go without the camp, and bear the burden as good soldiers of the cross. They will gain efficiency and ability by mastering difficulties and overcoming obstacles. Men are wanted for responsible positions, but they must be men who have given full proof of their ministry in willingness to wear the yoke of Christ. Heaven regards this class with approval.

I exhort you to have the eye-salve, that you may discern what God would have you do. There are too many Christless sermons preached. An array of powerless words only confirms the people in their backslidings. May God help us that his Spirit may be made manifest among us. We should not wait until we go home to obtain the blessing of Heaven. The ministers should begin right here with the people to seek God, and to work from the right stand-point. Those who have been long in the work, have been far too content to wait for the showers of the latter rain to revive them. We are the people who, like John, are to prepare the way of the Lord; and if we are prepared for the second coming of Christ, we must work with all diligence to prepare others for Christ's second advent, as did the forerunner of Christ for his first advent, calling men to repentance. The truth of God must be brought into the soul temple, to cleanse and purify it from all defilement. May God help us to search the Scriptures for ourselves, and when we are all filled with the truth of God, it will flow out as water from a living spring. We cannot exhaust the heavenly fountain, and the more we draw, the more we shall delight to draw from the living waters. O may we be converted! We want the ministers and the young men to be converted. We want to lift up the standard. Let all the people come up to the high calling of God in Christ Jesus. Let us pray that we may hunger and thirst after righteousness; for Jesus says, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

Our Contributors.

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

THE PEACE OF EUROPE.

BY ELD. S. H. LANE,
(Rome, N. Y.)

THE close student of the prophetic word readily discovers that nearly all the prophecies of the Bible are fulfilled. But he also learns that there are some unfulfilled prophecies which appertain to the closing scenes of human probation, and the coming of the Just One in glory. Some of these unfulfilled prophecies are now in process of fulfillment, notably among which is the prophecy relative to the holding of the four winds that the servants of God may be sealed, as brought to view in the seventh chapter of the book of Revelation. According to this prophecy, the four winds are to be held, or, in other words, war, strife, and commotion throughout the world will be held in check, in order that the work of God, the sealing of his servants, may not be interrupted. How true it is at the present time, that the

peace of the world is maintained by the restraining power of Heaven! Especially is this true in connection with the peace of Europe. Notwithstanding its peace, it cannot be maintained much longer only by a divine, unseen power. The circumstances there are simply terrible, and they are growing more and more perplexing. They are constantly changing, so much so that what is true to-day may not be true to-morrow, and what is true this week may not be true next week; yet each change makes the position more critical, and consequently worse.

Of late, the sovereigns of the great nations of Europe are exchanging visits and greetings with one another in an affectionate manner. In this, some newspapers see the assurance of the peace of Europe, but it is a farce. The very condition of things in Europe demands a revolution, and only the restraining influence of an unseen power has maintained peace during the past few years. Let us note some facts in relation to the circumstances as they exist.

As we survey the territory of Europe, whether we look east, west, north, or south, we view enormous preparation for war. Ten million trained warriors stand ready to slay each other as soon as the command shall be given, and that, too, with the most approved of all modern implements of destruction. Europe has never contained so many soldiers as are now enrolled in her territory, and things have come to that pass that the strength of a nation is measured by its ability to increase and maintain well-trained armies.

To support these armies the people are taxed, seemingly to their utmost, and what cannot be obtained from the civilians by direct tax, is borrowed from some nation in not quite so straightened a condition financially. Russia's deficits have averaged some 20,000,000 francs each year for years in the past; yet notwithstanding this, she is arming constantly, as if she expected to be engaged in a long, severe conflict.

The support of Europe's vast standing armies devolves largely upon the working classes. This tax is grinding them, with no prospect of its abolition. In all European states business is greatly depressed, and unwilling idlers are numbered by millions. They are too poor to emigrate, hence their condition is deplorable, with no real prospect of an improvement. Italy has nearly a million men in her standing army. The officers of the country are extravagant, and are constantly plunging the country into hopeless indebtedness in extending and supporting the army and navy.

Of late the pope in the Vatican has become alarmed because he seems to realize that war is imminent,—a conflict in which it is likely that Italy will be involved. He, with others, sees dangerous trouble brewing in Crete and Servia, which will demand the intervention of the great powers. Why are things in such a deplorable condition? Is it because all the great powers of Europe are anxious for a general war, which will deluge the country with blood, and carry destruction and desolation everywhere? We cannot so decide. We are inclined to the opinion that both England and Germany desire peace, and that France is not so anxious for revenge on her enemies as in years past. If so, what is the real cause of the danger? The answer is, Russia's ambition. She seemingly desires trouble in Crete, a collision between Servia and Austria-Hungary. It seems to be her fond ambition to see the Berlin Treaty nullified so far as to see united into one great kingdom the Balkan states, to be allied to or made dependent on herself. She desires to move her capitol and the center of her power to Constantinople, and by so doing, be enabled to control, to a great extent, the Mediterranean Sea, and thus realize the fondest hope of all her ambition. When this shall be accomplished, and the Turk is driven from European soil, and shall plant the tabernacles of his palace between the seas, in the glorious holy mountain, at old Jerusalem, then shall Michael stand up, and God's people be delivered. Dan. 11:45; 12:1. The people of God will then have been sealed, and prepared to meet the King in his beauty.

STRAINING AT A GNAT.

BY W. A. COLCORD.
(Battle Creek, Mich.)

CATHOLICS are ever ready to hurl a stone at Protestants. The *Catholic Mirror* of Aug. 3, takes occasion to charge the fanaticism caused by two false messiahs in Georgia, as a result of Protestantism. In calling attention to the matter, it says:—

Newspapers relate shocking stories of the insane ravings of two false messiahs who have crazed the ignorant negroes of Georgia by means of blasphemous claims and incendiary harangues. . . . The safety of the whites was threatened. So completely were the poor black wretches under subjection to the craze, that they were induced to offer human sacrifice to appease the wrath of one of the scoundrels claiming to be Christ. The scenes attending this so-called "religious outbreak" are described as shocking in the extreme to civilization and to common decency.

In attempting to give a reason for these occurrences, the *Mirror* says:—

For two centuries the white population of the South has been almost exclusively Protestant. There never has been any restriction upon religious work among the blacks, even in slavery times. Preachers and laymen were at liberty to preach and teach what they pleased in respect to Christianity, and were free to carry the "open Bible" into every negro hut in the land if they chose.

Then the editor sums the matter up thus:—

What Protestantism really has done for the negro at the South, may be judged from these periodical outbreaks of a "religious fanaticism" that is largely pagan, and wholly superstitious and degrading.

We have no desire to defend either fanaticism or false Christs. But we cannot agree with the conclusion apparently so easily reached by the *Mirror*, nor see the consistency of Catholics becoming so shocked at the account of such scenes. If the sacrifice of a single human life, or the deliberate leaping of three young men into a furnace, in connection with religious proceedings, is so appalling to them, how is it that they can gulp down the whole bloody history of the Catholic Church, which fairly wrecks with carnage, misery, and woe, without a single gag or a wry face? The loss of a few lives in this manner is to them "shocking in the extreme," and sufficient to condemn all Protestantism; but a St. Bartholomew's Day, or a Waldensian or Albigensian massacre, in which Catholics deliberately murdered thousands upon thousands of Protestants, is nothing! The Roman Catholic Church is still the "infallible" and "holy" church! Verily, they "strain at a gnat, and swallow a camel."

If "what Protestantism really has done for the negro at the South may be judged from these periodical outbreaks of 'religious fanaticism,'" may not what Roman Catholicism has done for the world be judged from the religious persecutions, the inhumanities of the Inquisition, the rack, the thumb-screw, the pillory, the lash, the stake, the gibbet, and the tortures indescribable which disgrace its history? The outbreaks in Georgia are disgraceful, without doubt; but it does not look becoming for Catholicism to set itself up as a critic in condemning them, and ostracizing Protestantism therefor, while it is itself guilty of atrocities a thousand times as heinous. For every life sacrificed in consequence of religious fanaticism in Georgia, Catholicism has sacrificed hundreds of thousands. If a single human sacrifice was here offered to appease the wrath of a false Christ, fifty millions have been offered to appease the wrath of antichrist himself. If preachers and laymen, being "at liberty to preach and teach what they pleased in respect to Christianity," and "to carry the 'open Bible' into every negro hut in the land," may be charged with the one, the restrictions which the Catholic Church has ever been so eager to place upon such preaching and teaching, and a *closed Bible*, are equally chargeable with the other. Religious fanaticism is bad enough, we admit; but it does not wear half the frightful mein that grins from the hideous face of persecution.

The stories which newspapers relate concerning the insane ravings of two false messiahs can-

not be more shocking than the stories which histories relate of the bloodshed under Catholic rule. Under papal authority the safety of the whites has not only been "threatened," but those murderous threats have been put into execution. The poor black wretches were never more completely under subjection to the craze in the South than have been papal legates and inquisitors to the pope in his wicked design to exterminate those he chose to style "heretics." The claims of the two false Christ's cannot be a greater piece of scoundrelism than the blasphemous assumptions of the man of sin, "who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." Nor can the periodical outbreaks of religious fanaticism among the negroes be more pagan or superstitious than the continued abominations in the Catholic Church in the form of rosaries, images, mysteries, saint-worship, pagan day of worship, and the numerous senseless mummeries common to that communion.

In criticising the scenes down South, the Catholic Church presents the spectacle of pulling the mote out of a brother's eye while having a beam in its own. And in condemning them, it sinks itself into the bottomless pit.

COURT PREACHER STÖCKER ON THE SUNDAY QUESTION.

BY A. KUNZ.
(Basel, Switzerland.)

A RECENT number of the great church paper of Mr. Stöcker, the *Evangelische Kirchenzeitung* (Berlin), brought the following, which may be taken as an indication of the rising sentiment on this burning question in Europe, showing that the Sunday movement is gradually extending more and more, and leavening the nations of the Old World with the desire for more stringent laws, just as it is doing in America. The Church feels itself powerless, as a body, and so it seeks the mighty arm of the law to supply the vital strength which it lacks in itself. After calling attention to the fact that the two great and pernicious sources of evil among the people are Sunday desecration and a corrupt press, and stating that in the better classes perhaps real Christianity is lacking more than anywhere else, he goes on to say:—

Our home mission has no holier, no more urgent duty, than by way of petition through assemblies, the press, and the agitation of the people, the church, Parliament, and ministry, to call attention to the necessity of a legal reorganization of these domains. Our Sunday laws thus far have not been severe enough, and even those which exist, have not been handled with sufficient energy. . . . Sunday sanctification is, as it were, the national conscience; as long as a nation treads openly and heedlessly the fourth commandment underfoot, it can but have an uneasy conscience. And how much strength for body or soul, how much collecting of thought and sentiment, is lost with a Sunday desecration! The labor question rests, for the most part, on the Sunday question; and it is our well-grounded conviction that the one cannot be solved without the other. Complaints are raised, and justly, concerning the immense increase of violence and crime; most of these things, however, are seen on Sunday.

The *Evangelische Botschafter* (Stuttgart), in commenting on the views expressed by Stöcker, after agreeing that only through the law and the government a better observance of Sunday is to be brought about, continues to point out the state of the Church as to what it might be, and what it is, in these words:—

The Christian Church in its entirety must, more than ever, exert all its influence fully, to arouse the conscience of the people, to bring the beauty and the blessing of a worthy Sunday observance again and again vividly and in a convincing manner before them, and especially also before the dear youth that are intrusted to her to care for their spiritual welfare. If our people would only become more Christian, a more worthy observance of Sunday would follow naturally. We would then very soon have more rigid Sunday laws, and the official enforcing of the same would not be wanting. Would that it might soon be full day on this domain, which scarcely shows the gray dawn of morning so far.

—There is not a moment without some duty.

THE WHISPERED PRAYER.

BY MRS. MARY A. WARRINER.
(Lorraine, N. Y.)

O'er Zion's camp the new-born day,
To me seemed fair,
While in my tent I musing lay,
And heard a sister near me pray
A whispered prayer.

'T was meant alone for God's own ear,
Yet I was there;
Our Father brought us both so near—
She prayed with holy, loving fear,
A whispered prayer.

She knew to whom to tell her grief,
He bore her care;
There she was sure to find relief—
'T was only simple, earnest, brief,
The whispered prayer.

The cherubs' wings met o'er that place,
The holy air
I breathed, and almost saw His face;
While she brought to the throne of grace,
That whispered prayer.

THE 144,000 OF REVELATION 14.

BY GEORGE B. THOMPSON.
(Willow Hill, Ill.)

In *The Herald of Gospel Liberty* of Aug. 22, 1889, the organ of the Christian (New Light) denomination, one S. R. Thomas sends the following communication, and requests an answer through the columns of the paper:—

BRO. SUMMERBELL: Please answer a few questions. John saw 144,000. He says these are the first-fruit unto God, and to the Lamb. Rev. 14:4. Were these the number that came out of their graves when Christ rose from the tomb, and went into the city and showed themselves to the people? Matt. 27:52, 53; Isa. 26:19. My reason for asking these questions is this: The Adventists are troubling our church here with their doctrine. They claim that when Christ comes, there will be only 144,000 good people on the earth, and that is their church, and that great number that John saw in his next vision could not sing the same song, because they died, giving the 144,000 the advantage.

Did not Christ finish his Father's work on the first day of the week, and enter into his eternal rest with a trophy of 144,000 witnesses that salvation for the race is finished, and this is the day the Lord has made?

The reason why the above questions are propounded is a good one—the brother is in trouble. We rejoice to know that Adventists have a doctrine sufficiently freighted with Scripture to trouble followers of error in Zion, and expose the superstition and tradition with which they are surrounded, and cause them to inquire if these things are so. In the days of Elijah the people were troubled, and Ahab said unto Elijah, "Art thou he that troubleth Israel?" Elijah answered, and said: "I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord." 1 Kings 18:17, 18. And we apprehend that the same reason given by Elijah will apply here also. Were it not for the fact that the professed church of God has forsaken the Sabbath of Jehovah, and adopted Sunday, a day of heathen parentage, they would not be troubled by Adventists.

In reply to the first question, Mr. Summerbell proceeds to give his reasons why he thinks the 144,000 are not those who came out of the tomb at the resurrection of Christ, and then says:—

It is but natural that the Adventists should claim to be the 144,000, for they have learned a song that other folks cannot learn—that the world is coming to an end in 1843. On the ground of goodness, however, I hardly think they have claims superior to those of other belief. Some think the 144,000 are exclusively Jews. There is as good reason to imagine them all Jews as all Adventists. The 144,000 is probably simply a representative number.

How clear (?) that is! We think we can imagine somewhat the chagrin of the questioner upon reading that answer. Not a particle of evidence is adduced in support of any position or explanation. Such phrases as, "I hardly think," "Some think," "There is as good reason to imagine," and "The 144,000 is probably," etc., constitute the sum total of the proof. It is evident that the writer either has no settled

position in reference to the 144,000, or else believes the position of S. D. Adventists to be correct, and rather than admit the fact, evades the matter by giving *imaginings* and *probabilities*. He says that "they have learned a song that other people cannot learn—that the world is coming to an end in 1843." What does that mean? Does Mr. Summerbell think 1843 is yet future? Has the spherical form of the earth, of which he speaks in his reply to the second query, which so confuses things as to make it impossible to keep the Sabbath, affected him so seriously that it has caused him to mistake his whereabouts in the Christian era, of over forty years? If his statement does not imply something of this kind, then we fail to understand language. His aim evidently was to generate a prejudice by referring in a sneering manner to the Advent movement of 1840-44.

But are S. D. Adventists responsible for the mistake made at that time? They did not exist as a denomination till after the autumn of 1844. Yet Mr. Summerbell, in his efforts to smirch truth and excite prejudice, does not hesitate in the least to charge them with something that happened before they were in existence. Is a person accountable for what happens before he is born into the world? Behold! to what absurd positions are men led who oppose assertions to the invincible truth of God.

We are not left to conjecture who the 144,000 are. They are those who are "redeemed from among men." Rev. 14:4. They have their "Father's name" in their foreheads (verse 1), and are the same company brought to view in the seventh chapter of Revelation, who have the "seal of the living God" in their foreheads. Verses 2, 3. The seal of God is the Sabbath of the fourth commandment, which stands as a seal to the law, showing it to be authentic. Rev. 7:1-4; 14:1-4; Rom. 4:11; Eze. 9:4; 20:12; Ex. 31:17. The sealing work takes place just before the Lord comes. Isa. 8:16, 17; Rev. 7:1-4, 11; Rev. 14:1-4, 14.

S. D. Adventists have never made a personal application of the 144,000 to themselves. They simply demonstrate the Sabbath to be the seal of God, and claim to be keeping it, together with the rest of the decalogue. They also show that the time has come when this work must be accomplished in the earth. If these facts demonstrate them to be the 144,000, as our friend claims, we rejoice and take courage in the good work. The "new song" which they are to sing, is the song of deliverance. Rev. 15:3. While in great tribulation with the "beast" and his "image," they are translated from off the earth without dying. Their experience has been different; hence they can and do sing a new song. This fact Mr. Summerbell cannot change by some flippant allusion.

In his answer to the second question, he says that Christ did not finish his work on the first day of the week, but before the crucifixion, and cites John 17:4 as proof. He then says:—

However, the insistence upon the seventh day as the "Lord's day," and unchristianizing those who observe the first day, is unwise, from the fact that in going around the world in one direction, a traveler must lose, numerically, one day of the week, and in going around the world in the other direction, he must gain one day in the week; so that if every person were to adhere to his own first or seventh day, the increasing traveling of the world would eventually lead to absolute confusion in the day to be observed locally.

How ludicrous that sounds! God has commanded the seventh day as his Sabbath, but we are told not to insist about the matter, lest somebody's religious practice be shown as wrong, and they be unchristianized! If the precepts of God's sacred law unchristianizes a man, the sooner he is unchristianized the better it will be for him. Let opposers but show that keeping Sunday is a Christian duty, and that the observance of the seventh day is not, and the stigma of being unchristianized will at once vanish. But this all the learning and talent in their ranks can never accomplish. S. D. Adventists never claim anybody as being unchristianized. Their

arguments lead to no such conclusion. They believe that all denominations possess many good Christians. They simply "insist" the best they know how, that God told the truth when he said, "The seventh day is the Sabbath of the Lord thy God." If any feel unchristianized, it is no fault of ours. Let them change their practice, and obey the Lord, and they will feel better.

As to the gain or loss of a day in circumnavigating the globe, it has so often been answered as to require no notice here. Ships in crossing the "day line" in the Pacific Ocean, experience no difficulty in keeping their reckoning. It is passing strange that ministers who have long been admonishing their flocks to regard Sunday as holy, with no query as to when it comes, when confronted with the Sabbath truth will suddenly lose their notch-stick, become "confused," and lose their reckoning completely! No one has ever lost the days of the week by the rotation of the earth on its axis, and its spherical form. A search to earth's remotest bounds will never reveal such an individual. Sabbath-keepers and Sunday-keepers are found in every country, and they recognize and keep their respective rest-days as they come to them. All the "confusion" which exists is in the minds of the votaries of Sunday sabbatizing, who wish to have it so.

Further on, Mr. Summerbell says:—

The proper course for Christians to follow as to the Sabbath day, is to take that day for Sabbath which the community observes, and join with them in the sacred rites and devotions which are appropriate to the day. The spherical form of the earth, and its revolution on its axis, make this practice necessary for the traveling Christian.

God commanded mankind to work on the first day of the week (Ex. 20:9), but man has seen fit to reverse the order of things, and set it apart as a day of rest; so man must be the judge, and determine what "rites" and "ceremonies" are proper. In the days of its infancy, when fondled by its pagan parents, the devotion men then thought proper was to worship the sun on this day. Mr. Summerbell's position is to "join with them," or do as the people do on that day. If among the Mohammedans, who keep Friday, it would be proper to observe that day, with whatever "rites" and "ceremonies" they might deem proper. This is the logical and ultimate conclusion drawn from his premises. All this, he says, is made necessary to "traveling Christians," by the earth's spherical form. Then we are to understand that a Christian who remained *stationary* might possibly keep the seventh day! Strange that the omniscient eye of the Great Architect did not foresee all these contingencies which would result from the globular form of the earth, and make it flat and void of an axis! Then man could have obeyed him with ease! The sinful heart of man seeks many "inventions" to justify his disobedience. It makes no difference what God has said. The Sovereign of the universe can speak in thunder tones, and tell the inhabitants of earth that the seventh day is his holy day. But away with him! No matter what he has proclaimed holy. Keep the day the people keep, and engage in their ceremonies. Is not this absolute rebellion?

Is it any marvel that "gross darkness" covers the people when the shepherds of the flock will present such bewildering arguments as a subterfuge behind which to hide, and escape rendering obedience to a law which is "holy"? But "God is not mocked." His vengeance will overtake them ere long. Great hailstones will sweep away the refuge of lies. The wall which they have "daubed" with "untempered mortar" will fall, and cover its architects with *debris*. "It is time for thee, Lord, to work; for they have made void thy law." Ps. 119:126.

—Efface yourselves if you would have your work stand. Do it, as it can only be done, by standing in the presence of God.

IS GOD PARTICULAR?

BY R. S. ANTHONY.
(South Africa.)

It is only natural when the claims of any new duty which involves a cross are brought to bear upon a people, that they should seek to excuse themselves. "God hath made man upright; but they have sought out many inventions." Satan, the inventor of sin, has well displayed his serpent-like character in his dealings with mankind. His highest ambition is to lead man into the path of disobedience, away from God, and thus cause God's creatures to become disloyal to him.

This is not so often accomplished by his suggesting to man that there is *no God*, as it is by inducing mankind to believe that there is an easier way to serve God than that which his word seems to enjoin. O, how often he is found whispering to the mind of some mortal, "It is not *necessary* that you should serve God *just* to the letter; if you are *honest* with your neighbor, pay all your debts, endeavoring in all things to follow the Golden Rule, you will get through all right. God is not so particular; in fact, it is impossible to observe all that the Bible seems to teach."

Satan is applying this temptation most successfully in these last days. In this our time when special light and truths are being brought to the notice of the people,—truths which, if kept, involve self-sacrifice, a cross, and separation from the world,—the enemy of the human race is wielding wonderfully his coward weapon called "excuse." It is now that the light of God's holy Sabbath is beaming upon the earth. Too long has Satan, through his earthly agents, kept weak mortals blinded in regard to this matter. Well might we cry, "It is time for thee, Lord, to work: for they have made void thy law." Mankind has so long trampled upon that fourth command, that it is now difficult to restore it. By this, I mean that the keeping of God's true Sabbath, the seventh day, involves a cross. Many lose their positions, families are brought into confusion, the rich in this world's goods are made poor, a name and place in popular society are lost, by the change from Sunday-keeping to the observance of the Sabbath of the Lord. But these God-fearing and man-fearless people are never seen begging bread on account of Sabbath-keeping. It is a lamentable fact that some who profess to be followers of Christ "hide their eyes" to the Sabbath. But these are mostly world-entangled, fearful (man-fearing), doubtful-minded, fame-loving people, lovers of pleasures more than lovers of God.

Some resort to this excuse: "It makes no difference *which* day you keep, only that *a* day in seven is kept." This reminds me of the case of Nadab and Abihu, who thought in the offering of burnt incense, it was only necessary that *fire* should be employed to consume the incense; but the record says (Lev. 10:1, 2) they were destroyed because they used "*strange* fire." Had they not a *good* excuse for their action? Was it not *fire*? Does not *any* fire burn? Would it not consume the incense? Could not God accept it, since the *fire* was used in his *worship*? Oh, no. Why?—Because it was *strange* fire. It was not *the* fire which God had sanctified (set apart for a holy use), it was only *a* fire.

Dear reader, God is particular. "Not one jot or tittle" of his word is meaningless or changeable. When the Almighty commands us to "keep holy *the seventh day*," he means just what he states. We cannot change it to read, "Keep holy *a* seventh day," and stand acquitted before him at last. The excuse that "any day will do for the Lord's Sabbath," is no more plausible than was the action of Nadab and Abihu. I would admonish those who hold this *any-day* Sabbath theory to read how God dealt with those *any-fire* incense offerers, and see if you deserve any less the fate of those two men. Perhaps you say, "God has *blessed* me in the keeping of Sunday for many years, even since I was shown that

Saturday is the day referred to in the fourth command." This is just why so many continue in disobedience. Says the wise man: "Because sentence against an evil work is not executed *speedily*, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11.

The apostle Paul says, "Now all these things happened unto them [Nadab and Abihu, Uzzah, Korah, Dathan, and Abiram, and such cases] for ensamples: and they are *written* for our *admonition*, upon whom the ends of the world are come." "Wherefore," he adds, "let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:11, 12. The requirements of the gospel dispensation are no easier than those of the old dispensation, but God's judgments are withheld. But know this: "God shall bring *every* work into judgment, with every secret thing, whether it be good or whether it be evil." Eccl. 12:14. Christ's advent to this earth did not relinquish any of the claims of God's holy law. Matt. 5:17-19. It did not make the way to heaven any easier, but simply *opened* the way to God; for without his death and resurrection, we were lost. Matt. 7:13, 14; Luke 9:23-26; 1 Cor. 15:16-18.

And now, dear reader, "what doth the Lord thy God *require* of thee, but to fear the Lord thy God, [Do not fear what men may say or do.] to walk in *all* his ways [Ps. 119:1, 35], and to love him [1 John 5:3], and serve the Lord thy God with all thy heart, and with all thy soul." Deut. 10:12.

EASILY SATISFIED.

BY SARAH J. G. THAYER.
(Shelburne Falls, Mass.)

REV. G. S. DICKERMAN, of Amherst, Mass., in the Springfield (Mass.) *Weekly Union* of June 20, recognized the Sabbath of the fourth commandment up to the crucifixion, and the disciples resting according to it, and then "it was after such a Sabbath, and very early in the morning that the two Mary's and Salome came to the sepulcher; and how holy was this first day of the week made to them from its dawn! . . . The day begun thus was such an one as never had been known before; it was a holy day as no other day had ever been—holy with the presence of the risen Saviour, with the hope and joy and promise which come to man through faith in him. Hence has come the keeping of the Lord's day in the Christian churches, instead of the seventh day."

He gave nothing as evidence,—nothing was wanted,—and this was fortunate for him, as he had nothing to give. People are glad to accept of a thing as *so* when they *want it so*, with very little proof; and in case the *little* is *missing*, they accept it just the same, hoping there *is* some evidence in its favor, if they could only find it. But when history testifies that this child of the papacy was taken from its swaddling-clothes, and raised into prominence by Emperor Constantine, in A. D. 321, the Rev. Dickerman's halo vanishes perceptibly, and disappears entirely when the clear light of Bible truth is turned upon it.

—It is a matter of great importance for our own future comfort and consolation, that we learn to appreciate our obligations to the loved and useful ones around us, while they are still with us, and that we, before it is too late, and in a proper manner, manifest our appreciation of what they are to us. Soon they may descend into the grave, and we, in the bitterness of impotent sorrow, shall hasten "to garland the tombstone when we have not crowned the brow, and to pay the honor to the ashes which we have denied to the spirit." Let us, by manifested tokens of appreciation, bring gladness to all the living hearts we know to be beating in sympathy with our own, and we shall be gladdening their hearts, and sparing ourselves the bitterness of self-reproach in the years to come.

The Home.

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

GOD'S LEADING HAND.

BY MRS. L. B. PRICE.
(Mc Meekin, Fla.)

I LONG for rest, and yet must bide
Where pain and sorrow rise to meet,
And strew their thorns to wound my feet,
While cypress droops, my path beside.

If joy e'er blossoms for a day,
A shadow broods, dark-winged, above;
Yet each bears signet of His love,
Who leads us home the safest way.

And so, from out His guiding clasp,
My wavering hand I would not take;
But on the Rock my will would break,
And the uplifting cross would grasp.

Though present cross is sorrow's crown,
For God recalled his gift most dear:
He knew my spirit-sight would clear,
If earth's last idol was laid down.

He knows my most of earthly good
Has come through conflict and through pain;
That pleasure brings my soul no gain,
While chastisements are understood.

O rod, where love has set its seal!
O bolt, that clears the murky sky!
Safe in the smiting Arms I lie,
And know they only wound to heal.

Then why, poor heart, your sorrows fold?
Why count each loss by failing beat?
For soon I'll go my Lord to meet,
And soon to blessedness untold.

Then gather wisdom's jewels grand,
And purchase gold in fire tried,
Nor crosses shun, since satisfied
In all you see God's leading hand.

FAMILY STANDARDS.

No stream can flow higher than its source. The combined honesty of any family will not be higher than the laws governing its training.

The individual who was born and trained in a family where strict integrity and truth were unknown, has that much harder battle to fight in overcoming the tendencies of his nature. It is this that makes the training of young children such a tremendous responsibility.

Is there a sadder sight than the puzzled expression in a child's face when the mother whom it loves with the whole strength of its being utters a social falsehood in its presence?—and yet it is not so rare a sight as it should be. Can there be a standard of truth in a family where the daily life of the family is an untruth—where the effort to appear is far greater than the effort to be? To give a child the right standards, there must be harmony in his life; and there can be no harmony without truth. The small boy in an infant class struck the very foundation of life when he exclaimed to a little girl covered with shame and confusion because her cap had been knocked off, revealing a smoothly cropped head and the row of curls sewed fast to the ruches of the cap on the floor, "Ha! ye needn't be so 'shamed if ye hadn't made believe!" It is the "make believes" that cause the mortification. The man whose house is built on the rock truth has a sure foundation; he commands respect without question, and need fear no man's comment. "Electricity cannot follow a broken wire, nor success a lying life." "I teach my children to speak the truth," is but a small part of a moral education. Are they taught to live it? Is the home life, by example as well as precept, a life of truth? Within a few days the daily papers have recorded five heavy embezzlements. The principles concerned, as far as their histories have been revealed, were men who had peculiar social advantages; at least three of them were born into homes of wealth, and all were men who had had every educational advantage. The partner of one said: "I always knew he was careless, but supposed he was honest." Will a strictly honest man be careless where money mat-

ters are involved? Will a man to whom truth is more than a tongue accomplishment be careless to criminality? You may say he is weak, but "there is a weakness that is as criminal as wickedness," and it is this weakness that is a sure indication of the lack of courage inseparable from truth.

Truth, like love, is universal in its meanings, and a love of it, devotion to it, is a perfect equipment for all of life's battles.—*Sel.*

GOLDEN-HAIR.

A PLAIN, freckled-faced child with red hair—that was what strangers saw; but in her own home, Edith was the beloved little Golden-Hair of the household. When a toddling child, her father had given her the name in deference to the warm tint of her hair, and now that the tint had deepened until it was no longer golden, the sweet name still clung to her.

It was at school that Edith first had the words "red hair" hurled at her in taunting reproach. "Well, I'm glad I haven't red hair," said ungenerous Lucy Jones, one day; "if anything's horrid, I think it's red hair."

"Why, my hair isn't red," said Edith in open-eyed wonder; "father calls me Golden-Hair!"

"Ha! ha! ha! that's a good joke," laughed Lucy rudely; "just look at your hair, and see if it looks anything like gold. Compare it with a gold piece!"

It was a rude awakening. Edith had scarcely given a thought to the color of her hair before. It was in vain that her father assured her that her hair was the color that artists admired, that the great Titian loved to paint; the words "red hair" seemed to her sensitive fancy to carry with them a measure of reproach. Many things served to strengthen this morbid feeling. One day a rude boy at school pretended to warm his hands by holding them near her hair.

Children are often thoughtlessly cruel in treatment of one who is supposed to possess some personal defect. Well for them if their first wrong notions on this subject do not originate in the home circle. Lucy Jones was familiar with such expressions as "Homely enough to stop a clock!" "Oh, she would do very well to live with if one were blind!" She was accustomed to hearing hair and eyes and every detail of dress criticised, and she naturally came to the conclusion that personal good looks were of prime importance.

Edith was reared in a more kindly atmosphere, where good looks were valued, but not at the expense of moral worth; accordingly, her morbid sensitiveness with regard to her hair did not work the harm it might otherwise have done.

"My dear," said her mamma, "you can't change the color of your hair; it may perhaps grow darker."

"Oh, how I wish it would!" sighed Edith.

"But you can be beautiful," continued her mamma, "and yet have red hair."

"A beauty with red hair and a freckled face," cried Edith with a grimace.

"I am thinking," said Mrs. Grant, "of the truest and highest beauty, the beauty of blameless living, of kind acts and sweet, unselfish thoughts; a beauty befitting a real little Golden-Hair who loves and practices a Golden Rule."

Edith pondered the subject all by herself. A beauty which consisted in treating others in a beautiful way—this was what her mother meant; and wouldn't it be better to do golden deeds than to have golden hair? Edith's heart answered, "Yes."

"What a great, gaunt, untidy creature that May Gage is," said Lucy one day; "and so stupid! Dear me! I wonder Miss Carruth has any patience left."

"Poor May!" said Edith pityingly; you know she's sick a great deal, and her grandma's old, and there's no one to take nice care of May."

"Nonsense! they are just a slack set," said Lucy; "she might be neat any way, but to be homely and untidy, too, ugh!"

Such a nice thought popped into Edith's head just then. She'd help poor May make up her lessons, and perhaps she could give her just a few delicate hints about cleanliness. From that day there was a pleasant change in May Gage, and somehow Edith was connected with it.

"They say the Manns are awful poor," said Lucy, "and Jo Mann gets drunk. I should think Susie'd be ashamed to come to school."

"It isn't Susie's fault," cried Edith stoutly, and the kind little heart went to planning how she might brighten Susie's lot, and with her mother's help she planned to some purpose, too.

Edith went out of her way to scatter sunshine. The old ladies at the Home watched eagerly Saturday mornings for her quaint little figure, and smiled contentedly when she appeared. "It's beautiful to hear her," they agreed; "she reads and talks like a little woman."

"Lucy Jones had regular features, a nice complexion, and soft brown hair, and her mamma dressed her in the latest styles; but Lucy was n't a favorite; people seldom are who possess the disagreeable habit of picking flaws in others. There was always a "but" with Lucy.

What was there about the plain-faced, plainly-dressed Edith that won her so many friends?—She had a loving spirit, and she was always doing some one a kindness. The best of it all was, that Edith was so busy scattering golden beams that she had n't time to care about the red hair and freckles, and people fell in love with her in spite of them; while one had only to become thoroughly acquainted with Lucy Jones, to cease to think her beautiful.—*Miss E. E. Backup, in Illustrated Christian Weekly.*

GOOD FOR FITS.

For a fit of passion.—Walk out in the open air; you may speak your mind to the winds without hurting any one, or proclaiming yourself a simpleton.

For a fit of idleness.—Count the ticking of a clock; do this for one hour, and you will be glad to pull off your coat the next and work like a beaver.

For a fit of extravagance and folly.—Go to the work-house or speak to the inmates of a gaol, and you will be convinced.

For a fit of ambition.—Go to the church-yard and read the grave-stones; they will tell you the end of ambition. The grave will soon be your bed-chamber, and the earth your pillow; corruption your father, and the worm your mother, and sister.

For a fit of despondency.—Look on the good things God has given you in this world, and to those he has promised to his followers in the next. He who goes into his garden to look for cobwebs and spiders no doubt will find them, while he who looks for a flower may return into his house with one blooming in his bosom.

For all fits of doubt, perplexity, and fear.—Whether they respect the body or the mind, whether they are a load to the shoulders, the head, or the heart, the following cure may be relied on; for I had it from the Great Physician: "Cast thy burden upon the Lord, and he shall sustain thee."—*Sel.*

—Words ought to have the same meaning and the same force in the religious life as in the secular life. Thus, "serving" Christ means serving him personally, just the same as "serving" is applied to a fellow-creature. No one presumes to serve another by keeping at a distance and vaguely thinking nice thoughts about him. Yet that is what a great deal of so-called Christianity, or Christian service, virtually comes to. Serving Christ means to go right in with nerve and muscle, with voice and hands and feet; it means to get physically tired, and then up and at it again. That is what it is to give personal service to a personal Saviour. That is what it means to be a Christian. And one who does that faithfully, will have no time left to be anything but a Christian.

The Mission Field.

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

CONDUCTED BY J. O. CORLISS AND M. L. HUNTLEY.

HINDOSTAN AND ITS PEOPLE.

THE area of Hindostan, called also India, is equal to about half that of the United States, and its population is about four times as great, thus averaging eight inhabitants to one in the United States on a like area of territory. In the province of Bengal the population is very dense, averaging more than 200 to the square mile. It is believed that India was first settled at the time of the dispersion, about A. M. 1800, B. C. 2204 (see Gen. 11:8), by the descendants of Japheth and Shem; or, as estimated by Mr. Maurice in an elaborate work entitled, "A History of the

flowing in unrestrained luxuriance over their necks and shoulders. This people practice polyandry. A woman may have two or three husbands, and as many *cicisbeos* as she and her husbands can agree upon; but a man can have only one wife, although he may be the *cicisbeo* of many women. The wife takes up her abode with her husbands in succession, remaining a month or more with each. The Tudas can give no reason for their religious ceremonies other than that they were instituted by the gods. Their priests practice celibacy, and are supported by tithes. Some of their ceremonies are shadowy semblances of Hebrew rites.

THE KHONDS.

This people inhabit a wide extent of country approaching near to the province of Orissa, which is about 100 miles southwest from Calcutta. In the southern portion of this province,

live in poverty, although they are an inoffensive, quiet people in their relations with other tribes. They worship only demons.

THE BHEELS.

The Bheels and Coolies inhabit the Ghaut Mountains and foot-hills and plains at their southern base, on the coast of Malabar in South-western India. They are thieves and robbers by profession, though strangers sojourning among them, who respect their claim as original proprietors of the soil, are secure in person and property. By the oppression they have suffered, they have been made predatory in habit, and revengeful in disposition. The women, who have great influence over the men, are of kind disposition. British rule and missionary influence have effected a great change for the better among this people.

THE GARROWS.

This tribe inhabits the Garrow hills in the northeastern part of Bengal, 225 miles north-east of Calcutta, on the borders of Assam. They are a stout, well-formed, hardy people, mild in disposition, honest in their dealings, and true to their promises. They are given to excessive drinking, but are thereby rendered exceedingly merry and frolicsome, instead of brutal, like more enlightened (?) inebriates. The Garrows are idolaters, worshipping the sun and moon.

KOOKIES OR LUNCTAS.

These people, who are said to be descendants of brothers, as nearly as can be determined, inhabit the hills northwest of Central India. In their hunting, war, and social customs, they resemble the aboriginal tribes of America. They believe in a supreme being whom they call Khogein Pooteang. They regard him as the creator of all things. They also believe in a mediator between this supreme being and man, whom they also worship as an inferior god under the name of Sheem Sauk. They offer animal sacrifices to these deities. A. SMITH.

(Concluded next week.)

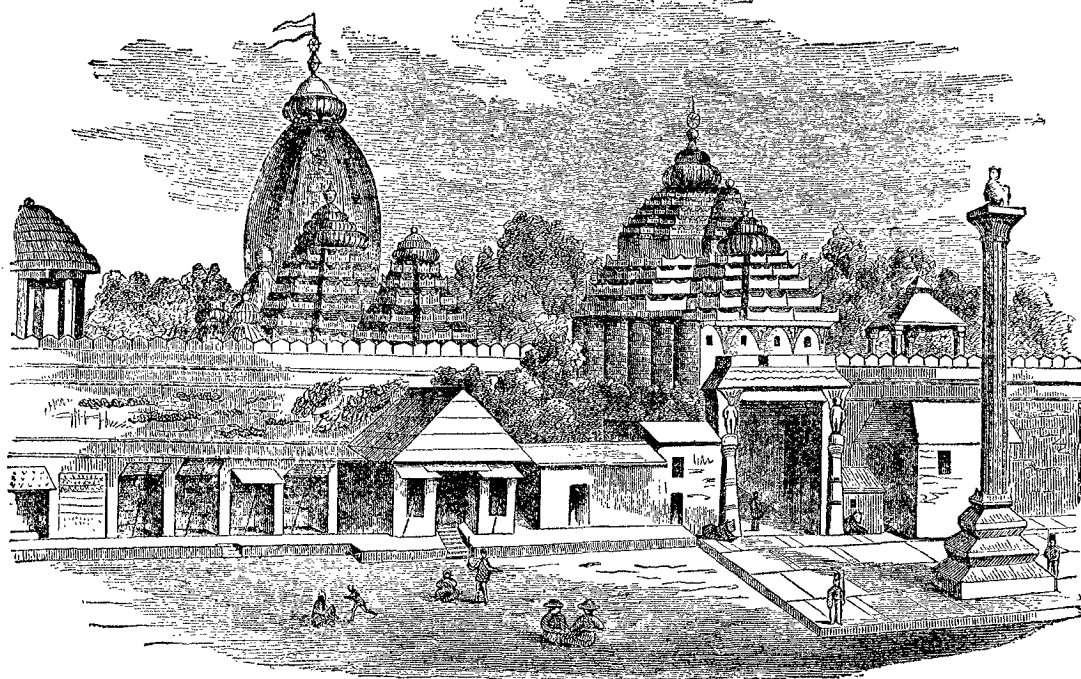
THE WORK IN SCANDINAVIA.

THE reports from Scandinavia are very encouraging. In the tent-meeting at Norrköping, Sweden, where Brn. J. M. Erikson and K. Fernström are laboring, they report a large attendance and a good interest. The same is true of the interest at the tent-meeting at Fredrikshald, Norway, where Brn. Clausen and Steen have been laboring. They expect a church will be raised up at each of these places. In Denmark short series of tent-meetings were held at several different points, in the vicinity of our churches. At each of these places the outside interest was good, and the churches were much profited.

We have received some very encouraging reports from the canvassing work. In a private letter received a few days ago, Bro. H. L. Henriksen writes that his health had not been very good for awhile, but was now somewhat improved. He says:—

During August I have been making good progress. I am improving in health right along. I have been able to work quite hard, and have many new orders as the result. Aug. 18, I came to Christiansand for a short time. Up to Friday, the 30th, I had put in nine days canvassing, obtained thirteen orders for "Thoughts on Daniel and the Revelation," and thirty-one for "Prophecies of Jesus"; also obtained one subscription for our health paper, and nine renewals for the same for the last half of 1889, besides selling several kroners worth of tracts. The Lord is so very good to me in everything. He blesses me more than I deserve. I am so glad that I can take everything to God in prayer. . . . Christiansand is one of the best places I have been in while in Norway. It is the most strictly temperance place in Norway. Here there are really not any miserable, poor people. I believe the Lord has a people here.

To-morrow I go back to Trondhjem. It is not so easy to sell books there as here, yet the books sold there have created an interest in the minds of many; even those who have not bought the books, but have borrowed from others, have become interested. One Sunday a gentleman from the country came to my room. He said he lived two miles south from here (fourteen English miles). He had obtained my name and address, and said he wanted to buy some books. He said he had



TEMPLE OF JUGGERNAUT.

Antiquities of India," by Noah himself, or a near descendant anterior to the dispersion. They carried with them the pure patriarchal faith free from idolatrous rites and practices. But the religious belief and rites of their descendants of to-day have been permeated and molded by those of their Hindoo conquerors through a hundred generations.

At a very early date the country was invaded, and the aborigines who refused to submit to the new master were driven to the mountainous districts, where they are more generally found to this day. They are known by the general name of Pariahs, though they are also distinguished by the names of their respective tribes. They number about 16,000,000. Of these tribes—

THE SHANARS,

who are of Ceylonic origin, inhabit Tinnevely and Travancore, the extreme southern provinces of Hindostan. They have no idea of a future state except as disembodied spirits whose beneficence or malignity toward the living is proportionate to their character while in the flesh, and their worship has exclusive reference to such spirit influence, and consists of demon dances, and, formerly, of bloody human sacrifices. It is a heathen form of Spiritualism.

THE TUDAS.

This tribe inhabits the Neelgherry hills, which are said to possess a delightful climate and beautiful scenery. These hills have been, for many years, the resort of European invalids as a sanitarium. They are in Southwestern India, about forty miles from the port of Kolikod (*Calicut*), from whence came the name of the cotton print called "calico." The Tudas men are tall and athletic, with open, expressive, and ingenuous countenances. They have large, full eyes, Roman nose, and fine teeth. The women are elegant in person, pleasant in countenance, and retiring in demeanor. They are especially distinguished for their beautiful, long, black tresses,

on the Bay of Bengal, about 250 miles from Calcutta, is the celebrated temple of Juggernaut.

The physiognomy of the Khonds indicates intelligence, determination, and good humor. They believe in one supreme being, self-existing, the source of good, and the creator of the universe, whose chief abode is believed to be in the sun. They have crude ideas of the creation, of the origin of sin, of the fall of man, of the judgment, and of rewards and punishments. Their faith is a fantastic shadow of the Bible record; and could they learn the Scripture tracing of those events, they would, doubtless, appear to them as a beautiful substance of their shadowy belief. To the Devil, under the name of Tari Pennu, believed to be the wicked consort of the Creator, were formerly offered most bloody human sacrifices; but the government has now put a stop to the sanguine rite. Female infanticide was formerly very common among the Khonds, as it was also among many other tribes of India. The matrimonial privileges of the Khond women are extraordinary, and their influence in tribal and intertribal councils is very great. A Khond woman may enter the house of any unmarried man, and establish herself as mistress, and he dare not refuse under pain of disgrace to himself and his tribe; but if a man should seek a wife, he has to pay a very large price for her. Except under certain very limited restrictions, a woman may quit her husband at any time, and return to her father's house or contract a new marriage. The Khonds believe in the transmigration of souls.

THE GONDS.

This tribe inhabits almost inaccessible forests and rocky banks of streams tributary to the Nerbudda in Western India. They are said to be jet black, short in stature, having small noses, thick lips, broad foreheads, small, deep-set, red eyes, and black teeth. They are generally dirty, and forbidding in appearance, and

never seen such books before. I have now obtained about 100 orders for "Thoughts," and some 250 for "Prophecies of Jesus," besides selling many other books. I have worked hard to get them out, and often under great difficulties; but the Lord has been my help, and has given me courage and strength.

It is the plan to hold a series of meetings at Trondhjem next winter. I have just received a very encouraging letter from Bro. Hansen in Denmark. The canvassing work has met with many difficulties there on account of adverse laws. Bro. Hansen has gone to work in a very systematic way, beginning with the health paper and then following by only one book at a time; and he has been blessed with remarkable success. He writes:—

I continued to work for the health paper until June 12. Since then I have worked for "Life of Christ" exclusively, except selling occasionally a Bible or "Thoughts," as there are some who call for them. During these three months I have sold and delivered books to the amount of 1,224.79 kroner (\$329.27), besides still having orders for 200 kroner (fifty-three dollars) more. The week closing September I disposed of books to the amount of \$44.43.

This report is the most encouraging that we have had from Denmark, and it goes to show what can be done by faithful, systematic labor, with the blessing of God. Other canvassers, also, are doing well. The Lord is blessing the work. At Christiania, Norway, they have just opened a church school, with thirty-five children in attendance at the beginning, and more have come in since. But they are in want of qualified teachers. They have sent repeated requests, asking us to help them in their school. But we have not been able to send them the help necessary. The question of schools is becoming a very important one, and I am glad that steps are being taken to establish schools in different languages, to prepare laborers for the various lines of work in different countries.

O. A. OLSEN.

Special Mention.

PREHISTORIC RUINS IN ARIZONA.

THE United States Government is apparently about to take action for the preservation of the famous prehistoric ruins in Arizona, known as Casa Grande, which are supposed to be the workmanship of a race which peopled that section of the Continent long before the earliest dawn of Aztec civilization. Such action seems to be necessitated by the disintegrating work of relic-hunting tourists. The following statement is taken from the *Inter Ocean* of Sept. 24.—

Secretary Noble has transmitted to the director of the geological survey, a report by Special Agent Morrison, on the condition of the Casa Grande (Great House) ruins in Pinal County, Arizona, with instructions that the necessary steps be taken immediately to repair and protect the ruins, under the authority granted in the act of March 2, 1889, appropriating \$2,000 for that purpose. Special Agent Morrison, who was sent out to examine the condition of the ruins, in his report states that these venerable relics of prehistoric America stand in a great undulating plain, about midway between the station of Casa Grande and Florence, seven or eight miles from the Gila River. He says that the front of the main building measures sixty feet, and the width forty-three feet. The height of the first story is thirteen feet, the second nine feet, and the third and fourth stories are eight feet respectively. The greater part of the upper story has disappeared. The walls are between four and five feet thick, and the material of which they are constructed is almost indestructible concrete, made of fine gravel, sand, and cement, closely resembling the granolithic now used in Washington. This was laid in the walls in great blocks, one of which measured seven feet three inches in length, four feet three inches in width, and two feet six inches in height. The walls, both inside and out, were plastered with cement, which yet clings to them with wonderful tenacity, that on the inside being as smooth and glossy as the best hard-finished interiors of the present day. All of the rooms, of which there are four now intact, are of a uniform buff color, which is very pleasing to the eye. The largest of these rooms is thirty-four by nine feet. The extreme height of the building is nearly forty feet. The lower story is nearly filled up with crumbling debris and the drifting sand of the plain. The holes in which the ceiling timbers were placed, are plainly visible; but every particle of wood has been carried away by relic hunters, and the

disintegration of the walls has been so rapid of late years, that if measures are not immediately taken to strengthen them, the entire mass will soon fall into a shapeless ruin.

The report says that for miles around the mysterious Casa Grande, many great mounds, now hardly distinguishable from the desert sands, bear indisputable evidence of having been at some far remote period, the abode of busy industries. Dr. Morrison says he is convinced that the Casa Grande was not used for either religious or warlike purposes. The superiority of its architecture, it having outlived all the other structures by which it was surrounded, the numerous small apartments into which it was divided, and the elegance of the interior finish, all point to the conclusion that it was the palace of the king or chief who governed the primitive Americans who inhabited these vast domains ages before Aztec or Toltec. The most ancient of the traditions of the Pimas and Papagoes who yet live here where their fathers have lived for centuries, allude to them as "the ruins." The earliest historic record we have of Casa Grande was given by the famous Spanish cavalier and explorer, Cabeza de Baca, who discovered it during his journey across the Continent, about 1537. A few years later, the famous explorer, Don Francisco de Coronado, Governor of New Galicia, who led the expedition into New Mexico, describes the ruins as being four stories high, with walls six feet in thickness. As a proof of its great antiquity, he states that the Pima Indians then (350 years ago) had no knowledge of the origin or history of the town which they believed had existed there. It had always been a ruin to them and to their ancestors. Fathers Kino and Mange, who visited there in 1694, found the remains of the great edifice. They also gave an account of twelve other ruins in the vicinity. Father Pedro Fout in 1777 found them in much the same condition. He describes the main building as an oblong square facing the cardinal points of the compass. The exterior walls extended from north to south 420 feet, and from east to west 260 feet. We thus see, says Mr. Morrison, what havoc the storms of 110 years have made, and the necessity for immediate action to save the remnant from complete destruction. The ruins are regarded as one of the most interesting remains of the prehistoric age to be found on this Continent.

TRIAL BY JURY.

THAT times have greatly changed since the adoption of this method of securing a verdict in criminal proceedings, and that in consequence some very unfavorable features are likely to be connected with it in every proceeding of note, are truths which have been often pointed out by those who have assumed the office of critics of our modern institutions and customs, and which are just now being more visibly brought into notice by the proceedings of the Cronin murder trial, now in progress in Chicago. There is, first, in every criminal case of such note, the difficulty of obtaining a jury of suitable intelligence among persons who are obliged before selection to swear to their own ignorance; and second, the difficulty of obtaining an impartial jury in the face of the intimidation of the criminal's friends, and the danger of personal violence which is sure to follow a vote in favor of conviction. Added to this is the long delay which the technicalities of the legal code as it is now practiced, enable the criminal lawyer to interpose in the selection of that body. About two months have now elapsed since the court began its session on the Cronin case, and as yet there is not a single appointed juror, and only four individuals who may be considered as jurors prospective. Such proceedings, though perhaps unavoidable, do not strike the general public favorably.

The following particulars and comments on the case, we copy from a New York journal:—

The Cronin conspiracy case elicits keen public interest. The arraigned men whose trial is proceeding in Chicago, are a lawyer by the name of Beggs, a man who was formerly a policeman, Coughlin by name, O'Sullivan, a vender of ice, and Woodruff, Burke, and Kunze. Alexander Sullivan, arrested some time ago for participation in the crime, is still out on bail. No trial since that of the anarchists in Chicago had caused so much excitement. The arraigned men will, it is believed, have plenty of money lavished for their defense, by the ring of the Clanna-Gael to which they belong. An officer who testified before the coroner's jury in the Cronin case, has been warned by anonymous notes to leave Chicago, and early on the morning of the opening of the trial was fired at by an unknown person while passing through a dark court. Public feeling is intense, and a sense of the atrocity of the murder increases. Judge Mc Connell, who has had but a few weeks' experience on the bench, has expressed himself with regard to the time wasted in the attempt to obtain a jury of an impossible standard.

The Judge says, substantially, that opinions formed as the result of newspaper reading by men of intelligence and character, will not much longer be regarded as a sufficient reason for excusing such men from jury service.

THE SLAVE TRADE.

MR. ROBSON, of the Church Missionary Society, writes as follows from Mombasa, on the east coast, concerning the present state of the slave trade.

If the blockade is preventing the transportation of slaves in boats, it has not arrested the trade. The crimes committed by the Arabs in the interior are worse than ever. No longer able to export the negroes, they drag them far north by land, and scarcely one in ten slaves reaches his destination. Many of the slave bands that are passing north through this country, come from the Mauka district east of Lake Nyassa. By the time they reach this region, they have traveled several hundred miles.

Father Bridoux, a Roman Catholic missionary, writes from the southeast coast of Lake Tanganyika, that on his journey from the Mpwapwa to the lake he had passed many caravans of slaves, who were, for the most, living skeletons. In spite of their miserable condition, the men wore the slave fork on their shoulders, while the women were fastened together in long lines by chains. All the children who could walk, bore burdens in proportion to their size. Father Bridoux tells terrible stories of finding wretched captives who, overcome by weakness, had been left to die along the route, and who were still alive when he saw them.

The Comoro Islands, south of Zanzibar and Madagascar, in the past have been the destination of many thousands of slaves captured by the Arabs on the main-land. The Sultan Abdallah of the Comoros has now, under the influence of Dr. Ormieres, the French Resident at his capital, issued a proclamation abolishing slavery in his islands.

He forbids the purchase and sale of slaves, and announces that any person landing on the Comoros shall be free, whatever his previous condition. There are about 23,000 slaves in the Comoros who have been brought from the main-land. On March 8 the queen of Madagascar issued a proclamation to her people, in which she says that all slaves who are landed on her dominions shall be free when they touch her soil. "If the natives of Africa," says the queen, "are brought across the sea, and introduced into any part of Madagascar to be slaves, they shall not be slaves but free subjects."—*Religious Intelligencer*.

THE GREATNESS OF LONDON.

Its Vast Population, and How They Live.

Few persons stop to form any conception of the wonderful features and transactions pertaining to a great city. Under the heading given above, a late London paper presents the following interesting statements relative to that metropolis of the world:—

Every four minutes marks a birth. In the next two hours after you read this, thirty babies will have been born, and twenty deaths will have taken place. Think of it! the evening paper that records the births and deaths of the preceding four and twenty hours, must give 300 separate items. Verily, its joys and sorrows are a multitude. London has 7,000 miles of streets, and if you walked them at the rate of twenty miles a day, you would have to walk almost a year, and more than a year by nearly fifty days, if you should rest on Sundays. And if you were a thirsty sort of a traveler, and couldn't pass a public house, don't be alarmed—the 7,000 miles have five and seventy miles of public houses; so you need not think of thirst. In a year London folks swallow down 500,000 oxen, 2,000,000 sheep, 200,000 calves, 300,000 swine, 8,000,000 head of fowls, 500,000,000 pounds of fish, 500,000,000 oysters, 200,000,000 lobsters—is that enough to figure on? If not, there are some million tons of canned provisions; no end of fruit and vegetables, and 50,000,000 bushels of wheat. But how they wash all this food down you might feel glad to know. It takes 200,000,000 quarts of beer. But more than this, they drink 10,000,000 quarts of rum and 50,000,000 quarts of wine—the wine, the rum, the beer, 260,000,000 quarts.

—The Chicago Free Kindergarten Association enrolled last year 2,232 children.

The Review and Herald.

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

BATTLE CREEK, MICH., OCTOBER 8, 1889.

URIAH SMITH, EDITOR.
L. A. SMITH, ASSISTANT EDITOR.
G. I. BUTLER, S. N. HASKELL, G. C. TENNEY,
EDITORIAL CONTRIBUTORS.

TIME ON A ROUND WORLD.

(Continued.)

It now remains to be considered how the definite days can be traced one after the other, around this spherical, revolving world. To do this we have recourse to another diagram, herewith presented.

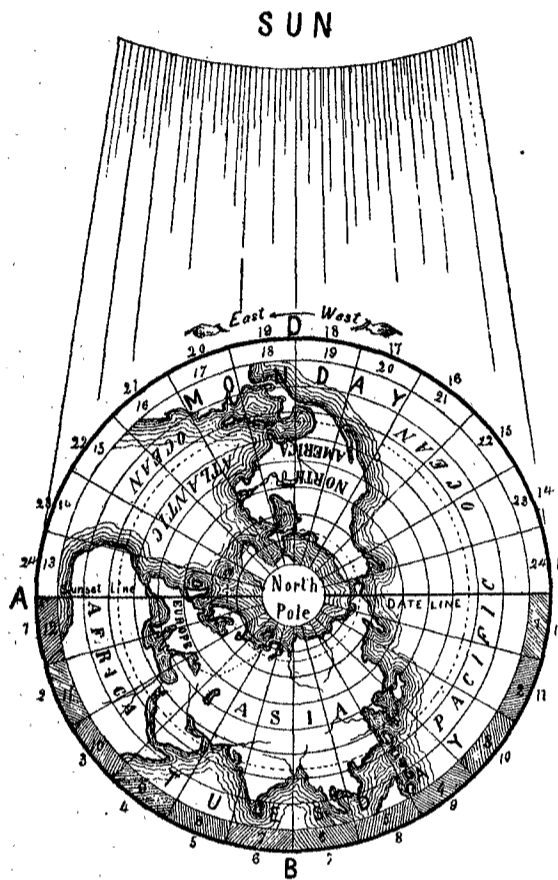


Fig. 3.

This is a map of the Northern Hemisphere, on a polar projection. Imagine yourself looking down upon the earth from the north, in a line with its axis. On one side is seen North America, and on the other Europe and Asia with a portion of Africa, with the Atlantic and Pacific oceans occupying their respective positions between them. Imagine this disk revolving from west to east in the direction of the arrow, causing the sun shining down upon it, to appear to an inhabitant of the earth to be moving from east to west. Remember that it is the motion of the earth, not that of the sun, which causes a succession of day and night. In the stationary light of the sun the earth revolves, causing every part of its surface to pass through the light and the darkness. From the stand-point of the sun, sunset is always at "A," and sunrise at "C"; while "B" is midnight, and "D" is noon. But all portions of the earth pass all these points with each revolution.

Twenty-four meridians are shown upon the map, dividing it into twenty-four equal parts, representing the twenty-four hours of the day. But there are two kinds of day on the earth at the same time, as will appear upon a further study of the diagram. One of these may be called for convenience's sake, the fixed or absolute day, the other the sunset or local day; the first goes around with the earth; the second goes around the earth. In the diagram these two days are designated by two sets of figures; the outer circle numbers the hours of the sunset day; and these figures remain ever in the same position; the inner circle numbers the hours of the fixed or absolute day; and these are constantly changing. Of the sunset days, there is always one day on the globe, and that complete; of the absolute days, there are always two on the

globe at the same time in ever varying proportions (the instant when one day just encircles the globe being so brief before another day begins to come on, that it cannot be measured). The sunset days complete themselves in twenty-four hours, in endless succession; the absolute days occupy forty-eight hours each, before their circuit is entirely completed. The sunset day always has all its twenty-four hours on the globe at once; the absolute day constantly varies in the portion that is on the globe from the least fraction of a second to the whole twenty-four hours.

These statements may at first sight appear to some extent paradoxical; but a further examination of the diagram will, we think, make all plain. We have already found that the dividing line between days lies on the meridian that runs through the mid-Pacific. The map represents the earth in such a position that this line is seen running from the center, or North pole, to the right, and terminating at "C." That line, as we have also shown, is the dividing line between two days; and the date on the west side of it is twenty-four hours in advance of the date on the east side of it.

But the sunset line at "A" is also a dividing line between days; there is, however, this difference between them: the day line, or as we may better call it, the date line, is permanently fixed to one meridian, and goes around with the globe, while the sunset line is caused by the revolution of the earth, to sweep over every part of the earth's surface every twenty-four hours.

The sunset line is permanent with respect to the sun; the date line is permanent with respect to the earth. The sunset line, while not changing with respect to the sun, is constantly changing with respect to the earth; the date line, while not changing with respect to the earth, is constantly changing with respect to the sun.

It is on the sunset line that all days have their birth. And it is evident that once in every twenty-four hours, the date line and the sunset line must come together. And it is when these two lines thus coincide, or when the date line passes the sunset line, that the absolute day, marked by the inner circle of figures, has its beginning. The hour marked "1" under the date line, when it first came on occupied the space marked "12," under "A." It was then the first hour of the absolute day, and then corresponded to the first hour of the sunset day. When another hour had elapsed, the "1" of this day was opposite the outer "2," and hour "2" of this day was opposite the outer "1." As the earth continued its revolution, the "1" of this new day passed the 3, 4, 5, 6, and so on, till it reached the point opposite 12, where it is represented in the diagram. Abstractly considered, that hour is still the first hour of the absolute day, although it has now reached the 12th hour of the sunset day; for it was twelve hours before, that that locality passed the sunset line at "A." The day that began to come on when the date line passed the sunset line, is, at the time represented in the diagram, twelve hours on. Let us suppose this day to be Tuesday. Then the day just east of that line, and which passes off at the sunset line at "A" as fast as Tuesday comes on, is Monday.

As represented, there are twelve hours each of the two days on the globe—twelve hours of Tuesday from "A" by way of "B" to "C," and twelve hours of Monday from "C" by way of "D," around to "A." But the earth is constantly in motion from west to east in the direction of the arrow, and as fast as the hours of Monday reach the sunset line, they pass off, and Tuesday comes on.

Meanwhile, the date line, as the vanguard of Tuesday, is moving onward with the motion of the earth. When it reaches the noon point at "D," there will remain but six hours of Monday, from "D" to "A," on the earth, while Tuesday will show eighteen hours, from "A" by way of "B"

and "C" to "D." Six hours more elapse, and all the hours of Monday have passed off, and the date line has reached the sunset line.

Consider now for a moment what the situation, in this case, would be. The hours of Tuesday would occupy the whole circumference of the world as shown in Fig. 4.

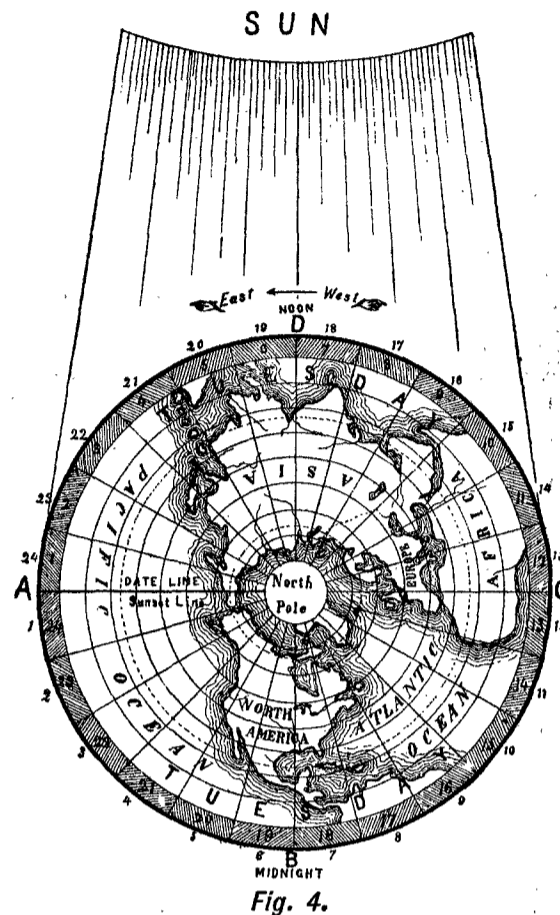


Fig. 4.

The hour of Tuesday marked "1," (inner circle) has now reached the sunset line at "A." But the same hour set out from the same point twenty-four hours before. It has consequently taken that hour twenty-four hours to make the circuit with the earth from "A" around to "A" again. But while this hour has reached that point, and is ready to pass off, the twenty-fourth, or last hour of Tuesday, has but just come on and set out upon its journey; and it will take another revolution of the earth, or twenty-four hours more, to bring that hour around to the same point again. This explains how we can say that it takes a day (the absolute day) really forty-eight hours to complete its circuit of the earth; that is, it is forty-eight hours from the time the first hour of the day begins to come on, till its last hour passes entirely off.

The diagram shows the position when Tuesday just encompasses the globe—when its first hour has just reached its starting-point, and its last hour has just come on. But it occupies this position only during the inappreciable instant while the date line is passing the sunset line; for hour "1" of Tuesday cannot pass on over the sunset line and still remain Tuesday; for that would make Tuesday more than twenty-four hours long, which would be impossible; and besides the sunset line always marks the introduction of a new day. So, immediately, as the date line passes the sunset line, another day begins to come on; and that day, of course, is the one that follows Tuesday; that is, Wednesday. And the date line is now seen to mark the division between Tuesday and Wednesday, as before it marked the division between Monday and Tuesday. Another diagram (Fig. 5) will further illustrate this point.

When the earth has moved on, we will say, sixty degrees, from the position shown in Fig. 4, we have the position shown in Fig. 5. Here we see that the date line has passed on four hours from the sunset line, bringing on four hours of Wednesday; and four hours of Tuesday have passed off, leaving but twenty hours more of that day to disappear, one by one, as they are borne around to the sunset line, as Wednesday, hour by hour, comes on.

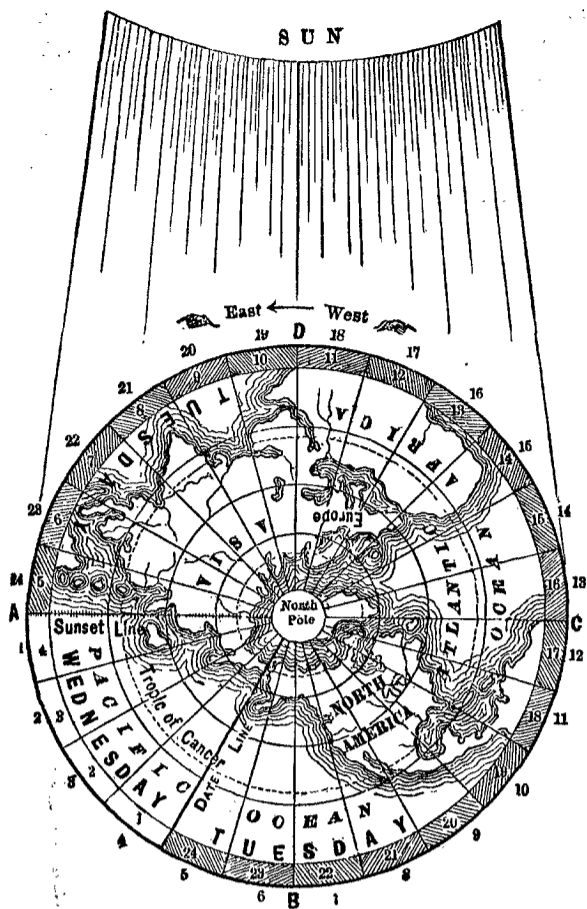


Fig. 5.

By bearing in mind that the sunset line is permanent with respect to the sun, and is always at "A," while the earth in its revolution is continually passing that point, and when the date line passes it, a new day is introduced, it will be easy to understand the philosophy of the succession of days on the earth. In the foregoing map, Fig. 5, the white spaces represent the hours of Wednesday. As already stated, four of them are represented as having come on. They are continually entering at the sunset line, as the date line, leading the first hour of that day, moves on. And when all the hours of Tuesday are gone, then Wednesday will, just for an instant, encircle the world, to be succeeded by Thursday, and that by Friday, and so on through week after week, and year after year in unbroken succession.

(Concluded next week.)

A SURE FOUNDATION.

THE principles of present truth constitute a firm and sure foundation of Christian faith. Supported by the authority of God's word, and evolved in his appointed time by the patient, prayerful, and conscientious study of his chosen servants, they have stood for more than forty years unshaken, against all the assaults of the champions of dogmatic errors. No one can point to-day to one of these principles which has been overthrown in the fierce conflicts which have been waged against them, or which its advocates have been compelled by any circumstances to abandon. The light of succeeding years, which so often proves fatal to new forms of religious belief, only reveals more clearly the soundness and integrity of the doctrines which have been proclaimed by Seventh-day Adventists since the middle of the present century. This could not have been the case were these doctrines not as old as the word of God itself.

In every genuine work of reform, this characteristic has been present. In the messages sent from God in past times, he has never called his people to take their stand upon a platform unilluminated either by the light of reason or revelation. He has presented to men the clear, plain truths of his word, calling upon them to accept the message or suffer the consequences. If at such a time some part of the message had proved untrue, no one could have been held to account for doubting its origin or refusing to accept it. But God has never left men any excuse for failing to accept his word, weighty with its awful consequences of good or evil.

All the record of his dealings with mankind attests this truth.

Can we suppose, then, that with such fearful consequences attending the rejection of the third angel's message, as brought to view in Revelation 14, God will allow any person an excuse for failing to heed its warning? Will any part of the message proclaimed with such earnestness to the world be found so erroneous and unscriptural as to cast a shadow of doubt upon the whole? Such a thing is manifestly impossible.

The doctrines of this message have stood every test which the fierce opposition of years has brought to bear upon them, and in this they fully meet the expectation that such a message should be to those who accept it a firm and sure foundation, upon which they can stand with all confidence through the perils of the last days. L. A. S.

REASON, INSPIRATION, AND TRUE RELIGION.

THE province of reason and inspiration in the work of genuine religion is well worth considering. The importance of the former is not always realized. When the prophet Isaiah was reproving the children of Israel for their sins and lack of religion, he said, "Come now, and let us reason together." Isa. 1: 18. It is the province of reason to weigh; to consider; to examine closely with the understanding; to draw conclusions from premises; to ascertain the value of proofs offered; to give the proper weight to facts and arguments presented, in order that conclusions consistent with truth may be attained, and error detected. The possession of the faculty of reason is one of the main features which distinguish a man from a brute. We would never for a moment think of addressing religious considerations to the animal creation. There have been some trained horses, dogs, and other animals which exhibited marked intelligence. But never was one heard of which could appreciate religious knowledge. They could not weigh such considerations. Appeals to them of this character would be utterly unavailing. But mankind can, by use of their reason when so disposed, understandingly consider such intelligence, and survey with interest eternal and spiritual themes. The prophet recognizes this fact, and appeals to the people to use their reason in viewing the considerations involved in their course of life. Man has an intellectual and spiritual nature. They should ever be mutually and closely interwoven, blended, and united in all religious experience. We are furnished with abundance of evidence that the intellect alone is insufficient to guide a man safely in obtaining the highest good. The moral and spiritual nature must be enlisted. When these are enlightened by the truths of inspiration and the Spirit of God, then a man can go safely and surely.

There are many men of intellect who are great rascals. The most selfish, unprincipled men are often shrewd, bright, and keen, intellectually. Satan himself is, doubtless, a being of vast intellect. But, on the other hand, we cannot ignore the intellect,—the reasoning power,—and rely upon the spiritual nature alone. It would be difficult to tell which course would result most deplorably, to ignore the reason or the spiritual nature. Both would result disastrously in the end. They are designed ever to be united, blended in their work. The skeptic, however, sees little use for the one; the fanatic, for the other. The vain reasonings of the one, and the lack of good sense of the other, only demonstrate the truthfulness of our position. Paul speaks on the one hand of the insufficiency of "worldly wisdom." It is but "foolishness" with God, and wholly unable to find him out, grasp or comprehend his plans. On the other hand, he presents the folly of a "zeal of God, but not according to knowledge." Neither will answer.

The religious nature of men has been terribly abused and outraged. We cannot question that every false religion has made use of the religious faculty as certainly as true religion has. Man uses

his veneration as really when worshipping Jove or Baal as when worshipping Jehovah; when bowing before the virgin as when bowing before Christ. The faculty of religious belief or faith may be as truly called into requisition in behalf of Buddha as in behalf of Jesus; and the hope of attaining nirvana, i. e., absorption into the body of Deity, or extinction of being, may be as real as our blessed hope of everlasting bliss in the presence of God. And who can doubt that the conscience is greatly troubled at one's sins when such acts of self-abnegation are performed as the Hindoos and others do, involving the greatest pain and the loss of life itself? When mothers give their children to the destructive embraces of Moloch or cast them into the Ganges, we cannot question the sincerity of their acts. Benevolence has been as fully exercised in behalf of idol shrines and grand cathedrals for popery as ever it has been for Christ. These faculties—reverence, faith, veneration, conscientiousness, and benevolence—are those we use in the service of God, and a mere glance convinces any one that their perverted use has been oftener displayed than their legitimate use. And an intensity of devotion has as often been shown in wrong directions as in right ones. The millions of lives of Mohammedans and Catholics sacrificed in the crusades over the possession of the holy sepulcher; the countless lives given in behalf of wars of persecution and to sustain slavery and other terrible evils; the sacrifices of ascetics, recluses, hermits, and monks, of all that we would call of value in life, to carry out their perverted views of religion; the compassing of sea and land by Jesuit priests and others, to sustain false systems of religion,—all are illustrations of an intense false devotion, and a misuse of the religious faculties.

Mohammedanism presents as many strange excesses in the name of religion and prostitutions of everything sensible, as any system of so-called Christianity. Its dervishes correspond in a measure to monkery in Catholicism. They have an immense influence with the masses, so great that even the Sultan himself can scarcely control them. The dancing and howling dervishes compose their greatest number. Persons perform the most menial and unpleasant offices for a period of years, in order to gain a membership among them. Their worship is an exhibition of the most astonishing fanaticism. In it is a mixture of dancing, whirling, shouting, and howling till they become frenzied and often insensible. Well-authenticated facts, stated by reliable travelers, seem too much for credence. One traveler says: "By looking at a stop-watch, I ascertained that they turned [around] sixty-four times a minute. After spinning around for about five minutes, at a signal from the high-priest both music and dancers suddenly stopped, but recommenced in a few seconds. The third time they kept it up for nine minutes and three-quarters. My brain was swimming, too, so much so that I could hardly count their evolutions. The fourth and last time they whirled for five minutes and three-quarters, thus making in all 1504 turns in twenty-three and one-half minutes." (See Mc Clintock and Strong, Art. "Dervishes.")

The perversion of the religious faculties has been seen associated with Protestantism as truly as with other forms of religion; but not to the same degree, owing to the fact that it seeks to conform to reason and inspiration. In just the degree that it does this, is it saved from fanaticism. But there has been no lack of exhibitions of wild excitement, foolish zeal, and fanatical extremes manifested here and there, even in connection with movements mostly reasonable and genuine. In times of great religious interest, weak minds lose their balance, unless guarded by wise instruction, and a healthful, sensible influence is kept uppermost. In "revivals," as they are called, where strong appeals are made to the feeling, there have been numerous instances of persons losing their minds, and even becoming permanently insane. Even in connection with the great advent move-

ment, a movement founded on Scripture, and taught by appeals to the understanding and judgment, some became unbalanced. Especially after the passing of the time, before the third angel's message was preached, did persons become affected, more or less, with false ideas of the nature of true religion. Some taught that no work must be done. Some advocated that the sisters' hair should be worn flowing down the back; others, that it should be cut off; and various silly and extravagant ideas were circulated. But the present truth concerning the last message corrected largely, at least, these follies, wherever it was received. It ever appeals to the Scriptures and the understanding. Hence fanaticism, which largely grows from feeling and excitement, has found little congenial soil in it.

What a strange scene the history of past ages has presented when we view the realm of religious thought!—what vagaries, what extremes, what follies, what crimes, what perversions of all true religion! Verily, an enemy hath done this. Satan has stepped into this field, and made terrible havoc. But God has ever had a truth in the world,—pure, lovely, reasonable, elevating, benevolent, sensible, in harmony with the highest reason. The inspired word presents the light of truth, to invigorate the understanding and correct its waywardness. Yet even in this realm the reason must have place. An idiot cannot be benefited even by inspiration, and a fanatic will claim to be taking the word for his guide, and deceive other enthusiasts by his cranky notions of the Scripture itself. We must use common sense in religious things as well as in other things, or we are liable to go astray. When the Lord says, "Come now, and let us reason together," he would have us use our reason in religious things most certainly. Reason and inspiration must be interdependent. When true prophets spoke, there must have been a difference between their appearance, their sentiments, their course of action, etc., and the statements and actions of false prophets. Our Saviour says: "Beware of false prophets. . . . Ye shall know them by their fruits." Here the reason must be called into play, to weigh and thoroughly consider the nature and character of those fruits and the evidence of genuineness, in order to arrive at just conclusions. But when the evidence is convincing, that God is speaking through the prophet, then the reason must accept the light imparted as a guidance to duty.

The Scriptures have been thoroughly proved for past ages as well as by present experience, to be genuine revelations from God. When we can be certain that we have their true meaning, they must be regarded as authoritative. But reason is constantly necessary in their study and investigation, in order to arrive at their real meaning, lest we take foolish and false views of their teachings. The instruction they give, and the blessing of the Holy Spirit which inspired them, also resting upon us, enlarges, purifies, strengthens, and spiritualizes the understanding, and thus prepares us to drink deeper and deeper draughts of true spiritual experience; to know more and more of God, and be more and more conformable to Christ. May we all thus grow in grace and in the knowledge of the truth.

G. I. B.

FROM AUSTRALIA.

WHILE it is true that Australia lies at one of the extremities of the work of God, and farthest from its heart, still each pulsation of the heart is distinctly felt even in its remotest parts. And when there is a strong, healthy action at head-quarters, and the pulsations seem to come stronger and faster, it thrills every part of the body with new life. It is true that it is a good thing for a vigorous circulation to keep the feet warm, but the feet will be far more likely to be warm if the heart is warm. And while it is hardly possible for the to warm the head or heart, a well warmed heart will send warmth and life to the extremities. This is not designed as an essay on physical thermotics,

but it may illustrate what I wish to emphasize, that the condition of the work in all foreign fields is greatly affected by its condition at home. Vitality and vigor must be preserved there, and their impulses will be realized throughout the system.

The United States have evidently been chosen as the place where the principal scenes in the closing drama will be enacted. It is here that the light for the last days first arose, and we see the wisdom of God in ordaining it thus,—a land of light and freedom, of active habits and quick perceptions; a gathering-point for all nations; a land of vast varieties and features which attract all classes, and thus open up avenues through which every part of the earth may be reached. Such a land in miniature was Palestine, where the gospel of salvation had its early planting.

How appropriate, then, that here should be seen the most remarkable signs of the times, and that from here should proceed the light of present truth. But it is a noticeable fact, and one which is a source of great comfort to us who are far away, that distance from the heart of the work does not modify its character or the spirit which it bears. How often I have said to myself in the past year, "And have all been baptized into one spirit." It makes every country home-like when we can meet with kindred spirits, where we can see the same battles fought and victories won, and the same impress is given to those who come under the influence of the truth. There is "no north, no south, no east, no west," to the third angel's message, and when its work is done in one place, it will be finished everywhere.

While our brethren in America watch with interest the progress of the work in the foreign fields, let them always remember that those in distant parts watch with far greater interest the progress and development of the work at the center. The very impulse which is given to it there, is felt in every part of the earth where the work has been established. And the rapid steps which are being taken in the fulfillment of prophecy, cause us to feel renewed courage and faith in the cause.

We, here in Australia, feel a particular interest in the experience of our people in the United States, because we think that they are but preceding us a little way on the road over which we must soon pass. Those who oppose our work already talk of the force of law which could very readily be invoked in this country. There is at present a very active discussion being carried on in Victoria, over the question of religious education in the public schools. Some years ago the educational act was so amended as to exclude all such teaching. But the churches and religious press are not at all satisfied with this, and an amendment was introduced at the present session of Parliament, but was defeated. Its friends, however, declare that they will renew the contest, and keep it up until their objects shall be gained. It is clearly a conflict on the same line as that introduced by the Blair bills in Congress; and it is fought on the same line of argument to a great extent. We stand on the side of religious freedom, and endeavor to let it be known. In order to bring our work more prominently before the country, we are supplying our members of Parliament with the *Bible Echo* for several weeks. This Parliament corresponds very closely with our Congress, or more closely with our State legislatures. The Lower House, or Legislative Assembly, is elected from and by the common people, and the Upper House, or Legislative Council, is composed of men who are worth at least a sufficient sum of money to give them an independent income; and no one can vote for these gentlemen except he is a householder, and owns property to the extent of fifty pounds.

There is considerable talk in some circles about Australian confederation, and many people are looking to the United States as possessing a form of government especially adapted to the wants of these colonies. While we feel no special interest in these issues, still the present state of affairs in

many ways interferes with business and the development of the country. Our readers will appreciate this better by supposing that each State of the Union ran an independent government on protective principles. At every crossing of the lines an officer overhauls the luggage. Nearly all articles of intercolonial trade must pay duty into Victoria. And these duties have been materially increased this year. Each colony has its own stamps, so these convenient articles cannot be used as currency outside of their own colony. Matters of postage under the colonial laws are not well regulated. Letter postage is two-pence (four cents). Our papers cost one half-penny, whether sent by publisher or other persons, and in the case of magazines, it is double, and quadruple if they exceed four ounces. So that it costs us four cents to post each copy of *Good Health*. In the neighboring colony of New South Wales, however, papers are mailed free, and may be sent from that colony to this without any postage. This, of course, places us at a disadvantage, but with others, we are doing what we can to produce a change which will be for the benefit of periodical printed matter.

While writing on this subject, I beg the privilege to speak in behalf of our *Bible Echo*. We are expected to produce a sixteen-page paper twice each month, and so far have done so; but it has been hitherto like making bricks without straw. Not that the bricks were made without straw, but the slaves were required to gather their own straw, and make the same number of bricks as before. Now we do not have to gather stubble, exactly, but at the same time we have but little straw furnished us. I am informed, and I think correctly, that with the exception of Bro. Haskell's articles which are written for our paper, not more than three or four articles have ever come from the United States written for the *Bible Echo*. We are glad for the moral effect of a respectable corps of corresponding editors to place at the head of our columns. But we look for something more tangible than that kind of charity which says, "Depart in peace, be ye warmed and filled." Cannot our good correspondents remember us occasionally? Anything sent to the Pacific Press, addressed to the *Bible Echo*, will be sent on without further postage.

We are glad to be able still to say that God is blessing his work in Australia, and our publications are beginning to exert quite a perceptible influence. The papers are generally well received, and find many interested readers. G. C. T.

A WONDERFUL BATTLE.

THE most murderous battle ever fought on this earth was one which had an important bearing on the fulfillment of prophecy. It was when Charles Martel inflicted upon the Saracens a crushing defeat on the plains of Tours, France, in A. D. 732, in which battle it is said that between 350,000 and 375,000 men were killed. The Saracens were determined on subduing Christendom; and being foiled in the East by the then existing Eastern Empire, they crossed over from Africa into Spain, overran that country, scaled the Pyrenees, and descended like a swarm of locusts upon the plains of France. But after the overwhelming disaster above mentioned, they never again essayed to enter Europe from that direction. This obliged them to confine their operations to the East, and led ultimately to the overthrow of Constantinople, the fall of the Eastern Empire, and the fulfillment of the last part of Revelation 9. Next to the battle of Tours in frightful mortality, was one between Attila and the Romans in A. D. 451, in which 250,000 men are said to have been killed. "The most murderous battle of modern times," says a London paper, "was that of Borodino, a Russian village, where Napoleon fought the Russians on September 7, 1812. This battle was one of the most obstinately disputed in history, and resulted in nearly 80,000 men being placed *hors-de-combat*."

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.

WHO WILL GO?

Oh, where are the souls who shall venture forth,
A valiant apostle band,
To carry the words of the Prince of Peace
To yonder benighted land?

Perhaps to-night, by the fireside bright,
They are reading some thrilling tales
Of mission emprise, which shall rouse their souls,
And take from their eyes the scales.

Perhaps they are found in a concourse vast,
Engaging in praise and prayer,
When a still small voice to their hearts shall say,
That they in the work must share.

Wherever they are, and whate'er excuse
They urge as a plea to stay,
Make plain their way by thy power, O Lord,
And thrust them forth, we pray!

How passing strange that a thrusting forth
Is needed for work so high;
In reaping for Thee such a harvest field,
The angels might surely vie.

—Iselle Teresa Mody.

NEBRASKA.

RUSHVILLE.—We began a series of tent-meetings at this place July 17. The interest was not good. The people seemed satisfied to stay away. However, a goodly number here had lately accepted the truth before the tent was pitched at this place. A church was organized, consisting of sixteen members, all adults but one. Ten of this number had never before belonged to a Seventh-day Adventist church. Three were baptized. We feel hopeful that three or four of the company will engage in some branch of the work. There are other Sabbath-keepers at this place who, we hope, will unite with the church.

L. A. HOOPES.

J. D. STRONG.

M. N. JENKINS.

WISCONSIN.

SOUTH GERMANTOWN.—We closed our meetings at Milwaukee Aug. 18. One lady began to observe the Sabbath, and a few others seemed to be somewhat interested, with whom Eld. F. H. Westphal will continue labor by visiting. Aug. 31, we began meetings at this place. It has about 200 inhabitants, and they, with those of the surrounding country, are nearly all Germans. We have held ten meetings, with an average congregation of over 100. The best of attention is given to the word spoken, and the order is excellent. We are now in the midst of the Sabbath question. Some seem to be giving it serious consideration, and we hope for some fruit. Our temporal necessities are largely supplied. We have received eight dollars in donations. We desire to walk humbly, that God may bless our work. Our courage is good. We ask our Wisconsin brethren to remember this German interest in their prayers.

S. S. SHROCK.

Sept. 9. J. W. WESTPHAL.

MICHIGAN.

CHIPPEWA AND MORLEY.—We closed our meetings at Chippewa July 30, leaving seven adults keeping the Sabbath, and, as we trust, converted to God, as the result of our tent-meeting in that place. A class was organized, also a Sabbath-school of twenty members, and books and papers were secured for the purpose of carrying on their Sabbath-school work.

We pitched our tent in Morley, and began meetings Aug. 2. We have had a fair attendance and a very good interest, considering the fact that this is the third tent-meeting held in this place by our people. This meeting, however, was designed more for the special benefit of our people living near here, there being a class of our people both east and west of this village, and not so far removed but that they can attend meetings here. It was thought best to pitch the tent and awaken an interest, and induce them to build a church. Accordingly, measures have been taken to secure means for the erection of such a building, and about \$200 have been pledged, besides some material. We expect to see the house raised before cold weather.

Our brethren here have been very faithful in attendance and in supplying our temporal wants. We have devoted one-half hour each evening, before preaching, in giving instruction to our brethren and others on the spiritual bearing of the commandments of God, justification by faith, Christian perfection, and practical Christianity, which has resulted in much good. Many of those not of our faith have attended this class exercise, and claim to have received great light from it. Some have given their hearts to God, and are keeping his commandments, while others are deeply interested. We feel that the power of God has been manifested in a marked degree in our meetings in this place, and we are all of good courage in the Lord.

R. C. HORTON.

L. N. LANE.

O. SOULE.

DISTRICT OF COLUMBIA.

WASHINGTON.—We began meetings in the tent, which is located in the southeastern part of this city, Wednesday night, Sept. 18. Six meetings have been held up to date, with as many present at most of the services as the tent would seat. The congregation is composed of some of the best people in that part of the city, and there seems to be a good interest to hear. The unusually cool weather has been somewhat against us, but as it becomes warmer, and our meetings become better known, we hope for a permanent interest.

The church shows a commendable interest in the work, many of the members being present at every service, and by their personal influence are interesting others to come.

J. E. ROBINSON.

Sept. 23.

H. E. ROBINSON.

LOUISIANA.

AMONG THE CHURCHES.—Since my last report, I have labored with the different companies in this State, in order to strengthen them in the truth. Aug. 13, 14, I was with the church at Evergreen. Those who have embraced the truth there seem to be growing stronger. I find, however, that the "moving spirit" is beginning to affect our work at that place. On account of a partial failure in crops, as well as in other things, some have moved away, and others expect to go before long. Some of these are among the leading members of the church, and they will be sadly missed in the work. I hope that most of them will be where they can meet with others of like faith where they go. Some of this number are joining the canvassing class, and I hear good reports from them. In good moves of this kind, there is no complaint to be made. I should be glad to see whole churches do likewise. May the Lord bless these new workers. A few new ones have recently embraced the truth near Evergreen, and I hope yet to see others take hold.

Aug. 15-25, I held meetings with the church at Marthaville. They had not heard a sermon by a Seventh-day Adventist minister for more than a year. I had often desired to meet with them, but circumstances prevented. I found that a few of the members of this church had moved away, but the rest were still trying to live out the truth, though very much discouraged. Things looked gloomy at first, but I labored that much harder, and feel glad to say that the Lord came very near, and we had an excellent meeting. The outside attendance was not large, but our own people were awakened, and a few others became interested. Three were baptized, and four united with the church. Two or three others are keeping the Sabbath who probably will soon unite with the church. A Sabbath-school was again organized, and regular Sabbath meetings will be held in the future. They see their past mistakes, and desire to be more watchful and zealous in the future. I feel very hopeful for the work in this place.

From Aug. 29 to Sept. 1, I was with the Hope Villa church. They are firm in the truth, and it is hoped that some good workers will be developed from this church. An opposition sermon was recently preached against the truth in this community, but it only strengthened our people in the third angel's message. The opponents contradict each other, and those who want the truth can see the error and confusion of those who are in darkness. Sept. 2, I held two meetings with the Galvez church. The Lord is blessing the work there. One was added to the church, and several more expect to join soon. I have held a few meetings

with the New Orleans church. The work at this place is growing. Some who had been led away by the deceptions of the enemies of the truth are seeing their mistake, and returning to the truth. We praise the Lord for this. A few new ones will soon unite with the church. I hope to see a steady growth in the work in this great city of the South. The Lord has a people here who must be brought to the light of present truth.

I have also recently had the privilege of visiting the canvassing company in Shreveport, and I praise the Lord for what is being done in this branch of the work. These workers are becoming better acquainted with this field, and are endeavoring to adopt the best plans for the advancement of the cause. I feel that all branches of the work are portions of the same message, and I can gladly join heart and hands in pressing forward to get the truth before the people.

There seems to be more of a oneness in the work since we are getting some of our Southern brethren to join the canvassers, and I shall do my best to get many more started. The company has made a fair delivery every month, but the principal delivery is to be made this fall. I trust the Lord will bless in this work. I hope soon to have two more companies in the field. I shall do all I can to push this part of the work, as it is one of the best ways of getting the truth before the people. It has been fully demonstrated that books can be sold in this field.

In my work mentioned in this report, I have sold about nine dollars' worth of books and tracts, and received in tithes and donations about eight dollars. I have taken three more orders for the REVIEW, and shall never feel satisfied till every family of our people in this field has our good church paper to read. The Lord is going before me, and opening the way for the work. More laborers are needed in all branches of the cause, and I hope the way will open for others to enter the field.

B. F. PURDHAM.

Sept. 13.

IOWA.

CLARINDA AND HAWLEYVILLE.—We began tent-meetings in Clarinda, the county seat of Page County, June 21, and continued until Sept. 15, preaching every evening and at 2:30 on Sundays, with no intermissions except those caused by the Fourth of July celebration, and rainy weather. In all, 106 sermons were preached. With the exception of the first two Sabbaths, we had Sabbath-school and meeting every Sabbath. Our Sabbath-school was well attended, especially by the children, who seemed deeply interested. The Sabbath meetings were also interesting and profitable occasions. The donations amounted to \$22.16, and the sales of tracts and books to \$22.93. As a result of the efforts put forth, forty signed the covenant. Last winter a church of twelve members was organized at College Springs, a village a few miles southwest of Clarinda. Some of the members lived nearer Clarinda than College Springs, and for the sake of centralizing strength, it was decided to form one church at Clarinda. During the latter part of our meetings, we spoke upon practical Christian religion, faith and works, the tithing system, honesty, spiritual gifts, the ordinance of humility, baptism, and other subjects of like nature, so that our faith might be fully understood. We spoke three times on the subject of Christian temperance, illustrating on two occasions by Dr. Kellogg's temperance charts. Several who were using tobacco gave up the practice.

Sunday, Sept. 15, ten were baptized in the Nod-away River, in the presence of about 1,000 people. Last Sabbath two more were baptized. Several who had been baptized by other denominations, were taken into the church, so that the membership now is thirty-five; and we hope that many others will yet unite with us in full church membership. There are some who have taken their stand for the truth whom we hope to see some day efficient workers in the good cause. We find it difficult to get a place for meetings, and several hundred dollars have been promised for the purpose of erecting a church building. With this in view, a fine lot, in a pleasant location, has already been secured, and the erection of a building will begin at once. We trust that the truth will soon be firmly established in this place. Regular prayer-meetings and Sabbath-school will be held, and we hope to be with them every Sabbath for some time.

We began meetings in Hawleyville Sept. 20.

Last night about 300 were present, and the outlook is encouraging.
 J. S. WASHBURN.
 Sept. 23. C. M. GARDNER.

THE SWISS CAMP-MEETING.

THE second camp-meeting of Central Europe was held at Bienne, Switzerland, Aug. 27 to Sept. 3. It was with considerable perplexity that the place of meeting was selected. A central location, and at the same time a French and German city, was desired. No other place met these wants so fully as Bienne, it being a railroad center, and easily reached by all our churches in Switzerland. The city is located on the eastern side of the Jura Mountains, at the head of a beautiful lake, and on the border of one of Switzerland's finest valleys. It has a population of 15,000, and the villages in the immediate vicinity about 10,000 more. Two-thirds are German and one-third French. While most desirable for situation and language, Bienne is called the roughest place in Switzerland. Some time since, while the Salvation Army was holding meetings in the Methodist church, the building was wrecked by a mob, and the furniture destroyed. The entire police force was present, but they could effect nothing. The result was a law prohibiting the Army's holding any sort of meetings.

Many predicted that an encampment would meet no better fate. It was said that if we could hold a camp-meeting in Bienne, we could in any part of Switzerland. Many favored a trial. So a lot was secured not far from the center of the city. It was a fine meadow, with hedge, large trees, and streets on three sides. The grounds admitted of perfect order in the arrangement of tents, which gave the camp an attractive appearance. It consisted of two large pavilions for French and German meetings, a large boarding tent, and sixteen family tents.

On the opening evening, a goodly number of our people were present. Many from the city and surrounding villages thronged the grounds, and gathered in dense crowds at the entrances to the tents, anxious to get a glimpse of what was going on within, but not willing to risk an entrance. About 200, however, entered. While the congregation was singing, some roughs within the tent tried to set the ball of disturbance rolling with a few outlandish yells. During the sermon, the speakers were almost broken down by the loud talking, fire-crackers, whistling, and sneering laughter of the crowd. The following day many citizens were on the grounds, and quiet prevailed; but with the shades of evening, the forces of darkness gathered. Both tents were full, and the grounds swarmed with people. As the meetings progressed, the crowds grew more turbulent and noisy. All efforts to secure order made matters worse. Several ropes were cut, and many trembled for the results. The next day we were informed that 200 had banded themselves together to tear down and burn the tents the following night, and we were advised to put ourselves under the protection of the American consul.

Our situation was serious. Should we resort to such extreme measures for protection, or should our meeting be broken up, it would put an end to our camp-meetings in Switzerland. We therefore organized our brethren, to do all in our power to preserve order, and for protection, if necessary, and then together sought God's protection and help. The city furnished more police, and that night the tide was turned. The roughs felt foiled in their attempts, and gradually withdrew, while the better classes remained. This change for the better continued till the close. In this respect, a marked victory was gained. The weather was delightful. Scarce a cloud was seen above the horizon; the air was serene, and the temperature most agreeable. The blessing of the Lord rested upon the camp, and all hearts were filled to overflowing with gratitude. At all the day and evening services, the tents were well filled with attentive listeners; the Lord gave his servants power in proclaiming the truth, the main features of which were presented. A large interest was awakened. Many were convinced of the truth, and quite a number deeply convicted, some of whom began to obey before the meeting closed. One man who had never heard of an S. D. Adventist, saw a newspaper notice of the meeting, and came half way across Switzerland to attend it. He now returns rejoicing in the truth, which fills a long-felt want in his heart. It was with deep regret on the part of the people that the meeting closed, so

anxious were they to hear more. Bro. Erzenberger and Comte will remain to follow up the interest.

To our own people, the meeting was a most precious season. With few exceptions, all remained till the close. It was to us a week in Eden, and with reluctance we returned to our formal round of work in the world. Oh, how good it is to dwell in the presence of God! How our hearts long for the glad day of deliverance, when, with the good and blessed of all ages, we may ever dwell in Paradise restored!

In connection with the meeting, the annual sessions of the Conference, tract society, and Sabbath-school association were held. Good harmony prevailed throughout. Encouraging reports were given from Switzerland, Germany, Russia, France, and Algeria. Five churches were received into the Conference. Over 100 were reported baptized in Switzerland, France, and Algeria, during the past Conference year; and at the close of the camp-meeting, sixteen more were baptized.

The attendance of our own people was much larger than last year. Although not accustomed to tent life, all did nobly in neatly and comfortably arranging their tents within. This helped to make a good impression; for those that came on the grounds were not satisfied till they had looked into every tent. It is estimated that not less than 10,000 people were on the grounds during the meeting. French and German sermons were preached at the same time in the pavilions at opposite ends of the grounds, while in all sessions of the various organizations the two nationalities were united.

The meeting ended with a spirited union social meeting on the morning of Sept. 3, at the close of which Bro. Jacob Klein was ordained to the sacred office of the ministry, preparatory to his going to Russia, where it is a dangerous thing to preach our faith. The peculiar circumstances made the occasion doubly solemn. The Spirit of the Lord was present in a large degree, and the whole congregation was deeply moved.

By four o'clock of the same day, the tents were all packed and stored, and the grounds cleared; and a few hours later, the grounds were drenched with heavy showers. Several days immediately before and after the meeting were rainy and cold, so that we could but feel that the Lord had especially blessed us with good weather. In all respects, the Lord abundantly blessed us far beyond what we deserved, and to him alone we ascribe all the praise.
 H. P. HOLSER.

THE INDIANA CAMP-MEETING.

WE did not arrive on the ground till Thursday noon, the 19th. The camp was located in a pleasant park near the city, making it very easy of access. Elds. R. M. Kilgore and E. J. Waggoner were already on the ground. The attendance of our brethren and sisters being much larger than was anticipated, it became necessary to send to Illinois for an extra lot of tents. One peculiar feature of the camp was, that it was lighted and heated by natural gas. This being a natural gas region, made this possible, and, indeed, very convenient. The pipes were so arranged as to light the large tent and the whole camp. Smaller pipes conveyed the gas to the stoves in the tents where it was desired. This made a very comfortable fire, which was much appreciated, the nights being quite cool.

The interest throughout the meeting was excellent. All the business passed off with the utmost harmony. A spirit of courage pervaded the entire camp. The preaching was of a nature to instruct and encourage. At the same time the dangers to which we are exposed were earnestly held forth. The evening discourses, also the discourses on Sunday, were so arranged as to give the outside hearers a clear outline of the special truths held by our people. The attendance from the city and the country adjoining was good, and the interest kept increasing till the close. Some excellent people decided to obey the truth. We saw here what has been seen at all our fall camp-meetings which we have attended; viz., a more than usual interest on the part of those not of our faith.

The meetings on the Sabbath were good, and a deep feeling pervaded the congregation. The number who responded to the special call to seek God was not so large as at some of our meetings, but those who came forward were principally adults, nearly all of whom were making the move for the first time. This was an encouraging feature. Sister Waggoner, with the assistance of other sisters, held children's meetings twice every day.

There was an unusually large number of children and young people present, and their meetings were very interesting and profitable.

The officers of the Conference and T. and M. society were re-elected, with the exception that Eld. Rees was made a member of the Conference committee in the place of Bro. Carpenter. The finances of the Conference were not all that could be desired, as the accounts of the past year could not all be met. Still they had made some encouraging advancement during the year. Surely, if they are all faithful to render to God his just due, their treasury will not lack for means, and this will certainly be to them a great blessing.

On Monday Bro. F. M. Roberts was set apart to the work of the ministry. We all realized the presence of God's Spirit. On Tuesday morning our closing meeting was held. Many testified that this was the best camp-meeting they had ever attended, and all returned to their homes with renewed courage. May the coming year be a good year for Indiana. A spirit of confidence and harmony filled the hearts of the ministers and people. On Monday Bro. Kilgore, Waggoner, Mc Kee, and Ballenger left for the camp-meeting and institute at Nashville, Tenn., and we are on our way to Washington.
 O. A. OLSEN.

Sept. 24.

TEXAS TRACT SOCIETY PROCEEDINGS.

THE twelfth annual session of the Texas Tract Society was held in connection with the camp-meeting at Garland, Texas, Aug. 27, to Sept. 3, 1889.

FIRST MEETING, AUG. 27, AT 4:30 P. M.—The President, W. S. Hyatt, occupied the chair. Prayer was offered by W. T. Johnston. The minutes of the last annual session were read and approved. The following report was presented by the Secretary:—

No. of members.....	258
“ reports returned.....	412
“ members added.....	45
“ “ dismissed.....	30
“ missionary visits.....	1,668
“ letters written.....	628
“ “ received.....	94
“ Bible readings held.....	406
“ persons attending readings.....	565
“ subscriptions obtained for periodicals.....	136
“ periodicals distributed.....	10,846
“ pp. publications distributed.....	362,128

TREASURER'S REPORT.

Cash on hand Aug. 14, 1888,	\$ 202 51	
Received during the year,	6,522 48	
	Total,	\$6,724 99
Paid out during the year,	\$6,647 63	
Cash on hand Aug. 27, 1889,	77 36	
	Total,	\$6,724 99

FINANCIAL STANDING.

Value of stock,	\$1,597 88	
“ “ depository,	1,000 00	
Due from various sources,	2,635 77	
Cash on hand, Aug. 27, 1889,	77 36	
	Total,	\$5,311 01
Debts unpaid,	\$2,754 20	
Balance in favor of Society,	\$2,556 81	

After a few encouraging remarks by the President, Bro. Eldridge occupied some time in general remarks. He thought the report a good one, and was glad to see the great advancement our Society had made in its financial standing during the past year. He urged upon all the importance of more zeal and earnestness in the missionary work, and thought that as a people we are far behind what we should be in this respect.

On motion, the Chair was empowered to appoint the usual committees, and announced the following: On Nominations, W. T. Drummond, J. J. Spikes, G. W. Henderson; on Resolutions, W. S. Cruzan, E. W. Farnsworth, T. T. Stevenson.

Adjourned to call of Chair.

SECOND MEETING, AUG. 30, AT 4:30 P. M.—The Committee on Resolutions submitted the following report:—

Whereas, We have experienced much difficulty and frequent delays in having the business pass through so many hands; therefore,—

Resolved, That hereafter we recommend that each local society open an account with the State Secretary, and transact all business directly with the State office.

Resolved, That we recommend the State Secretary to furnish the district secretaries with monthly statements of the business done by each local society, from which statements the district secretaries may obtain their information of the financial standing of the societies, and make out their report to the State.

Resolved, That we recommend that the district secretary spend as much of her time as is necessary to keep up a correspondence with each society, writing to scattered Sabbath-keepers, encouraging them to subscribe for our periodicals, and encouraging all to labor ardently in the work, and to report the labor done; also look after every phase of the missionary work.

Resolved, That we earnestly entreat our brethren and sisters throughout the State, to secure the subscription to the *American Sentinel* of as many influential men and women as can be secured, and that in connection with this, we sell as many as we

can of the pamphlets, "Civil Government and Religion," and the "National Sunday Law;" and also that we recommend the distribution of anti-National Reform literature.

These resolutions were spoken to briefly by Bro. Farnsworth, Hyatt, Cruzan, and others, and all were heartily adopted. Elds. Hyatt and Farnsworth spoke with reference to a plan by which the old debts now hanging over the districts may be liquidated. After a spirited discussion, the Chair was empowered to appoint a committee of nine, including the directors, to take the matter in hand, and subsequently announced the following as said committee: H. C. Chrisman, J. M. Huguley, G. W. Woods, J. W. Gage, Elisha Taylor, W. S. Greer, A. A. Gregory, J. W. Kirkpatrick, J. M. Haggard.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 1, AT 9:30 A. M.—The Committee on Nominations submitted the following report: For President, W. S. Hyatt; Vice-President, W. S. Greer; Secretary, T. T. Stevenson; Directors: Dist. No. 1, J. M. Huguley; No. 2, H. C. Chrisman; No. 3, G. W. Woods. The names were considered separately, and the report was adopted.

Adjourned to call of Chair.

FOURTH MEETING, SEPT. 2, AT 9 P. M.—The Committee on Nominations further reported: For Assistant Secretary, Kittie M. Stevenson. The report was accepted. The question of selling the State depository at Denton was introduced, and after remarks by several, it was voted that the matter be left with the Conference and Tract Society officers.

Adjourned sine die.

W. S. HYATT, Pres.

T. T. STEPHENSON, Sec.

MICHIGAN TRACT SOCIETY.

Report for Quarter Ending June 30, 1889.

No. of members.....	2,881
" reports returned.....	947
" members added.....	138
" " dismissed.....	88
" letters written.....	2,058
" " received.....	621
" missionary visits.....	5,195
" Bible readings held.....	1,028
" persons attending readings.....	3,332
" subscriptions obtained for periodicals.....	172
" periodicals distributed.....	41,177
" pp. publications distributed.....	465,083
Cash received on tract society funds, \$3,501.94; on other funds, \$365.02.	

HATTIE HOUSE, Sec.

WEST VIRGINIA TRACT SOCIETY.

Report for Quarter Ending June 30, 1889.

No. of members.....	48
" reports returned.....	23
" members added.....	1
" letters written.....	88
" " received.....	30
" missionary visits.....	1,341
" Bible readings held.....	67
" persons attending readings.....	196
" subscriptions obtained for periodicals.....	32
" periodicals distributed.....	904
" pp. books and tracts distributed.....	95,779
Cash received on membership, \$1.75; on first-day offerings, \$10.70; on fourth-Sabbath donations, \$4.28; on books, tracts, and periodicals, \$797.75.	

MRS. NELIA M. STONE, Sec.

DAKOTA H. AND T. SOCIETY PROCEEDINGS.

THE fifth annual session of the Dakota Health and Temperance Association was held on the camp-ground at Lake Herman. The first meeting was called at 9:50 P. M., June 26, 1889. In the absence of the Secretary, Bro. Geo. Snyder was chosen secretary pro tem. It was voted that the reading of the minutes of the last annual meeting be waived for the present. The President was authorized to appoint the usual committees, and accordingly the following were named: On Nominations, N. P. Nelson, W. T. Burman, Wm. Johnston; on Resolutions, S. B. Whitney, C. C. Lewis, Petrus Danielson.

Adjourned to call of Chair.

SECOND MEETING, JULY 1.—The reading of the minutes of the last annual meeting was waived. The following resolutions were presented and adopted:—

Whereas, God has shown us that the health reform sustains the same relation to our message as the arm does to the body; and,—

Whereas, We know that a failure to walk in the light brings darkness, and if persisted in, ultimate death; and,—

Whereas, We view with grave apprehension the tendency on the part of our people to neglect the instruction given on this subject, and to indulge the appetite in hurtful things, believing it to be one cause of our spiritual death; therefore,—

Resolved, That we earnestly urge upon all a careful study of the history of the Israelites in their wilderness journeyings, and the application made of it by the apostle Paul.

Resolved, That we also urge the diligent perusal of the "Testimonies" upon this same subject, and exhort all to act in the fear of God, and with reference to the impending judgment.

Resolved, That we strongly recommend Good Health to all our people, and invite our laborers to make a thorough effort to introduce it into every Sabbath-keeping family in the State.

Brief remarks were made by the Chair upon some points in the above resolutions, but want of time prevented the careful consideration that their importance demands.

The Committee on Nominations recommended the following persons as officers of the Association for the ensuing year, all of whom were unanimously elected: For President, J. J. Devereaux; Vice-President, G. H. Smith; Secretary and Treasurer, Mrs. J. J. Devereaux.

Adjourned sine die.

J. J. DEVEREAUX, Pres.

L. C. NELSON, Sec.

A PLEA FOR OUR SCHOOLS.

OUR children are being educated either for earth or for heaven—which? Soon the field where your boy plows will melt in the terrific heat of the last day. The scenes of your daughter's labor will be desolated by the coming of the Lord. Your children are soon to be translated or consumed. Which will it be? Our ministers spend the most of their time in new fields, and the churches are deprived of their labor. The children have not the benefit of their instruction, and are losing their spiritual interest. Perhaps they are unconverted, and you desire above all things that they may be brought to the Saviour. Lonely ones feel that their children will be lost unless something can be done for them.

To meet this want, schools are being established in different places. As I am to have the charge of the Ottawa, Kan., school this winter, let me speak of it more especially. It is not designed to take the place of the College, but as a preparatory school, it will teach the branches taught in graded schools, in addition to which we shall have two classes in Bible study. A course of lectures will be given during the term, covering the grounds of our faith. Special instruction will be given to those who expect to enter the work as canvassers. At this school students can gain instruction that will qualify them to teach in district schools. You want your children saved. You want to have unbroken families in the kingdom of God. Can you afford to neglect these opportunities to help your children?

L. D. SANTEE.

Special Notices.

SOUTH DAKOTA, NOTICE!

I DESIRE to say a few words in reference to the interests of the cause in our Conference. I believe we have reason for encouragement, and I greatly desire to see the cause move forward in all its branches. This may be, if all are faithful, and God seconds our efforts. We never should feel satisfied unless we are doing more and more each year, as there are hundreds and thousands in our Conference who know but little of the times in which we live, and of the truth which we hold.

I feel desirous that during the coming year our work shall be extended, and new laborers sent into the field. But as I have looked over the Conference, and have seen the failure in crops, and how the great drought in many places has destroyed everything, I have been led to ask, Where will the means come from to support the work? Probably one-third of our churches have lost their entire crop, not raising enough in many instances for their own support. Many, I fear, will be in actual need, should the winter be severe. God has blessed some of our churches with a full crop, and a number with half a crop or more.

I appeal to our brethren to whom God has given a harvest, to be faithful in returning to the Lord his own. Unless this is seen where God has granted a harvest, and where a measure of financial prosperity is being enjoyed by our brethren, I cannot see how the cause will be supported the coming year. But we shall go forward in faith, believing that our brethren will not permit the cause to suffer on account of a lack of means.

There are upon our State books many hundred dollars of out-standing pledges which have been made by our brethren as God's Spirit has moved upon their hearts. These vows should be regarded as most solemn, and I trust that those to whom God has given prosperity the past summer, will remember their unpaid pledges. We need the means, brethren, to carry forward the work.

I feel anxious in reference to the coming election of church officers, knowing that the cause in the Conference will be molded largely by the men who are chosen to lead the church. We should seek God earnestly, that his Holy Spirit may guide us

in making proper selections. I trust that promptness will be manifested by clerks and treasurers in sending their reports to the State Conference secretary, Eld. Geo. H. Smith, Madison, Lake Co., So. Dak. And now I trust that as the cause demands means, all will be faithful in returning the tithe to the treasury, and meeting, if possible, unfulfilled pledges.

W. B. WHITE.

The Sabbath-School.

"The entrance of thy words giveth light."—Ps. 119:130.

LETTER TO THE HEBREWS.

LESSON 3.—HEBREWS 2:1-8.

(Sabbath, Oct. 19.)

Questions, with Scripture Texts and Notes.

1. To what does the word "therefore" refer? (See note.)

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Verse 1.

2. Why should we take more earnest heed?

3. On what condition only can the hearing and reading of the sacred Scriptures be profitable to us?

4. Does the query, "How shall we escape?" imply that there may be found some way to escape? Ans.—No; such a question is the very strongest negative. Escape will be impossible.

"How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Verse 3.

5. What relation does the word "neglect" bear to the caution in verse 1? Ans.—To hear without giving earnest heed, and to suffer the truth to slip away from our hearts and minds, are utter neglect.

6. What was it that began to be spoken by the Lord? Verse 3.

"From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." Matt. 4:17.

"Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the gospel." Mark 1:14, 15.

7. How did God bear witness to the preaching of the gospel?

"God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" Heb. 2:4.

8. Are these gifts according to the will of man?—No.

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same spirit; to another the gifts of healing by the same spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." 1 Cor. 12:8-11.

9. Were the gifts to remain longer than for the confirmation of the gospel by the apostles?

"And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:11-13.

10. When will they pass away?

"For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." 1 Cor. 13:9, 10.

11. Were all things ever put under, or in subjection to, man?

"And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26.

12. Did man retain this dominion?

"And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. 3:17-19.

13. Are all things now either under man or the Son of God?

"Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him." Heb. 2:8.

"But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." Chap. 10:12, 13.

14. Under whom are they?

"And the Devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time." "If thou therefore wilt worship me, all shall be thine." Luke 4: 5, 7.

15. To whom will the dominion be given? Micah 4: 8; Gal 3: 16; Rom. 4: 13; Gal 3: 29.

16. What title does Paul give to Christ in 1 Cor. 15: 45?

"And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit."

17. How did the first Adam lose dominion over the earth? Gen. 3: 17-19.

18. What was the consequence of his action?

"Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5: 12.

19. How does the last Adam gain the dominion?

"But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Heb. 2: 9.

20. Was Jesus ever made lower than the angels?
—Ib.

21. For what purpose?—Ib.

NOTES.

Scholars should be taught, and it should be impressed upon their minds, that in studying the Bible they should pay no attention to the divisions of chapters. They often break the connection in a manner to cause the reader to lose much of the force of the Scriptures.

"*Least at any time we should let them slip.*" The margin reads, "*run out as leaking vessels.*" "Superficial hearers," says Dr. Clarke, "lose the benefit of the word preached, as the unseasoned vessel does its fluid; nor can any one hear to the saving of his soul, unless he give most earnest heed, which he will not do unless he consider the dignity of the speaker, the importance of the subject, and the absolute necessity of the salvation of his soul."

"*The word spoken by angels.*" It is certain that when the law was given on Mount Sinai, there were present myriads of holy ones, as it reads in Deut. 33: 2. Ps. 68: 17 says: "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai, in the holy place." The words of Stephen plainly indicate that the angels had some office to fulfill on the occasion of the giving of the law: "Who have received the law by the disposition of angels." Acts 7: 53. Yet just what part they had to act is not revealed. Prof. Stuart, after noticing a number of opinions on this subject, says:—

We may stand aloof from being thus wise above what is written, and content ourselves simply with what our author teaches us, and what the Scriptures confirm; viz., that angels did assist at the giving of the law, or were in some way employed as ministering spirits by Jehovah on the occasion of its being promulgated. This is all that the text can well be interpreted as meaning, and all that is requisite for the argument of the apostle.

These words we can adopt, and here we shall have to rest content. In this last dispensation, God has spoken to us by his own Son, the Maker and Upholder of all things; and to turn away from the words of such a Being, or to hear them idly, indifferently, or carelessly, is to become guilty in the highest degree.

"*So great salvation.*" This salvation, says Barnes, is great (1) because its Author is great; (2) because it saves from great sins; (3) from great dangers, as the danger of hell fire; and (4) because it exalts man to infinite honors and happiness in the future kingdom of glory.

"*The world to come.*" This was a common expression among the Jews, and was understood by them to refer to the days of the Messiah. Christ has been given dominion over the world, and is thus honored above the angels, who are only "ministering spirits." The apostle here seems to anticipate an objection to Christ which would be likely to arise in the minds of the Jews; namely, that he was only a poor man, inferior to the angels, and without earthly honor such as was shown to Moses; and this objection he proceeds to remove by showing the reason why it was expedient that Christ should take on himself the nature of man.

"*But one in a certain place testified.*" The quotation which follows is taken from Ps. 8: 4-6, which is a statement of the honor and exaltation bestowed upon man at his creation, when he had dominion over all things on the earth,—a dominion which he lost by his transgression of the divine law.

"*But now we see not yet all things put under him.*" Man has, to a certain extent, control over the earth and over the creatures which exist upon it; but this dominion is very imperfect,—a mere shadow of that which was placed in his hands at creation. Satan now exercises the dominion which man lost (Luke 4: 6), and will continue to do so till it is restored to man through Christ (Micah 4: 8), by whose blood it has been purchased.

News of the Week.

FOR WEEK ENDING OCTOBER 5.

DOMESTIC.

—The American Forestry Congress meets this year in Philadelphia; date, Oct. 15-18.

—The Cherokees of Indian Territory have recently dedicated a new seminary for girls, which cost them \$200,000 to erect.

—The schooner "Erie Wave" capsized between Port Rowan, Ontario, and Clear Creek Monday night. Four of the crew and four landsmen who were aboard of her were drowned.

—"In a few years," says Mr. Edison, "the world will be just like a big ear; it will be unsafe to speak in a house until one has examined the walls and furniture for concealed phonographs."

—Workmen in the northern part of Bartholomew County, Indiana, while repairing a road, uncovered five skeletons in a gravel pit. They were all of full-grown men but one, which was that of a child.

—The city of Grand Haven, Mich., was visited on the morning of Oct. 1, by a conflagration which laid waste forty-one buildings, many of them in the business portion. The loss is \$800,000, with insurance of \$145,000.

—The boilers of the steamer "Corona" exploded at False River, opposite Port Hudson, La., at 11: 45 Thursday forenoon, resulting in the drowning or burning to death of forty persons. The vessel had a full cargo of freight and a large list of passengers, and was valued at \$20,000.

—The returns from the elections in the four new Western States show Republican victories in North and South Dakota and Washington, with a doubtful Democratic victory in Montana. Prohibition was successful in the two former. Pierre is chosen as the capital of South Dakota.

—Beginning with Sunday, the Government will start a new fast mail service between New York and Chicago. The train will leave New York at 8: 50 A. M., reaching Chicago at 9: 50 the following morning. Mails will be separated on the way, leaving Chicago letters ready for distribution on arrival. The new service means a gain of about four hours to correspondents.

—In Peoria, Ill., a responsible business firm has offered the city authorities \$75,000 annually for the exclusive privilege of selling liquor at retail. He engages that the saloons shall be of as unobjectionable a character as possible, and that none shall be opened in the vicinity of a school or church, or where they may do injury to any business. They are to be closed every week-day night at ten o'clock, and all day on Sundays; no liquor is to be sold to intoxicated persons or minors, and no gambling is to be allowed. The proposition is said to be under serious consideration by the municipal authorities.

FOREIGN.

—The crew of the Spanish vessel captured by Rifians off the coast of Morocco has been released, and the wrath of Spain is appeased.

—The Jews of Palestine live chiefly on a kind of "sustentation fund" contributed by pious Jews in other lands for the support of their brethren there.

—Another dynamite explosion, supposed to have been intended to kill the czar, occurred in the Peterhof station, St. Petersburg, Sept. 24, just before the czar passed through the place.

—It is said that Iceland is becoming yearly less and less habitable, owing to the increase of volcanic matter scattered over the valleys and plains. The people for some time have been thinking of emigration, and Senator Platt, Chairman of the Committee on Territories, has in view a plan for moving the whole population to the fertile and heavily wooded region of the Yukon River in Alaska. The Icelanders would form an excellent nucleus for the population of that extensive territory, which is well adapted to their wants.

—Thomas A. Edison, the greatest electrician that ever lived, will soon return from Europe covered with honors. Everywhere he has been so royally received that finally, [for self-protection, he has been compelled to decline most of the receptions tendered to him. The Italian Government recently made him a count, and last week the French Government conferred upon him the Grand Cross of a Commander of the Legion of Honor, in

token of the services rendered by him to science, and for the part taken by him in the Paris Exposition.

RELIGIOUS.

—The number of Indian church members in the United States is 28,668.

—At Kioto a new Buddhist temple is to be erected that will cost upward of \$3,000,000.

—During the past fifteen months the American Board at the Japan Mission has registered 2,867 converts.

—The average wages of many Japanese do not exceed ten cents a day. In the last year Japanese converts have given to mission work nearly \$27,000.

—Of the 600,000 young men in the State of Illinois, fully 550,000, says the *Church Advocate*, are still outside the membership of evangelical churches.

—Roman Catholic authorities are said to claim that Catholics are practically controlling the public affairs of more than sixty of the cities and towns of New England.

—Protestant missions in Spain are meeting with considerable opposition. A correspondent writes that the spirit of religious intolerance is still rife in that priest-ridden country.

—England has over \$1,000,000 invested in the manufacture of idols for heathen countries, and yet churches of that country are continually calling for more money and more missionaries to suppress idolatry.

—The Moslems of Delhi have opened a seminary in which preachers are taught all the objections of Western infidels against Christianity, that they may go forth to oppose the Christian preachers in town and country.

—The Nashville *Christian Advocate* says: "The African Methodist Church, which has not a white man among its members, or any organic relations with any white church organization, reports a membership of 460,000."

—One thousand Chinamen are members of Congregational churches in California and Oregon. They have sent two missionaries to China, have organized a foreign missionary society, with \$1,400 to begin with, and have contributed \$2,500 for home missionary work.

—The success of an Italian version of the Scriptures, published by a newspaper proprietor of Milan, has induced the editor of a paper in Oporto to issue in a similar way the Bible in Portuguese. These are not religious enterprises, but business ventures, made by men of the world.

—A movement is on foot in St. Petersburg for observing Sunday as it is understood in the United States and Great Britain. It is said that 1,200 St. Petersburg merchants have already declared themselves willing to keep their places of business closed on the first day of the week.

—A few years ago the offerings at the temple at Monghyr, India, amounted to \$50,000 during the two days of the annual festival; now they are only \$20,000. The priests say to the missionaries, "You are the reason. Your preaching and your books have taken the fear of us and our gods from the hearts of the people."

—The Evangelical Alliance for the United States will hold a national meeting in Tremont Temple, Boston, Dec. 4, 5, 6. A most attractive program has been prepared, including the names of many eminent clergymen and laymen. The meeting is expected to equal in interest and influence the great Washington Conference of 1887.

—E. Payson Porter's table of statistics for Sunday-schools in the United States, shows that there are, in all, 101,824 Sunday-schools, with 8,345,431 scholars, and 1,100,104 teachers, making a total of 9,445,535 in the Sunday-schools of the country. Pennsylvania continues to be the banner State in the number of schools (8,729), though New York has more scholars.

—The Springfield *Union* says: "Andover Theological Seminary is getting the benefit of the extensive advertising it has had the past two or three years. Forty students are already enrolled in the classes for the coming year, and the number is expected to reach sixty. The junior class already has eighteen members—a gain of four over last year. The total will be the largest for many years."

—No Protestant congregation in the United States can call a minister from Canada or any other country, and secure his ministrations without paying a fine of \$1,000. This penalty is exacted under the Alien Labor contract act. It seems, however, that Roman Catholics do not pay the fine, inasmuch as they allege that they have no contract,—no bargain in which money is involved.

—The dedication and opening of the new Catholic University near Washington will occur on Wednesday, Nov. 13, and invitations to the ceremonies are now being issued. All the bishops of the Catholic Church in the United States, Canada, England, Ireland, and Scotland will be invited, together with the heads of European and American educational institutions, the President of the United States, the members of his Cabinet, Congress, the judiciary, etc. Cardinal Gibbons will conduct the dedicatory ceremonies.

Appointments.

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

QUARTERLY meeting for Dist. No. 11, Kan., will be held at Fort Scott, Oct. 12, 13. Meetings will begin Friday evening and continue till Sunday evening. We hope for a full report, and a good attendance. RUFUS BAKER, Director.

PROVIDENCE permitting, I will be with the church at Oakland, Wis., on Sabbath and Sunday, Oct. 12, 13, at which time the church quarterly meeting will be held. We cordially invite the brethren from neighboring churches to meet with us. Eld. H. R. Johnson, also, will be there. O. A. JOHNSON.

THE quarterly meeting for Dist. No. 1, Missouri, will be held at Winston, Oct. 12, 13. We hope the president of the State society will be present. Hope to see a general attendance, as this is not a very busy time of year. The brethren at Winston will be glad to provide for all who come. Let all who cannot come, report. J. S. HALL, Director.

THE quarterly meeting for Dist. No. 7, Indiana, will be held at Mechanicsburg the second Sabbath and Sunday in October. All the members in the district will please take notice, and attend if possible, as the State has been redistricted, and it is important that we settle up, and defray all debts due the State secretary, and get a thorough understanding of our relation to the new plan adopted by our State, in the missionary work. J. H. MILLER, Director.

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

FIRST ANNUAL SESSION.

THE annual meeting of the National Religious Liberty Association will meet at the Tabernacle in Battle Creek, Mich., Thursday, Oct. 24, at 10:30 A. M., to transact such business as may come before the Association. C. ELDRIDGE, Pres.

INTERNATIONAL TRACT SOCIETY.

FOURTEENTH ANNUAL MEETING.

THE fourteenth annual session of the International Tract and Missionary Society will be held in connection with the next General Conference of S. D. Adventists, to be held at Battle Creek, Mich., Oct. 18 to Nov. 3, 1889. M. L. HUNTLEY, Cor. Sec.

S. D. A. EDUCATIONAL SOCIETY.

FIFTEENTH ANNUAL SESSION.

THE fifteenth annual session of the Seventh-day Adventist Educational Society will be held in Battle Creek, Mich., Monday, Oct. 21, 1889, at 7 P. M., for the purpose of electing a Board of Trustees for the ensuing year, and transacting such other business pertaining to the interests of the Society as may come before the meeting.

- Trustees: GEO. I. BUTLER, W. W. PRESCOTT, J. H. KELLOGG, A. R. HENRY, C. ELDRIDGE, W. C. SISLEY, U. SMITH.

S. D. A. PUBLISHING ASSOCIATION.

THIRTIETH ANNUAL MEETING OF THE STOCKHOLDERS.

THE Seventh-day Adventist Publishing Association will hold its thirtieth annual session in Battle Creek, Mich., Monday, Oct. 21, 1889, at 3 P. M., for the election of a Board of Trustees for the ensuing year, and the transaction of any other business that may come before the meeting. Any share-holder who cannot be present, has the privilege of selecting and empowering some one to represent him or her by proxy. Blank forms for proxy will be sent to any who may request it.

- Trustees: GEO. I. BUTLER, C. ELDRIDGE, F. E. BELDEN, A. R. HENRY, HARMON LINDSAY, H. W. KELLOGG, U. SMITH.

SANITARIUM IMPROVEMENT COMPANY.

THE sixth annual meeting of the Sanitarium Improvement Company will be held in Battle Creek, Mich., Thursday, Oct. 24, 1889, at 4 P. M., for the purpose of

receiving the report of the Board of Directors, electing officers for the ensuing year, and transacting any other business that may come before the meeting.

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

HEALTH REFORM INSTITUTE.

THE next annual meeting of the Health Reform Institute will be held at Battle Creek, Mich., Thursday, Oct. 24, 1889, at 3 P. M., for the purpose of receiving the report of the Board of Directors, electing officers for the ensuing year, and transacting such other business as may come before the meeting.

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

LABOR BUREAU.

WANTED.—An unmarried S. D. A. teamster by the year. Address L. J. Caldwell, Battle Creek, Mich.

ANY good S. D. A. doctor desiring a place to locate; also any one desiring a place on a farm, or to work land on shares, address D. S. Speer, Junction City, Ill.

ADDRESSES.

THE P. O. address of Mrs. H. W. Pierce for two months is Bakersfield, Vt. The P. O. address of S. Edith Pierce is Johnson, Vt.

MY permanent address is 206 Millwood Ave., Wichita, Kan. C. P. HASKELL.

Obituary Notices.

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

PALMER.—Died at Amery, Wis., Sept. 23, 1889, of typhoid fever, Laura A., eldest daughter of J. W. and Hattie Palmer, aged 17 years, 5 months, and 16 days. Laura was a good girl. She suffered extremely, but bore her sufferings patiently. We laid her away in the family burying-ground at Somers, St. Croix Co., Wis. Words of comfort were spoken to the bereaved family by the Rev. Joseph Carn (Baptist). We hope, if faithful, to meet our loved one again. MRS. C. L. LORD.

CLIDE.—Died of membranous diphtheria, in Minneapolis, Minn., in April, 1889, Maudy May, only daughter of A. and L. Clide, aged 7 years and 10 months. Maudy was very active, and she loved the Sabbath-school, and would often talk with her mother about the Saviour and his soon coming. But, alas! that terrible disease, diphtheria, cut her down; and as we laid her away to rest till the Lifegiver shall come, we could but say, "Behold, how sweet, how calm, how fair, the broken bud that slumbers!" H. GRANT.

PERKINS.—Died Aug. 31, 1889, at Allegan, Mich., of asthma and general debility, sister Minda Perkins, aged sixty-three years. She leaves an aged and feeble husband and two sons to mourn, but not as those without hope. She became a Christian in childhood, and embraced the Advent message thirty-one years since. She had been an invalid for years, but was patient and resigned, and ready for the final summons. Words of comfort were spoken from Job 14: 14. LYCURGUS Mc COY.

LEECH.—Died in Rockville, Mo., May 22, 1889, of Bright's disease, Ealenor Irons Leech, aged 78 years, 10 months, and 2 days. Sister Leech was born in Uniontown, Monroe Co., Va., in 1811, and moved to this State in 1850. She was the mother of two sons and six daughters. Her husband and six daughters are sweetly sleeping the sleep of the just, while the two sons and a number of grandchildren mourn her loss. Sister Leech was ever a blessing and comfort to those around her, cheering and comforting them, and exhorting them to be prepared for the second coming of Christ, in which she was a firm believer. She, with her husband and family, embraced present truth under the labors of Eld. Lawrence in 1870. The funeral services were conducted at her residence by Eld. Jeffries.

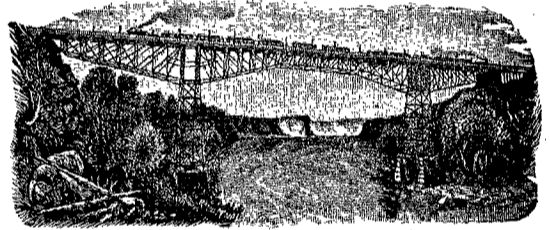
MARTIN.—Died at the home of his daughter, Mrs. Della Fertig, in West Cleveland, Ohio, on the morning of Aug. 26, 1889, Dr. Isaac Martin, aged sixty-five years. His death was very sudden and unexpected. He arose in the morning feeling as well as usual, but was stricken down with paralysis of the heart, and died in a very few moments. Bro. Martin embraced the truth eleven years ago, under the labors of Elds. Underwood and Rupert. He continued to love the truth to the last. His experience during the past few weeks has been especially bright. He was with us in the last Sabbath's service before his death, and as he listened to the discourse upon the necessity of our laboring earnestly to save the unconverted members of our families, he was deeply moved, and spoke very feelingly in the social meeting. In his practice of medicine his labors were characterized by a deep earnestness, and he improved every opportunity of speaking a word for Christ and the truth. We shall hope to meet our brother when the grand reunion comes. He leaves a wife, one son, and two daughters, and a large cir-

cle of sympathizing friends to mourn his loss. Words of comfort were spoken by the writer. The remains were taken to Dunkirk, Ohio, for burial. J. E. SWIFT.

MERREL.—Died at Memphis, Macomb Co., Mich., Sept. 19, 1889, Bro. Horace Merrel, in the seventy-sixth year of his age. Father Merrel was formerly a member of the M. E. Church, where he held a position as class-leader. His first wife being a member of the Congregational Church, he, after his marriage, worshiped with that people. In 1862, in a series of meetings held at Memphis by Elds. Lawrence and Cornell, he gladly embraced the Seventh-day Adventist faith. For years Bro. Merrel, on account of deafness, has been unable to converse with others, except by writing; yet his testimony in our social meetings has always been cheerful, and expressive of unwavering confidence in the final triumph of the third angel's message. He enjoyed very much the reading of the REVIEW, SIGNS, and AMERICAN SENTINEL. He leaves a wife and five children to mourn their loss. Discourse by the writer, from Heb. 3: 1. H. M. KENYON.

JOHNSTONE.—Died in New Orleans, La., Aug. 18, 1889, Bro. Samuel Johnstone, aged 68 years, 11 months, and 11 days. Bro. J. was born in Ayrshire, Scotland, and early in life became a member of the Presbyterian Church, to which faith he held until a few years ago. He first learned of the Seventh-day Adventist faith about four years ago, under the labors of Eld. G. K. Owen, when the work was opened in New Orleans. He was among the first to embrace the truth in that city, and was a faithful member and deacon of the church till his death. For about a year he had suffered from the effect of paralysis, much of the time not being able to attend meetings; but he always felt a deep interest in the work, and was at his post of duty whenever it was possible. For a few days before his death he was unable to speak, from the effect of another stroke of paralysis, though he seemed conscious almost to the last. The immediate cause of his death was apoplexy. In the absence of a minister of like faith, the funeral services were conducted by Rev. Bakewell, of the Episcopal Church. He leaves five daughters and two sons to mourn the loss of a kind and loving father. In his death the community loses a good neighbor, and the church a good and useful member; but we sorrow not as others who have no hope. If we are faithful, it will be but a little while before we shall have the privilege of meeting him in the kingdom of glory, where there will be no more sorrow, pain, nor death. B. F. PURDHAM.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Table with columns for EAST and WEST stations, times, and fares. Includes stations like Chicago, Detroit, Ann Arbor, and Buffalo.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. O. E. JONES, Ticket Agent, Battle Creek.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect June 23, 1889.

Table with columns for GOING WEST and GOING EAST, listing stations and times.

Trains only on signal. Where no time is given, train does not stop. Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday. Pacific Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. GEO. B. REEVE, Traffic Manager. W. J. SPOER, General Manager.

The Review and Herald.

BATTLE CREEK, MICH., OCTOBER 8, 1889.

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The sermon on the occasion of the funeral of Eld. J. H. Waggoner, printed in the REVIEW of Sept. 3, was attributed to Bro. A. Kunz. He informs us that it was not delivered by him, but by Eld. J. Erzenberger. It was given in German, and Bro. Kunz reported it in English for the benefit of English readers. This is the reason it came to be erroneously attributed to him. We make this correction at his request.

Perhaps one reason why the pope is so anxious to leave Rome is, that it is becoming too Protestant a place for him, as there are now, according to reports, twenty-two Protestant places of worship open within the walls of that city, beneath the very shadow of St. Peter's and the Vatican. What a comment is this upon the prophetic situation of the papacy (Dan. 7:26); for there would not be so many such places in the whole universe if he could only have his way.

Tennessee continues to give evidence of retrogression in the direction of the Dark Ages. The *Mauvy Democrat*, published at Columbia, says that a Tennessee judge has instructed his grand jury "to indict all persons who publicly express infidel sentiments." The word "infidel," too, be it remembered, is, in the minds of religious bigots, a broad term used to designate those who oppose them in some pet hobby. In precisely this sense has the term been already applied to observers of the seventh day by some of those now clamoring for Sunday legislation.

Sister F. L. Mead, of Minneapolis, Minn., sends us the following clipping from the *Vineland* (N. J.) *Independent* of June 28, 1889. The world is not slow to perceive if profession and practice agree:—

Disparaging remarks are sometimes made about our Seventh-day Adventist friends for being so particular in the observance of their Sabbath, yet they are consistent in so doing. They do not profess to keep the day, then roam the fields, ride, sail, go to Cape May, or engage in pleasure-seeking in any form, or do any unnecessary labor. They are found—on their Sabbath—in their

sanctuary, engaged in the worship of God. Commendable.

The article "Time on a Round World," reaches this week the question of the philosophy of the succession of days on the earth. Some seem to have the impression that if the earth were flat and stationary, and the sun sailing around over it, instead of being a sphere and revolving in the light of a stationary sun, the supposed difficulty of determining definite days east and west would not exist. But that would not make a particle of difference. There would be the same division between days where the inhabitants came together in their progress east and west around the earth, whatever its shape, the same difference of time east and west, the same necessity for a date line, and the same change of days at sunset. The same questions would come up for solution in the one case as in the other. The concluding article will be given next week, and will deal with some specific problems touching the observance of the Sabbath in crossing the date line. To understand these, frequent reference to the illustrations in this number will be necessary. We would therefore suggest that any who may be interested in following these articles, preserve this number to refer to in next week's reading.

THE extent to which the Sunday closing of saloons is likely to work in the interests of temperance may be seen from the fact that a responsible business firm of Peoria, Ill., has offered the city authorities \$75,000 annually for the exclusive privilege of selling liquor at retail, stipulating that the saloons shall be closed every week-day night at ten o'clock, and all day on Sundays. This proposition, coming from a reliable business firm, and said to be seriously entertained by the city authorities, may be taken as showing pretty clearly how much both Sunday closing and high license have to do with temperance reform. Sunday closing has very little to do with temperance, but a great deal to do with the exaltation of Sunday.

THE question has recently been broached for discussion in scientific circles, Is it safe to continue to drill the earth? In answer, three theories have been propounded. One of these, advanced in a recent number of the *Popular Science Monthly*, assumes that the earth is a hollow sphere filled with gas, which if exhausted, will cause the crust to collapse. Another affirms that if this drilling continues, there is a possibility of explosion by igniting this reservoir, in which case a vast tract of country situated in the "gas belt," would be ripped up and "flopped over like a pancake," letting the waters of Lake Erie down into the Ohio and Mississippi valleys. Another theorist claims to have investigated the gas wells by means of telephones and delicate thermometers, with the startling discovery that at a distance of only a mile and a half beneath the gas field of Ohio and Indiana, there exists a temperature of 3,500°—sufficient to boil the rocks.

Allowing for the large percentage of speculation which must be present in all calculations of such a nature, enough has been clearly ascertained of subterranean forces and conditions, to demonstrate the existence of under-ground agencies of a most tremendously destructive power; and while there is little or no probability, in our opinion, that anything which man may do in probing the earth's interior will precipitate such a disaster as some theorists anticipate, it can be seen how readily such agents can be summoned to act their part in the final work of destruction which is to overwhelm all things terrestrial at the second coming of Christ. As at the time of the flood agencies from without united with others hidden in the earth to complete the work of destruction, the water from above meeting that which burst through the earth's crust when "all the fountains of the great deep [were] broken up," so, we have every reason to conclude, will the fire which descends upon the earth unite

with fire of subterranean origin, in that coming day when the earth shall be dissolved, and the elements shall melt with fervent heat.

GENERAL CONFERENCE FOR 1889.

THE twenty-eighth annual session of the S. D. Adventist General Conference will be held in Battle Creek, Mich., Oct. 18 to Nov. 3, 1889. The first meeting will be held Oct. 18, beginning at 9:30 A. M.

Each State Conference is entitled to one delegate and an additional delegate for every 300 members. Those who have been in the employ of the General Conference during any part of the year, and receive credentials from the General Conference Committee, will be accepted as delegates.

The usual business of the Conference will be transacted, and plans will be laid for the advancement of the work the coming year.

O. A. OLSEN, Pres. Gen. Conf.

THE COMING MEETING OF THE GENERAL CONFERENCE.

THIS meeting is soon to convene. Probably there never was a Conference that all of our people looked forward to with more interest, than the one which is soon to assemble; and certain it is that we never before were in more need of God's blessing than now. Great wisdom will be needed in forming plans for the future. The missionary work, both home and foreign, is taking on large dimensions. Its proper management becomes a matter of greater concern every year. The need of competent and faithful laborers increases year by year. The demand for laborers seems to increase much faster than the supply. Our great perplexity before the coming Conference will be to find laborers to meet new openings and calls from many places. There is not a Conference nor a mission among us but pleads a dearth of laborers, and it takes no argument to convince any one of this fact, who will take a passing glance at the situation.

The efforts for Sunday legislation and the agitation connected with it, have brought our work and the special message for this time before the world in a much more prominent way than in the past, and as a result, the way is open for the proclamation of the warning of the third angel of Revelation 14, as never before. In view of these things, and much more that might be added, the coming General Conference will be one of special interest; and we would request that our people everywhere make this meeting a subject of special prayer, that God in a special manner will bless his people on this occasion with the presence of his Spirit, and wisdom in all their deliberations; that the actions that shall be taken, the plans for the prosecution of the work, and the distribution of labor, may all be in accordance with the mind of God, and result in greatly advancing the work and encouraging our brethren. God has said, "Ye shall seek me, and find me, when ye shall search for me with all your heart."

O. A. OLSEN.

NOTICE!

WE wish again to call the attention of those who expect to attend the General Conference, to the request made in REVIEW No. 37. Let every one who expects to come, and has not already forwarded notice to that effect to the Secretary of the General Conference, Eld. D. T. Jones, do so at once. It is necessary that this be done. Please remember also to bring bedding.

The reception committee will meet delegates and visitors at the trains, and will wear badges so that they may be identified. ALL ARE REQUESTED to report to the reception committee, either at the train or at their headquarters at the REVIEW Office. This applies equally to any who may have friends with whom they expect to stop, or who have preferences as to their location, as it is designed to keep a complete directory of all in attendance, and this cannot be done without the co-operation of all.

GEN. CONF. COM.