

The Advent Review and Herald

HOLY BIBLE IS THE FIELD

"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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"UNDER HIS SHADOW."

"Under His shadow," O rest thee to-day,
This be thy shelter each step of the way;
For naught can bewilder or trouble thee here,
Thy feet shall not stumble, thy heart shall not fear.

"Under His shadow," forever secure,
Trusting and resting, thy joy shall be sure;
No woes can oppress, and no danger betide
The children who "under His shadow" abide.

"Under His shadow," no foes can alarm.
There storms may not rage, and sin cannot harm;
Though doubts may arise, and temptations assail,
His grace all-sufficient o'er all shall prevail.

"Under His shadow"—not only to-day,
"Under his shadow" abiding for aye;
"Under His shadow" His children are blest,
Unruffled their peace, and unbroken their rest.
—Annie Davis.

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 COMING OF THE JUST ONE.

BY ELD. L. D. SANTEE.
(Ottawa, Kan.)

"For yet a little while, and he that shall come will come, and will not tarry." Heb. 10:37. The coming of Jesus has ever been the most thrilling and deep-toned note in all the prophetic harmonies. Jesus prophesied before his judges, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. 26:64. Away back in the ocean of the past, spanning the rise and fall of empires and kingdoms, a voice comes to us from Enoch, the seventh from Adam, "Behold, the Lord cometh with ten thousand of his saints." Jude 14.

Christ comforts his disciples by promising, "I will come again." John 14:3. When the Lord ascended to heaven, angelic testimony repeated this promise: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11. In 1 Corinthians 15, Paul gives a sublime description of the resurrection, and then, in 1 Thess. 4:16, connects it with the coming of the Lord. Jesus in John 5:28 exclaims, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." Through all the centuries, graves have been filling up which Christ will open at his coming. Silent forms have been sown in weakness, waiting to be raised in power.

John, in Rev. 1:7, testifies: "Behold, he cometh with clouds; and every eye shall see him." And Jesus at the close of the book (chap. 22:12) affirms, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." It is unnecessary to bring more evidence to prove that Christ *will* come. Paul speaks of those that "love his appearing" (2 Tim. 4:8), and again, of those who "look for him." Heb. 9:28. In considering the advent, we shall ask, first, *When* will he come? and, second, *What* will his coming do for his people?

When will he come? In the season of the year when the day and night are of equal length, we consult our watch during the night, and we find that ten hours of darkness have passed since the going down of the sun, and we say, "The dawn will soon appear." So God has put hours in the glass of time, that we may answer the question, "Watchman, what of the night?" Peter, speaking of the advent and the evidence of it, says, "We have also a more sure word of prophecy: whereunto ye do well that ye take heed." 2 Pet. 1:19. In the second chapter of Daniel there is a line of prophecy beginning about 2,500 years ago, and extending to the time when the stone smites the image, and destroys all earthly governments.

Four great dramas were to be enacted, and then He should come whose right it is to reign. Four times has the hour-glass of time been turned. Babylon stood in her splendor, but a turn of the glass numbered her with the things that were. Medo-Persia arose only to be superseded by Grecia, and that, in turn, by Rome. The ten kingdoms that mark the termination of the image are zealously guarding their own interests, and maintaining a hostile peace, all waiting for that last great drama that shall usher in eternity.

In the seventh chapter of Daniel, God has repeated and explained more fully this wonderful line of prophecy; and after foretelling the work of the little horn of the fourth beast, and the persecution during the middle ages of the Christian era, gives as the culmination of this prophecy, "The judgment was set, and the books were opened." Dan. 7:10. Where are we in this line of events? In answering, let me quote the eloquent words of another:—

We stand on the threshold of the millennium. Through what scenes the predicted day of a thousand years will be ushered in, we know not. But they are rapidly rising upon our field of vision. We tremblingly expect the development of prophecy and the actual explication of those symbols, to present which heaven, earth, and hell were exhausted of their imagery. Relieved against the background of history standeth the great image of gold, and silver, and brass, and iron, looming up like a mighty pillar between us and the sky from which the sun has just descended. Right opposite, with beams of the morning reddening its summit, rises in majestic grandeur the mountain of the house of God. Invisible hands are heaving from its side a living stone. It trembles on its poise, and in the pathway along which it must speedily rush, the monument of the empires is reared. Who can conceive or describe the terrors of the collision? The solid earth will shake. The sea will depart from its place, and unwrap itself from its dead. The heavens shall be rolled together as a scroll, and the stars shall fall from their places. The beast and the false prophet shall be thrust into the bottomless pit, and the angel shall lock them in. And Christ shall come! Already he makes ready his coming. The chariots of

salvation are gathering for the triumphant career. The attendant hosts are waiting for the signal. Christ is coming! . . . In due time the world shall be purged by fire, swept by the besom of divine vengeance, and no ark can ride on that molten sea, no power can stay that terrible overthrow. The supremacy of Jehovah shall be maintained, his glory shall be assured. He will be glorified in his enemies, glorified in the old heavens and earth that shall pass away before the lightnings of his wrath, and glorified in the new heavens and earth in which the lost harmony of the creation shall be restored, and Christ shall dwell with his ransomed Church.

In Matthew 24, the Saviour is asked, "What shall be the sign of thy coming, and of the end of the world?" He answers these questions by foretelling a chain of events that should end in his second coming. The first sign after the destruction of Jerusalem is the persecution of the elect, beginning in the sixth century, and continuing until 1700. After this, the darkening of the sun (1780), and of the moon the night following; the falling of the stars (1833), the shaking of the powers of the heavens, and then the coming of the Son of man. I pause; I am confronted by these last two events unfulfilled. He says, speaking of the heralds of his coming that are in the past, "When ye shall see all these things, know that it [margin, *he*] is near, even at the doors." If we had doubts about our having a correct understanding of these chains of prophecy, other lines cover the same ground, making it doubly sure, and the words come home to us with thrilling power, "Be ye also ready: for in such an hour as ye think not the Son of man cometh." Our text arises before us with meaning: "For yet a little while, and he that shall come will come, and will not tarry."

If I wished to multiply evidence that these are the last days of time, I would refer you to 2 Tim. 3:1-5. I would ask you to read of the selfishness, the pride, the disobedient children, the hypocrisy, in the inspired record, and then look around you and see its counterpart in the actual condition of society at the present time. I would ask you to read James 5:1-4, and to consider the money which has been accumulated, rusting in idleness. Read verse 4, and then consider the reduction of employees' wages by corporations, causing strikes and lockouts and untold evils. Think of the monopolies, the syndicates, the trusts, and then hold the picture by the side of James's prophecy. You will be forced to believe the conclusion of the prophet (verses 8, 9): "The coming of the Lord draweth nigh;" "The Judge standeth at the door." The events that mark the passing of the long night of time are in the past, and with strong assurance we repeat our text, "He that shall come will come, and will not tarry."

What will his coming do for his people?—It will bring the resurrection of the righteous dead and the translation of the righteous living. Both classes are changed to immortality. "Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." Luke 20:36. "And they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds." Matt. 24:30, 31. "For the Lord himself shall descend from heaven with a shout, with the

voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

My thoughts love to linger on this glad reunion. In my own heart how I cherish the broken ties! I remember a sister that died, and with bitter tears we laid her away till earth and sea should give up its dead. One dreary day in November, mother was carried out to the churchyard, and there was one more home without a mother. Other friends, like broken urns, lie along my backward way; but I read 1 Thess. 4:17, and linger over the words, "Together with them." I think of the triumph when we shall be ransomed from the power of death; when we can cry to empty graves, "O death, where is thy sting? O grave, where is thy victory?" I think of the numberless shrines wherein we have buried precious dust; of the graves wherein are hidden the light and joy of other lives, and I repeat the prayer of the church, "Even so, come, Lord Jesus." Come, O desire of nations, the groaning creations long for thee. How many Simeons are waiting for the consolation of Israel! How many Anna's are pleading for thee to come! Long ago was thy voice heard weeping over Jerusalem in its rejection of thee, or saying to the dead, "Come forth." Once more let thy voice be heard over the hills and valleys of our lost creation. Arouse from myriad graves those that are waiting for thy voice. Call thy tempted children from the ends of the earth. O Deliverer, come and wipe away all tears forever! Crown with immortality the brows that ache, and the hearts that are fainting! Change with thy life-giving hand the tide of sorrowful human experience that has rolled down the centuries! Come, O Stone without hand, and in the destruction of earthly governments set up thy peaceful kingdom! Let the meek delight themselves in the abundance of peace.

SUNDAY AND ST. BARTHOLOMEW'S DAY.

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

It is becoming more and more manifest that the advocates of enforced Sunday observance are coming to the conclusion that if they are not successful in accomplishing their purpose by peaceable means, they will resort to those more warlike. This phase of the question is everywhere cropping out. Though not one which, it would naturally be supposed, would recommend the cause to candid, thinking people, yet such a sentiment appears to prevail sufficiently for the idea to be expressed and quite generally accepted. It seems to be inseparably linked with the unscriptural institution. Not alone are such sentiments found in radical or partisan papers, but they are being ingeniously interwoven into articles written for the best and most influential journals published in the country.

Thus in the *Christian at Work* of Sept. 12, there appears an article on "Sabbath Desecration." The writer introduces his subject by saying, "Just where to draw the line between things lawful and things not lawful, I do not pretend to say." But he proceeds to mark out a course for the line, and to suggest proceedings which perhaps it would not look exactly proper to champion as lawful. He says:—

Trafficking, pleasuring, secular communion by word of mouth or throughout the printed page, are demoralizing. Even the sight of such irregularities does harm. It is bad for us and our children to see open stores and picnic parties and crowded rivers on the Lord's day. It is an education downward. It is a degenerating influence.

The next step after deciding that a thing is degenerating and demoralizing, of course, is to prohibit it. But it is difficult to see how "trafficking, pleasuring, and secular communion" can be demoralizing to those who do not indulge in them. Whether the sight of such things

does harm is owing altogether to how they are looked upon, whether with a lustful eye or with disapproval. The psalmist says, "I have hated the congregation of evil-doers; and will not sit with the wicked." Any one whose feelings and resolutions are of this kind will receive little harm from the sight of such things on any day. If it is bad for Sunday-keepers and their children to see open stores and the like on Sunday, what must it be for seventh-day observers and their children on Saturday, when much more business and activity are seen than on Sunday? If the sight of such things on Sunday is such a hindrance to the observance of that day, we would suppose that it would be an utter impossibility to keep the seventh day. But seventh-day observers appear to find very little difficulty from this source. They have learned that while they cannot prevent the birds from flying above their heads, they can keep them from building their nests in their hair. We are of the opinion that one of the most unpleasant features there is about Sunday-keepers' seeing common labor and secular pursuits performed on Sunday is, that it suggests the inquiry why this is so, a solution of which is quite likely to reveal the fact that there is no scriptural injunction prohibiting such things on that day.

A little further on the writer says:—

Patriotism alone demands of those outside the fold of the Good Shepherd to unite with us in effecting a revolution in bad Sabbath-day customs.

This is Church and State in embryo. Those outside of the fold of the Good Shepherd to unite with those inside the fold, to enforce a religious custom! Upon what grounds could they unite? Certainly not on religious, for those outside are not religious. It could only be upon legal, or legislative, grounds.

The writer continues:—

By earnestly beginning now—through peaceful agitation and the fostering of correct sentiment—we may attain to the end in view. Otherwise, as the results of bodily self-indulgence are only eradicated, if eradicated at all, by painful disease, so, if failing to administer the wise "ounce of prevention," the body politic and the social body may have to endure the awful "pound of cure" in virulent disease like St. Bartholomew's Day or the late war for the liberation of slaves.

We should suppose if professed Christians did not attain unto their ends by earnest efforts and peaceful agitation, they would not attain unto them at all. But, no; if they fail by these means, then "the body politic and the social body may have to endure the awful 'pound of cure' in virulent disease like St. Bartholomew's Day or the late war for the liberation of slaves." And what was St. Bartholomew's Day?—It was a massacre of French Protestants which began at Paris in the night between the 23d and 24th of August 1572. During the minority of Charles IX. and the regency of his mother, Catherine de Médicis, a long civil war raged in France between the Catholics and Huguenots, a name by which in the year 1560 the Roman Catholics began to designate the adherents to the Calvinistic Reformation in France. In 1570 the court made overtures to the Huguenots, which resulted in a treaty of peace. Charles IX. invited certain leaders of the Huguenots to court, and received them with ostensibly warm demonstrations of friendship, but which were probably perfidious. The false security of the Huguenots was increased by a marriage between Henry of Nayarre, who was bred a Protestant by his mother, and Margaret, a sister of Charles IX. Many Huguenots came to Paris to attend the wedding in August, 1572. The haters of the Reformation thought this an opportune time for striking Protestantism a fatal blow. The general massacre began at two o'clock on Sunday morning, Aug. 24, and continued for several days. Many of the provinces followed the example of the capitol, and thousands of Huguenots were mercilessly put to death. This was St. Bartholomew's Day. And this is what such papers as the *Christian at Work* says is coming, if Sunday-keeping is not secured "by earnestly beginning now—through peaceful agitation and the fostering of

correct sentiment." Well, that will be a gloomy day, surely, and Christians(?) will be at work then, no doubt, but not in the Master's cause, though they may think so. See John 16:2, 3. However forbidding a mien such a prediction may give to the masses of professed Christians of to-day, we fear there is altogether too much truth in it. We cannot refrain from making two short quotations from "Great Controversy, Vol. IV":—

In the last conflict the Sabbath will be the special point of controversy throughout all Christendom. Secular rulers and religious leaders will unite to enforce the observance of Sunday; and as milder measures fail, the most oppressive laws will be enacted. It will be urged that the few who stand in opposition to an institution of the church and a law of the land, ought not to be tolerated, and a decree will finally be issued denouncing them as deserving the severest punishment, and giving the people liberty, after a certain time, to put them to death. Romanism in the Old World, and apostate Protestantism in the New, will pursue a similar course toward those who honor the divine precepts.—pp. 444, 445.

As the time appointed in the decree against God's people comes, the inhabitants of the earth unite to destroy the disturbers of their peace. In one night they determine to strike the decisive blow that shall forever silence the voice of the reprover.—p. 452.

Can any fail to see the parallel? Do any doubt the truthfulness of these predictions? Many in the past have said, "I will be an Adventist when I see these things begin to come around as you say." Let such now open their eyes.

"HEAR YE HIM."

BY WM. BRICKEY.
(Dassel, Minn.)

THESE are the words of God the Father in reference to his Son. Some have seemed to greatly misunderstand them, and think that God meant that we should hear him to the exclusion of the Old Testament, and that Christ taught a doctrine not only different from, but contrary to, the doctrine of the Old Testament. We delight to honor the Saviour, but it would be no honor to say that he taught a doctrine contrary to his Father. Why hear him?—Because he will speak, not his own words, but the words of his Father. Read an ancient prophecy in reference to the Saviour: "I will raise them up a Prophet from among their brethren, like unto thee, and I will put *my* words in *his* mouth; and he shall speak unto them all that *I* shall *command* him. And it shall come to pass, that whosoever will not hearken unto *my* words which he shall speak in *my* name, I will require it of him." Deut. 18:18, 19.

Then it is God's word which Christ will speak. Many of us, in speaking God's word, mix in too many words of our own, and the sincere milk of the word is thereby rendered impure. Christ did not so. Hear him: "He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." John 7:18. "My doctrine is not mine, but his that sent me." Verse 16. "For he whom God hath sent, speaketh the words of God: for God giveth not the Spirit by measure unto him." Chap. 3:34. "The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the work." Chap. 14:10. "I have given unto them the words which thou gavest me." Chap. 17:8. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Heb. 1:1, 2. Then it is the same One speaking by the Son that spoke in time past by the prophets. Why hear him?—Because he not only spoke the word of God in purity, but he lived it in his life. God gave not the Spirit by measure unto him. Why hear him?—Because he not only spake the word of God, but he was the Word, the living Word. He not only taught God's way, but he was the living way, the truth, and the life.

THE HOPE OF ISRAEL.

BY MARY E. INMAN.
(Ewart, Mich.)

Jer 14:8; Rev. 8:20.

O Hope of Israel, why shouldst thou
A stranger be upon the earth,
A weary wanderer to and fro,
When 't was thy power that gave it birth?
And yet we list the mournful words
Which thy pale lips in sorrow said:
"The foxes of the earth have holes,
But I've not where to lay my head."
O shame! that now there are so few
Who offer unto thee a home;
That still from close-shut door to door
A homeless wanderer thou dost roam.
Oft when in answer to thy knock
The door admits thy presence bright,
It soon is closed to thee again,
Thou art the guest but for a night.
And yet in mercy thou dost knock,
Thy pleading accents still are heard:
"Open, dear heart, and let me in;
With sweetest joys thou shalt be stirred."
Thou standest yet outside the door,
Again is heard thy lovely voice:
"Wilt thou not open unto me?
I'll make thee evermore rejoice."
But still the door is closely barred,
In sadness thou dost turn away;
The Hope of Israel now is spurned,
A stranger still thou art to-day.
Will no heart open unto thee?
Must thou for aye a stranger stand?
My Lord, I mourn that thou shouldst be
A lone wayfarer in the land.
O Hope of Israel, dwell with me;
I ope the portals of my heart.
Celestial Guest, dear heavenly Friend,
I would that we should never part.
I plead thy promise, gracious Lord,
Thou wilt come in and sup with me.
Thou in thy love wilt e'er abide,
A stranger nevermore to be.

THE VALUE OF THE PROPHETIC PERIODS IN
THE STUDY OF PROPHECY.BY ELD. D. T. BOURDEAU.
(South Shukely, P. Q.)

"RECEIVING the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired, and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Pet. 1: 9-11.

Special importance should be attached to the prophetic times or periods of the Bible, as the groundwork and skeleton of prophecy, and as a means by which to locate many prophecies and most thrilling events.

No portions of the prophetic word are more important than those containing or relating to the prophetic periods. God in his word uses these to point out the most interesting and most significant events in the history of his people, in the history of the world, and in the carrying out of the plan of human redemption. It would require many volumes to give a full exposition of the prophetic periods and the events connected therewith. With our present plan and proposed limits, we shall have to content ourselves with simply gleaning from the precious thoughts that accumulate as we study this important subject, and with referring the reader to valuable works on this subject for further information.

We hope that one object gained by the present effort, will be to convince the candid and honest seeker after truth that this subject can be understood, and that it is not dry and insipid to sanctified taste, but replete with delicious spiritual food, and second to no other prophetic subject as a means of inspiring faith in prophecy and in its divine Author.

THE 120 YEARS MARKING THE END OF THE
ANTEDILUVIAN AGE.

The Lord seeing the wickedness of those living before the flood, said to Noah: "My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be a hundred and twenty years." Gen. 6:3; see also verses

5-7. This period marked the limits of God's long-suffering toward a hardened and sinful race, and at its close the wicked inhabitants of earth were swept away by a flood, righteous Noah and his family were miraculously delivered, and one dispensation ended and another opened to the faithful few who had honored God by doing his will, warning the world and being lights in the world under most trying circumstances.

And how precious this period must have been to Noah and his family as they were engaged in the laborious and soul-testing task of building the ark and warning the world! As year after year passed by, they must have often strengthened and encouraged each other with the thought that they were so much nearer the close of the period the Lord had revealed unto them, and consequently so much nearer the conclusion of the sacred but trying work that it was their lot to perform, and so much nearer deliverance from threatened wrath. And as this period also pointed forward to the approaching fate of the wicked then living, and especially concerned the wicked, Noah and his family must have used it as a mighty reason why sinners should repent and turn unto the Lord; and as time passed, faithful to the work committed to their trust, they must have told them again and again, and more and more earnestly, that their period of probation was wearing away, and would soon close, and that they should hasten to forsake their sins and flee from impending wrath.

THE 400 YEARS' AFFLICTION OF ABRAHAM'S SEED.

God, opening to the mind of the father of the faithful events of deep interest and momentous import to him and his descendants, said: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace, thou shalt be buried in a good old age. But in the fourth generation they shall come hither again." Gen. 15: 13-16.

Though one great thought that this prophecy suggests is the affliction of the Israelites in Egypt, yet the 400 years that it embraces cannot date from their going down into Egypt; for they were in Egypt only about 220 years. They constitute a period in the history of Abraham's "seed"; and though they cannot begin at the time when Abraham had the vision embracing them, because at that time Abraham had no seed, yet they must date back at some point in history when the seed of Abraham was a stranger in Canaan. Adam Clarke and others favor the following view of the subject:—

Verse 13. *Four hundred years*] "Which began," says Mr. Ainsworth, "when Ishmael, son of Hagar, mocked and persecuted Isaac (Gen. 21: 9; Gal. 4: 29), which fell out thirty years after the promise (Gen. 12: 3); which promise was 430 years before the law (Gal. 3: 17); and 480 years after that promise came Israel out of Egypt. Ex. 12: 41.

This last passage reads thus in the Samaritan Pentateuch, etc.: "Now the sojourning of the children of Israel, and of their fathers, which they sojourned in the land of Canaan and in the land of Egypt, was 430 years." (See Clarke's Commentary.)

At the termination of the 400 years, the Israelites returned to the land of Canaan. And how many thrilling events cluster around this point! The raising up of a deliverer, the shaping of affairs in the Egyptian monarchy so as to hasten the exode, the infliction of the ten plagues, the drying up of the Red Sea, the promulgation of the law, the opening up of a new dispensation,—all these events and others of great significance are, as it were, as many tributes of respect to the period under consideration; as many witnesses testifying to its importance and to God's veracity and mercy therein involved.

And the expression, "Know of a surety," prefacing what God says about this period, shows that it could be understood; and we

reasonably infer that those living at its close, and whom it especially concerned, did understand it, and talk about it, deriving encouragement and consolation therefrom in view of the trying crisis awaiting them.

To claim this period could not be understood by those whom it concerned, would be to make it a dead letter, a useless affair. It would be to represent God as dealing in vagaries, and as undertaking to inspire faith in Abraham and his seed, in what they could not believe because it could not be understood. God does not content himself with half doing what he undertakes; therefore he gave Abraham a clue by which to mark the beginning of the 400 years, which he transmitted to his first descendants, and they to theirs, and so on until the close of the 400 years was reached, when this period, which had served as a guide and a source of hope to Abraham's seed from the days of Isaac, became especially precious, and the sure basis of a joyous message to the oppressed Israelites.

THE FORTY YEARS IN THE WILDERNESS.

When the children of Israel had left Egypt, they murmured against the Lord and against Moses. Especially was this the case with them upon the return of the spies from spying the land of Canaan. And the Lord said unto them, "After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise." Num. 14: 34.

This period of forty years was a terrible one to rebellious Israel. They suffered more through unbelief and a fear of coming to want, than they did through real privation; and their punishment in the wilderness was far greater than they would have endured had they gone directly and courageously to the land of Canaan. And Paul, speaking as a prophet, says: "These things happened unto them for ensamples [or, *types*, margin]; and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10: 11.

But at the close of this period, the young generation who had not indulged in this murmuring spirit, but had submitted to be purified through trials, with Caleb and Joshua, the two spies who had brought a good report, entered into the promised land. And this is the first instance on record in which the year-day principle is applied.

THE SEVENTY YEARS OF BABYLONISH CAPTIVITY.

The Lord, speaking through Jeremiah of the captivity of the Jews at Babylon, so soon to be realized with its fearful trials of evil, left the following cheering words for the faithful captives who should hang their harps upon the willows in Babylon, sit down and weep, remembering Zion (Ps. 137: 1-3): "After seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place." Jer. 29: 10. And at the close of this period, God, true to his word, remembers his promise. The Babylonians are punished, and a remnant of the Jews return to their own land. And this prophecy was not forgotten. It had been to the faithful, believing Jews a source of hope and encouragement. It was while the prophet Daniel was pondering it, and pleading before God in behalf of his people, that the Lord gave him—

THE PERIOD OF SEVENTY WEEKS.

Dan. 9: 24-27: "Seventy weeks are determined [literally, *cut off*. See Gesenius's Hebrew Lexicon.] upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal the vision and prophecy, and to anoint the most holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three-score and two weeks; the streets shall be built again, and the wall even

in troublous times. And after three-score and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary: and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week, he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

This period begins with "the going forth of the commandment to restore and to build Jerusalem," and sixty-nine weeks, or 483 days, of it were to reach to Messiah the Prince. It is therefore evident that this period must be symbolical; for 483 literal days beginning with the commandment to restore and to build Jerusalem, would not reach unto Messiah. We therefore have to do with symbolic time; and God, speaking on this subject, says: "I have appointed thee each day for a year." Eze. 4: 4-6.

Seventy weeks, or 490 days, would therefore mean 490 years. Sixty-nine weeks, or 483 days, would be 483 years. The sixty-nine weeks being the key of the seventy weeks, they must begin with those weeks. Hence both the sixty-nine weeks and the seventy weeks begin with the going forth of the commandment to restore and to build Jerusalem. The first thing to be settled is, when the commandment in question went forth. It is called "the commandment of the God of Israel," and "the commandment of Cyrus, Darius, and Artaxerxes king of Persia." Ezra 6: 14. God is its great Author, but he employed Cyrus, Darius, and Artaxerxes to enact it. It was begun by Cyrus, continued by Darius, and completed by Artaxerxes. Artaxerxes gave it the last touch in the seventh year of his reign, which answers to B. C. 457. (See Ezra 7 and margin.) That the seventh year of Artaxerxes corresponds with B. C. 457, also appears from the canon of Ptolemy, the accuracy of which is demonstrated by the concurrent agreement of more than twenty eclipses. (See works on the sanctuary, etc.)

The decree of Artaxerxes went into effect in the fall of B. C. 457. It was not till then that the work of restoring Jerusalem was begun. (See the book of Ezra and the works just referred to.) If the sixty-nine weeks, or 483 years, began in the fall of B. C. 457, they ended in the fall of A. D. 27, when Jesus appeared as the Messiah, the Christ, or the Anointed. "Messiah" and "Christ" both mean *Anointed*, and Christ was anointed by the Holy Spirit at his baptism. Matt. 3: 16, 17; Acts 10: 37, 38. And soon after this, he began his preaching by saying, "The time is fulfilled," evidently alluding to the ending of the sixty-nine weeks. Mark 1: 15.

In our reckoning on the sixty-nine weeks, we consider the fact that as the decree went forth in the fall of B. C. 457, we cannot take in the whole of B. C. 457. We therefore subtract 456 from 483, and add about half a year, because the Bible year began in the spring. Thus: 483-456=27. This brings us to the beginning, or spring, of A. D. 27. We add about six months, and reach the baptism of Christ in the fall of A. D. 27.

Thus end the sixty-nine weeks. There remains one week to finish up the seventy weeks. This week means seven years. In the midst of this last week, Messiah was to be "cut off," and the Jewish sacrifices and oblations were to cease; i. e., they were to cease to be of any value as typifying a Messiah to come. Adding three and a half years to the fall of A. D. 27, we reach the spring of A. D. 31, when the crucifixion of Christ took place. There remain three and a half years to finish the last week, and consequently, the seventy weeks. If we add three and a half years to the spring of A. D. 31, we shall have, as a result, the fall of A. D. 34. It was then that the seventy weeks, the period of special privileges to Daniel's people, ended. It was then that the at-

tention of the first disciples was turned to the conversion of the Gentiles. At or near the termination of this interesting period, Peter has a wonderful vision, whereby he is taught that he must go to the Gentiles, and Paul, the great apostle to the Gentiles, is converted. Acts 10, etc.

How interesting are the events pointed out by this period! We have Christ appearing as the promised Messiah, Christ's death, the bringing in of everlasting righteousness, the sealing up of the vision and prophecy, the anointing of the most holy, the true tabernacle in which the Messiah was to officiate as a priest, etc. (See Clarke's Commentary, etc.) There cluster at and near the close of this wonderful period, precious rays of light from more than fifty prophecies. It would indeed be interesting to single out these prophecies and note their exact fulfillment in many of the most thrilling and important events in the history of human redemption. This our limits compel us to leave out of the present investigation.

How precious was this period to the pious Hebrews! Their prophets were all alive to the important events to which it pointed, "searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister." 1 Pet. 1: 11, 12. And how important this period is to us in convincing us that Christ was the true Messiah! About thirty-five years ago, when studying for the ministry, our professor of theology said to us: "This period is our bulwark, our Gibraltar in meeting the Jews. When you are attacked by them, tell them that your Messiah is their Messiah because he came in response to their prophecy, to the prophecy of Daniel respecting the seventy weeks." He came at or near the close of that period. He came at the beginning of "*la semaine messianique*." A literal rendering of this expression would be, the *Messianic week*. It is the last of the seventy weeks, the week whose events especially relate to the Messiah.

WHAT OUR SABBATH-SCHOOL LESSONS ARE DOING.

BY E. HILLIARD.
(Duluth, Minn.)

WE do not realize the value of our Sabbath-school lessons, and we will not fully appreciate the results until the harvest is reaped, and the sheaves are gathered into the heavenly garner. It is only occasionally that we see a little fruit here and there. The recent lessons on the subject of tithes and offerings, have had a salutary effect upon our school here in Duluth, Minn. The contributions for the quarter just past were over one-third more than for any previous quarter. The fourth-Sabbath donations have been materially increased, while the first-day offerings have been effected for good. They have also awakened some to assist the poor.

The plain Bible proof that the tithe is sacred and belongs to God, has been so clearly set forth that it has found its way to the hearts of some; conscience has been aroused, and resolutions have been made which, we pray God, may never be broken. One brother told me that a short time ago, when he first embraced present truth, he paid no tithe, but finally became convinced that he ought to do so. He reluctantly began to pay it, feeling all the while that he was doing God a favor, and that the Lord was under special obligations to him. Since learning these lessons, his mind has undergone a change. He says he sees clearly that he was robbing God during the time that he paid no tithe; that the tithe is most sacred; and that he has firmly resolved to restore that which he has taken, and to increase his free-will offerings. We sincerely hope that the lessons have reached the hearts of all such cases, and wrought a like change.

What rich instruction we have had in this

series of lessons, in regard to caring for the poor! O that the good texts respecting the Lord's poor may never be forgotten! I would that such ones as, "He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will he pay him again," might ring in the ears of some of our well-to-do brethren, until their hearts are stirred up to lend some of their means to the Lord, who has so faithfully promised to pay them again at the resurrection of the just. Luke 14: 13, 14. Who are there among us who have learned these lessons practically? Who are there that dare trust God a little while with a portion of their money?

"LORD, IS IT I?"

BY ADELAIDE R. EGERTON.

THE above question was asked in a large upper room in Jerusalem. Jesus had met with his disciples there, to partake of the last supper. He had a sorrowful disclosure to make to them, one which would fill their hearts with anguish, but they could not comprehend its meaning. It was something which concerned every one in the room: "Verily I say unto you, that *one of you* shall betray me." Could it be possible that such a crime would be committed by one of these disciples who so loved their Lord? Fearing that they did not fully know their own hearts, each one began to say, "Lord, is it I?"

As I read those verses, and meditated upon them, I thought, "Oh, what a lesson is there here for us to learn!" We have listened to heart-searching sermons from God's humble servants, showing us our sins, and warning us to flee from them. How often have we heard remarks made, applying these reproofs and corrections to our next-door neighbors, and showing how nicely the "coat fit" them! How few are the church members who, with penitence, search their hearts diligently, saying, "Lord, is it I? Hast thou given these warnings for *me*? Have I been committing these sins?" Where are all the humble followers of Christ? Are we so self-righteous that we need none of this reproof and correction? If I do not mistake, Christ said, "There is none righteous, no, not one," then would it not become us, as Christians professing godliness, to first cast out the beam that is in our own eye, that we may more clearly see to pull out the mote that is in our brother's eye? Let us throw off the filthy rags with which we have been trying to clothe ourselves, and put on the pure white robe,—even Christ's righteousness.

God has been so good in giving us the "Testimonies," to show where we have made mistakes, and how to correct them. Just lately we have received more gracious warning in "Testimony No. 33."

Here is a testimony to Bro. F., on worldly-mindedness. Would it be right for us to read it for the purpose of seeing how worldly-minded he was, and how God reproved him for it?—No, read it with this question before you: "Lord, is it I?" We want to search our hearts to see if *we* are worldly-minded, and then seek, by the instruction given, to be heavenly-minded. Here is another to Bro. P., on "God's love to sinners." Here the discouraged one will find hope. It is for him as well as for Bro. P. Not long ago a sister said to me, "I have not read one testimony yet but I found *something* in it that applied right to me." Yes, that is the way to read every volume, and every sentence of these good books. Let the whole seven volumes be placed in every Sabbath-keeping family, and let them be read with this question written on every page: "Lord, is it I?"

—No business pursuit or employment should be engaged in, however profitable it may be, or may promise to be, if we cannot glorify God in connection with it. No plea of necessity or force of circumstances is justifiable for wrong-doing.

Choice Selections.

CARED FOR.

"I ONLY know I cannot drift
Beyond his love and care."
—John G. Whittier.

I know not where my path may lie
Across life's trackless deep;
I trust my way to One on high,
Who promises to keep.
Where'er it be he taketh me,
'Neath clouded skies or fair;
Full well "I know I cannot drift
Beyond His love and care."

The dark'ning clouds, the rising wave,
For me can have no dread;
My Father's presence makes me brave,
While by his wisdom led;
He's close at hand, at my command,
Attentive to my prayer;
Full well "I know I cannot drift
Beyond His love and care."

I know not when the stormy sea
My fragile bark may toss;
I know not what in store may be,
Of suffering or loss;
Whate'er befall, I shall through all
His constant goodness share;
Full well "I know I cannot drift
Beyond his love and care."

—R. M. Offord, in N. Y. Observer.

SELF-RIGHTEOUSNESS.

SUPPOSE the Pharisee, instead of measuring himself by what he knew of other men, had measured his life by the great law, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself," what a sense of failure must then have filled his mind! Suppose that, instead of allowing his thoughts to dwell on his little negative virtues and his paltry fastings and gifts, he had thought deeply and earnestly of the holy God whose name he took upon his lips, who cannot look upon iniquity, and in whose sight the heavens are unclean; there had been an end of his self-complacency then. The vision of God makes self-righteousness impossible. "Mine eye seeth thee: wherefore I abhor myself." "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts." The instinctive cry of every one who gains any clear sense of the holiness of God is, "God be merciful to me a sinner!"

Nothing is more fatal to true worship, nothing is more fatal to true piety than self-righteousness. The man who is farthest from the kingdom of God is not he who by his many and great sins seems to have put himself almost beyond the reach of mercy; but it is he who is so satisfied with himself, so proud of his religious attainments that he does not know his need of mercy. When a man is so ignorant of himself and of the nature of true goodness that he can separate himself from "the rest of men" to thank God that he is not like them, and can confidently specify the different items of his excellence on which he rests his claim to the divine regard, he can have little appreciation for the gospel, little consciousness of sin, little sense of his need of the cleansing blood of Jesus and the purifying work of the Holy Spirit. In reality his need is as great as the need of any other man; but he does not know it, and consequently has no anxiety that it should be met.

What can Christ do for such a man? What can the doctor do when the sick man insists that he is quite well, and therefore refuses all offered help? And what can the Saviour do when the sinner whom he fain would save, says, "Thank God, I am not as the rest of men!" Christ comes to men bringing blessings of infinite worth. He offers pardon for past offenses, and grace to help in every time of need. His gifts are free to all: the only condition of receiving is an earnest desire to possess them. An empty hand stretched out to the Saviour will always be filled. But

the hands of the self-righteous man are so full of his own supposed treasures that he has no room for the gifts of Christ, and so they never enrich him.

Again and again the Gospels repeat the lesson that what hinders men from receiving pardon and salvation is not the greatness of their sin, but the ignorance of self which issues in self-righteousness. The prodigal, sadly returning from the far country where he has wasted his substance in riotous living, and making his penitent confession, "Father, I have sinned," creates a joy such as was never evoked by the elder brother whose boast is, "I have never transgressed thy commandment." The woman who had been a sinner, and who, in a burst of grateful feeling that could not be repressed, washed the Saviour's feet with her tears, was nearer to God and heaven than was Simon the Pharisee, cleanly, respectable, satisfied with his own righteousness, and contemptuous toward "this woman" and toward the "Prophet" who could allow her touch to pass unrebuked. It was of the self-righteous Pharisees that our Lord said, "The publicans and the harlots go into the kingdom of God before you." And he explains this saying in another sentence addressed to the same class: "They that are whole need not a physician, but they that are sick." "I am not come to call the righteous, but sinners to repentance."—Rev. Geo. Hill, M. A., in *The Quiver*.

THE MIDDLING MAN.

"FROM what you have said, John, it seems you think yourself a pretty fair kind of a man."

"Well, Mr. F——, I will tell you my opinion about that exactly. I don't think I ever did much that was bad, nor can I say that I ever did a great deal of good. I think you may call me a *middling man*."

"That is your opinion, John. But don't you think that everything that exists must have a cause from which it sprung?"

"Certainly I do, Mr. F——, for old John is not so void of sense as not to know that."

"Well, John, what do you suppose causes a man to be good?"

"God, of course, sir."

"And what do you think causes a man to be bad?"

"The Devil, most certainly; for God never made anything bad."

"But, John, what is the cause of a *middling man*?"

"W-e-l-l, I sup-p-o-s-e ——"

"John, I perceive you have got fast there. You say God is the cause of a good man, and Satan the cause of a bad man; but you say you are neither—you are middling. Doubtless, John, you must have a cause that made you what you are. But as there is no middle being between God and Satan, and only the two revealed causes of good and evil in man, then I am at an exceedingly great loss to know what has been the great moral cause that made you middling."

"Why, sir, I have heard a great many folks like me say that they were middling; that is, neither good nor bad; but really, when I think of the matter in the way you put it, I begin to be somewhat doubtful whether I am right. Yet I assure you, sir, I do not think I should be called a bad old man."

"John, did you ever see a middling gold dollar? Or did you ever see a middling bank note?"

"No, never, Mr. F——; they are always either good or bad. But I have known some bad ones to pass for good ones."

"Well, John, if you never saw middling money, you never saw middling men; that is, as before God. God is a being of perfect holiness, infinite purity, and he judges according to a perfect standard. To be accepted of him, we must be perfectly fitted for his approval. He cannot adopt middling men and call them good. You must either be righteous or unrighteous—either saint or sinner. A 'middling' man has no exist-

ence in God's sight. So, friend John, I want you to think seriously on this matter; you 'cannot serve two masters.' At this moment you are either serving God or Satan. You cannot be a middling man. You can have no middling cause, no middling life, no middling death, and no middling destiny!"

Reader, as I have said to John, so I say to you. You are at this moment either good or bad—righteous or unrighteous—in God's sight. You cannot be middling. You are either a child of God or a servant of the wicked one; you are pardoned or unpardoned; you are either a subject of God's grace or you are under his condemnation. If you consider this whole subject aright, as an inevitable conclusion you will be brought to say that while you read this, you are either fit for heaven or fit for hell. If righteous, you will go where the righteous are; if unrighteous, you will go where the wicked are. There is no middling being; therefore there can be no middle place for that which does not exist.—*Sel.*

POWER OF A NAME.

IN looking over a financial article of one of our morning dailies, we notice that the "selection" of a certain name for the presidency of a certain corporation "was signalized by a rise of two per cent in the company's shares." The thought came to us immediately, "What power there is in a name!"

Strength comes with a name, or weakness follows its use, according to the character it represents; the name stands for the character.

In the financial world it must represent wealth, shrewdness, and the qualities recognized as essential to make a financier, if it carries strength in its use. In the commercial world it must represent integrity, uprightness, a keeping of one's obligations promptly, and sufficient financial backing to make a good risk, if confidence follows its use. In the working man's or woman's world, the name must represent honesty, faithfulness, and intelligent understanding of one's occupation or trade, if it is to be received acceptably. In the professional world, whether religious or secular, it should stand as a synonym of honor and intelligence, if it is to have power of the right kind.

Solomon the Wise realized the power of a name when he wrote, "A good name is rather to be chosen than great riches."

It would seem, then, if our name is to be powerful for good in its use, it must be backed by a character whose foundation is truth. The psalmist, speaking of God, says: "And they that know Thy name will put their trust in Thee." He alone can say, "I am the truth," and claim absolute confidence from His creatures; and it is just in the degree that we receive Him whose Spirit worketh truth in the inward parts, that our name will command the respect and confidence of the world in which we live.

Some one may say: "I am doing what I can to serve God and be true, but it does not seem to be recognized." We would say to such a one, Look to Jesus, your divine pattern, and see how heavy his cross was in that regard, though he was Truth incarnate. Nevertheless, God is faithful who has promised, and he will make it right. The world will recognize, sooner or later, the power of a true name. If we are Christians, we can rejoice in hope; for God has given our Head "a name which is above every name," and at which "every knee should bow." He is our Captain, and in his name we shall conquer, and have power from above to make names which shall be held "in everlasting remembrance."—*The Illustrated Christian Weekly.*

—There is nothing so delightful in this world of ours, as the hearing or the speaking of truth. For this reason there is no conversation so agreeable as that of the man of integrity, who hears without any intention to betray, and speaks without any intention to deceive.

The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 52:20.

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

HINDOSTAN AND ITS PEOPLE.

(Concluded.)

THE HINDOOS.

THE Hindoos (whence the name Hindostan) are believed to be of Caucasian or Hamitic origin. They came to India at a very early date, evidently more than 3,000 years ago. They found the aborigines, of whose descendants, as now found in the country, I have given a description, in a similar state of civilization as were the Peruvians and Mexicans when invaded by Pizarro and Cortez. The Hindoos, though scattered more or less over all India, are most numerous in the northwestern provinces, while the Pariahs constitute the greater part of the inhabitants in the southern provinces. The religion of the Hindoos is Brahmanism, or Hindooism, although there are about 40,000,000 Mohammedans, differing very little in religious practice from their Brahman neighbors. Brahmanism teaches the existence of a trinity, the second person of which became incarnate; of evil spirits, presided over by Mahasoor, the seducer. It teaches the fall of man, the transmigration of souls, and the destruction of the present world by fire. The Hindoos practice sacrificial offerings, and the rite of the "scape-goat," or rather, of an equivalent scape-horse or scape-calf. Besides their trinity, they have at least 30,000,000 gods who are said to quarrel with one another, and commit horrible and disgusting crimes. Their representative idols, which are used only to assist the imagination in worshipping the invisible god, are in every diversified form that the imagination could suggest, embracing the most highly ridiculous and the most grossly obscene, the latter being worshiped by the women for special purposes.

In appealing to his people, the Lord asks the question, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb?" and the affirmative reply is practically indorsed by the Hindoo mother, who, though loving her offspring tenderly, yet urged on by a blind and tyrannical idolatrous faith, leads her little child into the river as though for a bath, and when beyond its depth, abandons it, remorselessly watching it scream and struggle until it is crushed by the jaws of the crocodile, and the water becomes stained with its blood. The most bloody human sacrifices, self-immolations, and self-torture, or penance for sin, are practiced by the Hindoos. The Hindoo religion, in its various modifications as exhibited in the worship of the Burmese, Siamese, Chinese, etc., is believed in, and influences more than half the population of the world.

The sacred books of the Hindoos are called "Shasters." They are in Sanskrit,—a dead language,—and are divided into eighteen classes, the first of which contains the Vedas. The subjects treated upon embrace every art and science known in India at the time they were written. The Vedas, which are believed to have been written about the time of Moses, are said to teach, in the main, a true conception of God and man, of sin and sacrifice; and contain many pure and holy sentiments, doubtless borrowed from post-diluvian tradition, or from the light of Sinai. But the pall of moral darkness gradually gathered over succeeding generations, until the people became immersed in polytheism and the worst forms of sensuality and wickedness. Said a missionary recently from India, who is also a physician: "I speak on this matter as a physician who has treated many thousands of patients, and mingled in their homes from the highest to the lowest, from the Rajah on his throne to the beggar in his hut, when I say that there is no such thing as purity or virtue among them. And I have this from the confession of their best men. 'Sir,' said a Brahman with whom

I was confidentially talking about this, 'there is not a family among us that is not tainted with the impure disease.' Honesty in dealing is scarcely known."

One of the greatest obstructions to modern improvement in religion, morals, and social arts and customs among the Hindoos, is the existence of a religious distinction called "caste," inherited by birth, and more cherished than life itself. There are four distinct castes, which are subdivided into more than 200 minor castes. No one debased from a given caste can ever, by repentance or reformation, regain his standing, or unite with a lower caste; nor can one of a lower caste, by learning, or virtue, or any other means, ever be admitted to a higher caste. The Pariahs are regarded as being without caste, and their very shadows as a defilement. The Sepoy rebellion, in 1857, originated in an unintentional violation of Hindoo caste by the British. A Sepoy is a native of India, employed as a soldier by a European power.

The Hindoos believe that all the customs of their forefathers were instituted by the gods, and that therefore nothing can be improved. Their costume, mechanical and agricultural implements, habitations, and manner of labor are the same as they were thousands of years ago. An English gentleman, employing many laborers, sought to introduce improvements among them, and substituted wheelbarrows for the baskets in which they carried the earth they were removing, upon their heads. In his presence they used the wheelbarrows with cheerfulness; but on one occasion when returning suddenly after a short absence, he was surprised to see his workmen carrying the wheelbarrows filled with earth upon their heads.

Most of the rural inhabitants live in compact villages, which, in insecure places, are surrounded with thick, dried, mud walls, within which their numerous cattle are brought at night. Their huts are made of mud, and thatched with straw, palm-leaves, or tile. They have no chimneys, and the smoke of their fires escapes as best it can through openings in the roof. Their fuel consists of cow manure gathered by the women, and plastered upon the walls of their huts to dry. The food of the people generally is almost wholly vegetable, rice and millet being the staple articles. The exceptions are only flesh meats offered to idols.

The extreme poverty of the people is everywhere apparent. Most of them go barefoot, and their clothing consists of two or more yards of cotton cloth, tied around the waist, and reaching to the ankles. A fold of the same material is thrown over the shoulders. Children under seven or eight years usually wear no clothing. Often no bedding is used, the people sleeping in the clothes they wear during the day.

The government mainly owns the land, though there are many wealthy natives. It is let to tenants, who are required to pay seventy-five per cent of the assessed value of the products. The tenants sublet it to laborers, who gain nothing but a bare subsistence. They are emaciated for want of proper food, and when crops fail, the horrors of famine are sure to be entailed upon them. The wages paid for labor are very low, fifty cents a week for a man in the field, and three cents a day for a woman being accounted a good price. A domestic in an American family gets two dollars or more per week for her services, but in India such service would be rewarded by about a dollar a month.

The use of tobacco is very common in India, as is also betel, which is said to be more filthy, if possible, than tobacco. The use of this drug is common to both sexes. Its taste is like sassafras, but more astringent. It reddens the saliva so that the chewer appears to spit blood. It produces moderate and prolonged exhilarating effects. Native roads are not common in India, therefore wheeled carriages are few, and clumsy in construction. The people generally perform their journeys on foot. For the wealthy and for foreigners, the usual mode of transportation be-

fore the introduction of British carriage roads and railroads, was by the palanquin, at a cost of about twenty-five cents per mile.

The general condition of the people financially is about the same as it was under the Moguls of Delhi; but English rule has generally suppressed the sanguine rites of Hindoo idolatry, and widely opened the country by railroads, wagon roads, and telegraph, to rapid transmission of commercial, social, and religious influence, making it possible to establish schools and missions in various parts of the land, carrying with them a purer light, which is gradually but surely penetrating the moral darkness of the benighted heathen, and scattering the baneful shadows of 3,000 years. They are becoming dissatisfied with their ancient faith. But lest the awakening Hindoo should see a purer light, Satan is causing to be scattered as the leaves of autumn, throughout all India, printed matter opposing Christianity, and advocating infidel and atheistic principles.

To the peoples and tongues of that great peninsula, where there are forty languages spoken, many of them said to be highly wrought out and finely polished,—beautiful and perfect vehicles for the transmission of thought,—the third angel's message must surely be carried by consecrated means; and from its hills and plains, from its ocean shores and the margin of its sacred river, a few must be awakened to the inspiring hope of the near coming in glory of a Saviour more compassionate and forgiving than any mediator ever known to their heathen mythology. For many years God in his providence has been opening that land, making it possible for the message to go throughout its length and breadth, not only as a witness to condemn, but as a savor of life unto life. Where are the consecrated laborers and consecrated means to open and support a mission in India? Who will bear the cross for the reward of sharing in the joy of Him who endured poverty, suffering, and reproach for the sake of saving the lost and perishing?

The expense of planting and sustaining a mission in India is, doubtless, a barrier to individual or united effort. But when we consider the immense sacrifice the Hindoo often makes in support of his dark faith, it should put to shame the limited support usually given to truly Christian enterprises. At one festival a wealthy native was known to expend more than \$150,000, and he expended above \$50,000 annually ever after to the end of his life. Others have reduced themselves from great wealth to poverty for the same cause. The poor also make sacrifices, and the aggregate appears to exceed anything of the kind known in the palmiest days of Israel. And should not our sacrifices in support of a purer faith be commensurate with the greater blessings it brings into our social, moral, and religious life? Let there be a practical affirmative response.

A. SMITH.

Special Mention.

PROGRESS OF THE UNITED STATES OF AMERICA.*

THE American nation is destined to take, sooner than is generally supposed, the first place among the states of the globe. It is only necessary to glance over the statistics to see that the progressive advance of the United States threatens Europe with a competition such that there will forcedly come a moment in which the axis of industrial power, human activity, and political influence will shift to the profit of the New World. What will become of old Europe on the day that China, in her turn, enters into the great movement of industrial expansion? If we abandon Africa to the propaganda of Islam, and if the statesmen of the old continent do not seize the last occasion which offers itself to attach Africa and the black race to the destinies of Europe, it

*From *Revue Française de l'Etranger et des Colonies, et Gazette Géographique*.

will be all up with the preponderance that it has hitherto held over the destinies of the human race. Mr. Paul Barré sends us the result of some conscientious researches that he has made into the best statistics, and we publish them in the hope that they will facilitate the task of those who are attempting to enlighten public opinion upon the peril that Europe is running, and to draw it into that movement of expansion which is the condition of its safety.

Extent and Population.—The United States of America, which separated from England in 1776, and elected their first president in 1789, now consist of forty-two States, six Territories, and one Federal District. The total area of the Union, including Alaska, is about 3,605,000 square miles. As for the population, that, during the century, has made a truly fabulous progress.

While Great Britain's population has, in fifty years, increased by 10,000,000, France's by 5,000,000, Germany's by 16,000,000, the population of the United States has increased 37,000,000. It has been calculated that, since 1790, the population of North America has been doubling about every twenty-six years. At present, the population of the American Union must certainly exceed 62,000,000 inhabitants. Now, in 1790 the population did not reach 4,000,000. In one century, then, the population has varied in the proportion of 1 to 15.5.

If this ascending advance continues, and there is every evidence that it will, the United States in fifty years will count more than 200,000,000 inhabitants, and in seventy years will be as populous as Europe.

Four-fifths of the present population consist of Americans of English origin; the other fifth consists chiefly of Germans, more than 3,000,000 of whom have arrived within the forty years, only, comprised between 1840 and 1880. Countries other than England and Germany have furnished but little to the emigration, so the French, Italians, Spanish, etc., who have taken up their abode in the United States, are swallowed up in the immense mass of the Anglo-Germans. In 1880, the cities contained a quarter of the total population of the United States.

Apropos of immigrants, let us recall the fact that 13,500,000 have arrived in the United States within a century. The annual number of them varies much with the year. Thus, in 1882, 788,000 were received, while in 1886 the number was but 334,000.

Financial Condition.—In 1850, the fortune of the United States was \$8,430,000,000, while that of Great Britain was estimated at more than \$22,500,000,000. Thirty years have sufficed to change things around.

In 1884, the fortune of Great Britain was estimated at \$45,000,000,000, and that of the United States at \$55,000,000,000, in which the American manufactures represent a value of nearly \$5,600,000,000, say about half that of all the European manufactures combined; that is, \$13,000,000,000.

If we admit that the fortune of France is about \$40,000,000,000, and that of Germany \$25,000,000,000, it will be seen that the United States is at present the richest country in the entire world.

Despite the immense sacrifices made during the war of the rebellion, the United States are in the most prosperous financial situation of any country in the world. While in ten years they have paid off \$530,000,000 of their debt, and in another decade will have entirely wiped it out, the different states of Europe still owe \$23,400,000,000. The interest on this crushing debt is annually figured at from \$800,000,000 to \$1,000,000,000, to be raised from the labor of European nations.

In order to render the comparison still more striking, let us take France and England only, whose united increased population scarcely exceeds quarter of that of the American Union. France and England annually pay \$315,000,000 for the interest of their debt, and \$340,000,000 for their

army and navy. They keep 730,000 available men in service, and estimating the possible work of each of these at but \$100 a year, that represents a further cold loss of \$73,000,000; so that it is impossible to estimate the annual charges resulting from the debt and the army and navy at less than \$620,000,000.

Well, in spite of an enormous amortizement, the United States depend at present, for these three services, upon \$152,500,000. That is to say, that the cost of these three services for France and England alone is figured annually by a difference of \$469,000,000 to the advantage of the American system. Counting per head, we find that the French and English systems cost \$12.75 per inhabitant, or \$63.75 per family of five persons, while the expense in the United States is not \$2.50 per head, nor \$12.50 per family. Let us add that the United States might much more easily support the overwhelming burden that weighs upon the English and French tax-payers, who are oppressed besides by local charges.

If this state of things does not change before long, it will, therefore, be necessary to expect a rapid decadence of the European nations in their productive power and their prosperity as compared with those of the United States. Such decadence could be prevented only by finding an immediate means of causing the population and wealth of Europe to increase as rapidly as the population [and wealth] of the United States do. Now, not only does such a means not exist, but the very severity of the conditions that the present military system imposes upon the Old World forces innumerable emigrants to leave it, and a large proportion of these adds its labor to the other elements of prosperity of the American Republic. Were the people of Europe to deliberately try to ruin themselves to America's profit, they would, therefore, not act otherwise than they are doing.

Army and Navy.—A comparison of the American military budget with that of the great Eastern powers—France, England, and Germany—gives the following results: In France, we find annually inscribed in the army and navy budgets \$182,500,000, or \$4.98 per head of inhabitants; in England, \$158,400,000, or \$4.20 per head; and in Germany (1886) \$113,000,000, or \$2.44 per head. The United States keep up an army of but 27,000 men, and expend on this account only \$50,000,000 per year, or scarcely eighty-six cents per head.

Opposite these 27,000 men, let us put the 1,224,604 soldiers kept in service in time of peace by the three above-named powers, and we shall find that in this item they yearly consume one-eighth of their productive power. Again, this estimate is below the truth, if we consider that the men thus taken from the pursuits of peace are all in the maximum of their strength, and at the age when character is formed. The loss of revenue that results from such a state of things becomes appalling when we consider it as a factor of the industrial contest with the United States.

The United States, then, have an insignificant standing army and an insignificant navy; but a quarter of a century ago, at the time of the war of the rebellion, they put into the field, at the first call, 2,000,000 well-armed men and 626 war vessels.

Commerce.—The imports and exports of America nearly equal those of France and Germany, say about \$1,500,000,000, but they are far from coming up to those of England—\$3,000,000,000. As for the interior commerce of America, that of no other nation offers any comparison with it. The annual railway freight receipts in the United States exceed \$550,000,000—a sum greater than that paid by England, France, and Italy, combined, for the same object. The Pennsylvania system alone carries a larger tonnage than that of all the merchant vessels of England.

Merchant Marine.—The merchant marine of the Republic comes immediately after that of England. In 1880, the total tonnage of the English merchant marine was 18,000,000 tons,

and that of the United States 9,000,000—a tonnage four times as large as that of France. American ships monopolize nearly twenty per cent of the total receipts of the commercial maritime carriage of the world. France and Germany figure in this commercial contest only for five per cent each. . . .

Production.—To show the astonishing progress of American production in a very short lapse of time, we give the following comparison of results collected twenty years apart:—

	1866	1886
Gold and Silver.	\$63,500,000	\$83,500,000
Sugar.....	20,000,000 lbs.	286,000,000 lbs.
Cotton.....	1,000,000,000 "	3,182,000,000 "
Wheat.....	212,000,000 bu.	357,000,000 bu.
Corn.....	786,000,000 "	1,936,000,000 "
Petroleum.....	132,000,000 gal.	943,000,000 gal.

Post-office and Telegraphs.—In no country in the world, in a relatively short space of time, has the postal service been so extensively developed. There are at present in the great American Republic, 57,376 post-offices (against 23,328 in 1866), while Germany has but 18,583, Great Britain 17,587, and France 7,296. The postal routes of the United States extend over 240,000 miles, those of Germany 51,000, those of France 40,000 and those of England 25,000.

The American post-office sent last year more than 3,576,000,000 letters and printed documents of all kinds, while the English did not exceed 2,270,000,000, the Germans 1,816,000,000, and the French 1,400,000,000.

The proportion of postal matter forwarded is seventy-one per inhabitant in the United States, sixty-one in England, forty-one in Germany, and thirty-seven in France.

Finally, the first of these nations spent for its postal operations \$56,000,000, the second nearly \$44,000,000, the third nearly \$29,000,000, and the fourth nearly \$29,000,000.

As for the American telegraph system—that is the most extensive in the world. At the close of 1884, it comprised 138,600 miles of lines and 417,600 miles of wires. At the same epoch, Russia had 60,600 miles of lines and 138,000 miles of wires, France (with colonies) 51,000 miles of lines and 150,000 miles of wires, and Germany 46,400 miles of lines and 159,000 miles of wires.

Such prosperity, as astonishing as it may seem at first sight, and although it has never had a precedent in history, is quite easily explained.

When we study a map of the United States, and see this country, with soil so rich and fertile, watered by immense rivers, and containing (aside from the Allegheny and Rocky mountains) but very few mountains, we see very clearly that it had to be called upon some day or other—seeing the great facilities of communication—to receive a very dense population.

Not having in any way had to take the past into consideration, the American colonists, recruited from among the most enterprising and courageous Europeans, have not, like European nations, had race struggles to encounter in order to establish themselves in other new territories. They have had the fortune not to meet with dangerous neighbors ready to disturb their life of activity and labor. War is almost unknown among them. So the future has responded to their first expectations, and every one is obliged to recognize to-day that it is necessary to count with the United States, not for a struggle with arms, but for a graver one—the commercial and maritime struggle, the struggle of labor.—*Ewd. Marbeau, in Scientific American.*

—Dr. Edison sums up the etiology of typhoid fever in the following words: First, typhoid fever never infects the atmosphere; second, it never arises *de novo*; and third, the causes of the disease, in order of their frequency, are as follows: First, infected water; second, infected milk; third, infected ice; fourth, digital infections; fifth, infected meat.

The Review and Herald.

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

BATTLE CREEK, MICH., OCTOBER 15, 1889.

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TIME ON A ROUND WORLD.

(Concluded.)

It will now, we trust, be clear to all, how easy and simple a matter it is to trace and identify a definite day on a round and revolving world. The day is a well-established period of time, and comes to every locality in regular order; and any man traveling around the world can keep in harmony with the count of every country, by simply adjusting his reckoning as he crosses the date line. He knows that on that line two days stand together, just as definitely as two cars stand end to end when upon the track; and he knows that in crossing that line he passes from one day into another as easily and definitely as he knows when he steps from one car into another on the train. From any point in one day to a corresponding point in any preceding or succeeding day, there are twenty-four hours. That is why the time is changed twenty-four hours in crossing that line. Thus if one passes that line westward on Monday, if it is midnight, he passes into midnight of Tuesday; if Monday morning, to Tuesday morning; if Monday noon, to Tuesday noon, etc., twenty-four hours difference in time. On the other hand, if he passes that line eastward on Monday, if it is midnight, he passes into midnight of Sunday; if Monday morning, to Sunday morning; if Monday noon, to Sunday noon, twenty-four hours difference in time; and so at any other point in the day.

All navigators, however, change their dates only at noon; for in whatever part of the day previous they may have actually crossed the meridian of the change, they would not be a great way from it by the arrival of the following noon; and hence for the sake of uniformity, all take that hour for the change, adjusting their calendar from noon of one day to noon of another. Thus if it is Tuesday, and the navigator crosses the line westward, he waits till noon, and then changes from Tuesday noon to Wednesday noon; if going eastward, he would wait till noon, and then change from Tuesday noon to Monday noon. And he makes this change, not because it is a mere conventionality necessary for him to observe to keep his reckoning, but because he actually passes, in either direction, definitely and absolutely into another day; and he knows what day it is, as easily and definitely as we know on land what day we are in.

It is therefore evident that as they who are abiding in any place on the land have definite days in regular succession, so have they also who are traveling, whether by land or sea; only the latter must observe this rule: If they have been traveling with the motion of the earth, that is, from west to east, when they cross the date line in this direction, they must drop out the redundancy of time which such motion on their part has occasioned in their calendar, dropping back from noon of one day to noon of the preceding day; but if, on the other hand, they have been traveling against the motion of the earth, that is, from east to west, they must, when crossing the line, make up the deficiency of time which such motion on their part has occasioned in their calendar, by adding twenty-four hours, and changing from noon of one day to noon of the following day.

It will also be seen that no one day is entirely dropped from, or added to, the calendar, but only a part of two days. Thus, when going westward, if the time comes to make the change Tuesday noon, the change will be to Wednesday noon, adding in this case a quarter of Tuesday and three quarters of Wednesday; and the person will then

have from Wednesday noon to sunset of that day before passing into Thursday. On the other hand, if he is going eastward, and the time comes to make the change Tuesday noon, the change will be back to Monday noon; then he will have till sunset of Monday before he enters upon Tuesday again, and twenty-four hours from the time he changed back to Monday noon, he will be at Tuesday noon again. In this case the twenty-four hours he drops back, cover one quarter of Monday and three quarters of Tuesday.

Applying these principles to the Sabbath, we see that a person going westward could never have less than six hours of the Sabbath, and might have eighteen; for if he made the change from Friday noon to Sabbath noon, he would still have six hours of the Sabbath to sunset, before he reached Sunday; and if he made the change from Sabbath noon to Sunday noon, he would have had eighteen hours of the Sabbath before he made the change. On the other hand, if going eastward he might find himself in some part of the seventh day thirty hours or even forty-two hours; for if he had passed through the seventh day, and on to noon of the first day, and then changed his calendar back to noon of the seventh day, he would be within the territory, so to speak, of the seventh day again; for six hours till sunset should bring him once more to Sunday (which would give him thirty hours of the seventh day); and if the change is made on the seventh day, having passed eighteen hours to the noon of that day, he drops back to noon of Friday, and when sunset comes, he enters upon the seventh day again, and then has a complete day of twenty-four hours, making forty-two hours in which he has been in the seventh day. And there is nothing impossible in this; for as we have seen, it takes a day forty-eight hours to come on, go around, and entirely pass off, the earth.

Another curious fact will be observed, and that is, that a person crossing the line eastward will always have his twenty-four hours of Sabbath; it is only in going westward that he is liable to be reduced to eighteen or six hours; but it is only one chance out of seven, even in this one direction, that he would cross the line at a time which would effect the Sabbath at all; and in cases when this did occur, if one wished to observe the whole period of twenty-four hours, he could easily do so by delaying to make the change in his calendar till that time had elapsed.

But the condition of travel is the exceptional, not the ordinary, condition; and the person adapting himself to his unavoidable circumstances, takes whatever portion of the day he finds left to him when he crosses the line. But every navigator knows his relation to every day as definitely as a farmer knows what field he is in on his farm.

When God "made of one blood all nations of men, for to dwell on all the face of the earth," as the apostle so beautifully expresses it in Acts 17: 26, and gave them an institution which in every age and every clime would be a sacred memorial of himself, he did not arrange the order of nature so ignorantly that his creatures would soon unexpectedly find themselves in such a position that they could not keep it; nor so unreasonably as to demand of them what they could not perform. All his ways are just and righteous, and his commands are not grievous. The works of God are all in harmony with the revelation of God. The Sabbath can be found wherever there are men to keep it who are willing to keep it. The real intent of all these efforts to raise confusion over the difference of time in different longitudes is, that people may be able to excuse themselves for not keeping that day as the Sabbath which the commandment of God enjoins.

This excuse has no foundation in fact; and it is a noticeable feature of the case, that it is those who keep Sunday who manufacture all these difficulties; and they manufacture them for those who keep the seventh day, and for them alone, as that seems to be the only day to which they apply. But they

may spare their pains; for those who keep the seventh day have no trouble at all, and never have had, and never will have, over this matter.

Another suggested difficulty, akin to the one thus far discussed, is the difference in the length of the light and dark parts of the day in high northern latitudes. How, it is asked, can the Sabbath be kept in those regions where the sun does not disappear during the whole twenty-four hours together, for days in succession; and in the winter season, for an equal length of time, does not appear at all?

It has already been shown that it is the revolution of the earth which makes and marks the day, and wherever these revolutions of the earth can be distinguished, there the numbering and succession of days can be kept. But it is a fact which no one is excusable for not understanding, that the revolutions of the earth can be as easily and definitely determined in the highest northern latitudes where men can dwell, as they can be here. This all books state, all travelers declare, and all who live in those regions affirm. Where, then, is the trouble in keeping account of the days?—It does not exist.

When these supposed difficulties, based on a difference of time east and west, and the long days and nights of northern latitudes, were first presented, there were no observers of the seventh day within the range of the writer's acquaintance, who had crossed the date line or seen the midnight sun. But now Sabbath-keepers have gone from America to New Zealand and Australia; and they did not lose their Sabbath in crossing the line, but are keeping the same day there that we are observing here. They have found no difficulty in the matter at all. The flippant remark of otherwise respectable divines, that Sabbath-keepers would better be transported around the world so as to bring their Sabbath on Sunday with the rest of the people, may be left to recoil upon the heads of those who are willing to be guilty of such puerilities.

So, also, now the heralds of Sabbath reform have visited the most northern points occupied by the habitations of men, and to test the force of the objection that definite days cannot be determined in those countries, they have asked the dwellers there if they could keep the numbering of the days in those regions; and the question has invariably been met on the part of the inhabitants with a look of great surprise and extreme pity, as if they had now found a person who had lost his mind; but when told the reason for the question, and the view urged on the point by persons in southern latitudes, they have utterly scouted the idea. Moreover, a goodly number have there been led to the observance of the Sabbath of the Lord; and they know when the Sabbath, the same Sabbath which we in the United States observe, begins and ends, as well as it is known here.

In the light of these living facts, shall we hear anything more of these objections? When it is philosophically clear that there is no objection, and actual experience demonstrates that there is none, that ought to be, and in all candid and reasonable minds will be, considered a final settlement of the question.

And now to complete the distorted outline of this round-world sophistry, our friends propose a remedy, which, on the ground of their objection, is an impossibility. Instead of the definite seventh day, which they say cannot be found, and hence cannot be kept, on a round world, they affirm that it is a seventh part of time only, and not a definite day, that is to be kept, and that that is all that the commandment can require. But do they not consider that on account of this difference of time east and west, and the necessity of changing the count of days in their calendar, it is impossible for one to keep a seventh part of time? and by this arrangement only, on which they base their objection, is it possible to find and preserve the definite day? Such is indeed the fact. For if a seventh part of time is what the commandment requires, a person in crossing the line could not add or drop out a day in his count, but must keep right on working six

full days, and then resting one; but this would throw him irremediably out of harmony with all others in his observance of the Sabbath.

But the fact is, this change, as previously described, must be made; and it is made for the express purpose of conforming to the real condition of the time, and the actual difference of days that exists on each side of the line; for, as has been shown, in passing the line we step backward or forward, as the case may be, from one definite day of the week into another, and change accordingly, that we may maintain the true order of the days of the week, as they make their circuit of the globe. And, we repeat, by this arrangement, the seventh day, the very day of the Creator's rest, the day given to man for cessation from toil, and for religious uses, can be found, and observed; and it is not any seventh day after six of labor, or any seventh part of time merely, but the definite seventh day in regular succession from the creation of the world to the present hour; and when and where this day begins to come on, in any instance, and how far it has advanced in its progress around the world, and when and where its last hour disappears from the earth, in its weekly visits, can be as easily and definitely known, as we can tell the position of the hands on the dial plate of our clocks and watches.

And as we thus contemplate the beautiful harmony of the creation, and the adaptation of all means to the end to be accomplished, and the arrangement which God has ordained, by which his children can keep his Sabbath, and rejoice in the memorial of his creative power, we can anticipate the song of Rev. 15:3: "Great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou King of saints."

"WHY SLEEP YE?"

AMONG the many circumstances of our Saviour's earthly experience which have characterized him as a Man of sorrows and acquainted with grief, the unfaithfulness of his friends appears very prominent. Through the weakness and cowardice of human nature, Christ was left to tread the wine-press alone. Especially in a critical moment, in the struggle in the garden, we should expect to find fidelity upon the part of his followers who had indeed learned to love their Master from their intimate association with him, and the many gracious privileges they had shared from his hand.

They had gone directly to the garden from the upper room where they had come to attend the pass-over, and celebrate the solemn ordinances which were significant of their Master's humiliation and impending death. During this most interesting meeting, he had sought to prepare their minds for the great trial which awaited them, by foretelling what must happen, how he must be betrayed and crucified, and that they would all be offended because of him that night. They had all been brought to appreciate to some extent what would be required of them, and they thought that their faith and courage were sufficient to stand the test. They declared that they would stand by their Leader even unto death. But as we follow them into the garden in that silent hour of the night, we see those disciples yielding at once to the drowsy powers of sleep. We need spiritual eyes to perceive all that was there transpiring. There was no sound on the still air but that of the suffering Saviour as he gave voice to the intense agony which brought his soul to the very verge of death. But unseen and unheard, there was a mighty conflict taking place between the powers of light and those of darkness. In the midst of that struggle was the object for which they were contending, in the prostrate form of the world's Redeemer. Satan and his host were there to torture and oppress; and more than all else, the Father's face, which had hitherto worn a smile of approbation, was about to be turned away. How needful to this suffering Victim was the sympathy of his friends! Could they but have been sensible

of his sufferings, and by their words and prayers held up his drooping form in this hour of need, they could thus have done something toward repaying that debt of love which they owed their perishing Saviour. But each time he turned to them for sympathy they were sleeping,—totally unconscious of the vicissitudes of the moment.

They did not intend to be thus ungrateful and unfaithful; their indifference was not premeditated or voluntary. No doubt, the powers of evil exerted over these disciples an influence which they found it difficult to resist, and to which they unfortunately yielded, thus depriving their Master of the help that their sympathy would have afforded, and depriving themselves of a valuable experience which would have enabled them to stand their tests which were to come; and they would not then have all "forsaken him, and fled." Even the Saviour's words, "Why sleep ye? rise and pray, lest ye enter into temptation," did not rouse them, though they foreshadowed the fact that they soon would need all the strength they could obtain.

This picture seems sad to us as we think of all the circumstances, and we wonder how it could be that the disciples would thus sleep away this most critical time in their own experience, and when their cause more than ever demanded their watchfulness. But in addition to this, it contains a most solemn admonition to us who profess to be walking in the light of truth in the last days. Jesus foresaw a similar danger in our times, and placed upon record many warnings. "Take ye heed, watch and pray: for ye know not when the time is." "Watch ye therefore . . . lest coming suddenly he find you sleeping." There is no point in all the history of God's people where so great stress is laid upon the necessity of watchfulness as in these days of ours; and it is not difficult for us to realize that we have come to the time when our eyes are heavy with sleep. There is yet before us a time of trial which will thoroughly test our faith. The promise is, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." We cannot keep the word of patience by sleeping the time away, or in a state of drowsy indifference to the work of God upon earth and in heaven.

The time will come to all who sleep now, when it will be said to them as to the disciples, "Sleep on now, and take your rest." There will be no more critical time than that which is before us now. It is safe to say that not one of all who profess present truth escapes from the stupefying influences which seem to fill the very air we breathe. And it is only by arousing every energy of the being that we shall keep from yielding to their power. Satan is come down, having great wrath, knowing that he hath but a short time. Angels and heavenly powers are urging forward the closing work, encouraging and urging on the small army of workers while the enemy tries again his tactics of putting them to sleep. In this he is far too successful. Those who sleep away these precious hours of labor will lose the very experience they need to fit them to stand through the hour of temptation.

In "Pilgrim's Progress," we have a most striking illustration of this state of things. It almost seems as if the author wrote by inspiration. When Pilgrim and Hopeful were leaving the company of the shepherds, one of them warned the travelers to beware of sleeping on the "enchanted ground." They passed along until they were drawing near the close of their pilgrimage, when the narrative says:—

I then saw in my dream, that they went on until they came into a certain country, whose air naturally tended to make one drowsy, if he came a stranger into it. And here Hopeful began to be very dull, and heavy to sleep; wherefore he said unto Christian, I do now begin to grow so drowsy, that I can scarcely hold open mine eyes; let us lie down here and take one nap.

CHRISTIAN.—By no means, lest sleeping we never awake more.

HOPEFUL.—Why, my brother? sleep is sweet to the laboring man; we may be refreshed if we take a nap.

CHR.—Do you not remember that one of the shepherds bade us beware of the enchanted ground? He meant by that, that we should beware of sleeping; wherefore "let us not sleep, as do others, but let us watch and be sober." 1 Thess. 5:6.

HOPE.—I acknowledge myself in a fault; and had I been here alone, I had by sleeping run the danger of death. I see it is true that the wise man saith, "Two are better than one." Eccl. 4:9. Hitherto hath thy company been my mercy; and thou shalt have a good reward for thy labor.

CHR.—Now, then, to prevent drowsiness in this place, let us fall into good discourse.

HOPE.—With all my heart.

CHR.—Where shall we begin?

HOPE.—Where God began with us. But do you begin, if you please.

CHR.—I will sing you first this song:—

When saints do sleepy grow, let them come hither,
And hear how these two pilgrims talk together:
Yea, let them learn of them in any wise,
Thus to keep ope their drowsy, slumb'ring eyes.
Saints' fellowship, if it be managed well,
Keeps them awake, and that in spite of hell.

This illustration of our times and condition is no more faithful to the truth than is the remedy which is suggested. The prophet, speaking of our times, said: "Then they that feared the Lord spake often one to another." It is in Christian work and intercourse that our only safety consists. When those who profess the truths of the third angel's message keep themselves aloof from the labor and burdens which pertain to the cause, and when they absent themselves from the means of grace, they at once fall into that state from which Hopeful barely escaped. But let them beware; for those who slumber thus will never awake unless God shall work for them in a special manner. Do we feel this drowsy stupor creeping over us? Is the service of God becoming irksome to us? and do we long to be let alone? Then let us arouse. Let us talk of what the Lord has done for us. Let us talk faith. Let us work for others until our own spiritual blood shall come coursing through our veins. Let us keep up the struggle; it will be only a short distance through the "enchanted ground," then, after a brief, sharp conflict, there will be "Beulah land," and we shall see the King in his beauty.

G. C. T.

GOD IN THE CONSTITUTION.

It may not be generally known to our friends who are predicting the speedy judgments of God upon our nation if it shall fail to declare its allegiance to him in the manner by them prescribed, that the constitution of the Southern Confederacy did contain a distinct recognition of God,—not such a recognition as they would have placed in the Constitution of the United States, but one which certainly did not leave the former document open to the charge which is brought against the latter, of being a godless document. This recognition was contained in its preamble, which read as follows (italics ours):—

We, the people of the confederate States, each State acting in its sovereign and independent character, in order to form a permanent federal government, establish justice, insure domestic tranquillity, and secure the blessings of liberty to ourselves and our posterity—*invoking the favor and guidance of Almighty God*—do ordain and establish this constitution for the confederate States of America.

In the Southern Confederacy, therefore, there existed a nation which embodied in embryo the principle for which our National Reform friends are contending, of a national recognition of the existence and supremacy of God. No one familiar with American history, however, need be reminded that there is nothing in the history of the "lost cause" indicative of the favor with which the Supreme Ruler might be supposed to look upon this recognition of his sovereign office.

The omission of the name of God from our National Constitution no more shows that his hand did not direct in its construction than the absence of his name from the book of Esther proves that he did not inspire its language. It is only pure assumption which leads some men to argue otherwise.

L. A. S.

THE IMPORTANCE OF EDUCATION.

[The following from the pen of Eld. Olsen, is taken from a circular just issued, announcing the Bible school for ministers which it has been decided to open in Battle Creek, Nov. 6.—Ed.]

DEAR BRETHREN: In presenting this circular, we feel in some sense the responsibility that is resting upon us as a people in view of the time in which we live, and the message of warning that God has given us to carry to the world. We should be fully awake to this responsibility, and do all on our part to fulfill the mission God has given us. All over the vast field there is a great dearth of laborers, and no doubt many are fast hastening to destruction who might be saved could the warning message of truth be brought to them. It is right that we should pray the Lord of the harvest to send forth laborers into his harvest; but we should also work while we pray. If we pray for laborers, and the Lord answers our prayers, some will have to go, and these must be fitted and prepared to do the work to which God has called them.

Not only are we in need of more laborers, but many of our present laborers are in the greatest need of just such advantages as the proposed school will furnish. Many of our ministers have had but very limited educational privileges, and now their age and circumstances are such that they cannot take an extended course at any of our colleges; but their usefulness might be greatly increased could they spend one or two terms in a school especially adapted to their wants. We cannot afford to leave anything undone in this direction that we can possibly do. The Spirit of God has spoken very pointedly on this matter, and it will be a great sin on our part to be negligent.

In "Testimony for the Church, No. 32," page 146, we read:—

Young men who desire to enter the field as ministers, colporters, or canvassers, should first receive a suitable degree of mental training, as well as a special preparation for their calling. Those who are uneducated, untrained, and unrefined, are not prepared to enter a field in which the powerful influences of talent and education combat the truths of God's word. Neither can they successfully meet the strange forms of error, religious and philosophical combined, to expose which requires a knowledge of scientific as well as scriptural truth. Those especially who have the ministry in view, should feel the importance of the scriptural method of ministerial training. They should enter heartily into the work; and while they study in the schools, they should learn of the Great Teacher the meekness and humility of Christ.

In "Testimony No. 33," on page 56, under the heading, "An Educated Ministry," we read some very important instruction:—

The merchant, the carpenter, the farmer, and the lawyer, all have their trade or profession. At first, for want of knowledge, they do imperfect work; but as they continue patiently at their vocations, they become masters of their several callings. Without close application of mind and heart, and all the powers of the being, the minister will prove a failure. He may be a preacher; but he must also be fitted to act as a pastor. Study must never cease; it must be continued all through the period of his labor, no matter how qualified for the labor he may think himself to be. The times demand an intelligent, educated ministry, not novices. False doctrines are being multiplied. The world is becoming educated to a high standard of literary attainment; and sin, unbelief, and infidelity are becoming more bold and defiant as intellectual knowledge and acuteness are acquired. This state of things calls for the use of every power of the intellect; for it is keen minds under the control of Satan, that the minister will have to meet. He should be well balanced by religious principles, growing in grace and in the knowledge of our Lord Jesus Christ. Too much hap-hazard work has been done, and minds have not been exercised to their fullest capacity. Our ministers will have to defend the truth against base apostates, as well as to measure Scripture evidence with those who advocate specious errors. Truth must be placed in contrast with bold assertions. Our ministers must be men who are wholly consecrated to God, men of no mean culture; but their minds must be all aglow with religious fervor, gathering divine rays of light from heaven, and flashing them amid the darkness that covers the earth, and the gross darkness that surrounds the people. Vice and crime and iniquity of all kinds are steadily on the increase. The penetrating power of Bible truth must show the contrast between truth and error. A higher grade of preparation is required in order to do good service for the Master. But if the minister leans upon the knowledge he acquires, and

does not feel the great necessity of divine enlightenment daily, the education gained is only a stumbling-block to sinners. We want the God of all wisdom to be brought into all our labor, into all our experiences; then every iota of knowledge obtained is a power for good, and will aid in developing capacity and Christ-like earnestness. This is religion.

The above language is too plain and explicit to be misunderstood. On page 80 we read:—

My brethren, not one-half the care has been taken that there should have been to impress upon those who could labor in the cause the importance of qualifying themselves for the work.

Again, on page 112:—

We see the need of encouraging higher ideas of education, and of employing more trained men in the ministry. Those who do not obtain the right kind of education before they enter upon God's work, are not competent to accept his holy trust, and to carry forward the work of reformation. Yet all should continue their education after they engage in the work. They must have the word of God abiding in them. We need more cultivation, refinement, and nobility of soul in our laborers. Such an improvement as this would show results in eternity.

Again, on pages 113, 114:—

The work is now greatly retarded because men are carrying responsibilities for which they are unfitted. Shall this great want continue to increase? Shall these great responsibilities drop from the hands of old, experienced workers into the hands of those unable to manage them? Are we not neglecting a very important work by failing to educate and train our youth to fill positions of trust? Let the workers be educated, but at the same time let them be meek and lowly of heart. Let us elevate the work to the highest possible standard, ever remembering that if we do our part, God will not fail to do his.

Much more might be quoted, but this is enough to set the importance of this subject before you. There is no work that we can engage in that is so sacred; and yet it is apparent that many do not realize this as they ought. In Paul's instruction to Timothy, he says: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This language is just as applicable now as in the time of Paul. But many of our ministers do not know how to study. They have not learned the art of applying their minds closely to a subject. Here is just where a short time at school can be a great help to them. We would not hold out the idea that they can get a finished education in the short course arranged for the ministers' school, but they can get some help by which their ministry can be made much more successful than it can be without it. They can learn something about *how to study*, and how to apply the mind, and after leaving school can carry on a systematic course of study; and this, by the blessing of God, will result in much more efficient work. It is our duty not to neglect the gift that is in us, but so to study and labor that our profiting may appear to all.

The success of the ten weeks' institute last year was acknowledged by all; but the time was too short to do justice to the matter. So this year the time is doubled, and the course of study enlarged. This can but meet the approval of all. Many may feel that they would like to attend, but cannot afford it. The fact is, that in most cases you cannot afford to stay away. With greater efficiency, your labor would be much more valuable to the Conference; and the Conference would appreciate this. I never saw an auditing committee much troubled over the report of a faithful and efficient laborer, that had accomplished a good work; and such committee is always willing, yea, desirous, to be just as liberal as the circumstances will permit. But when one has spent a large amount of time, and has done little or nothing, and that little is very poorly done, the committee feels greatly perplexed.

But what more need we say? Our burden is for the success of the work in all parts of the land. We intend to make this school just as nearly what it ought to be as possible; and we hope, in return, to be encouraged by a large attendance from all parts of the country. We request that State Conference committees take this matter into consideration, and that those who wish to attend correspond at once with Eld. D. T. Jones, REVIEW AND HERALD, Battle Creek, Mich.

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

GENERAL MEETING AT WASHINGTON, D. C.

This meeting was appointed to be held Sept. 25-30, for the purpose of organizing a Conference and other branches of work. We reached the city Wednesday, the 25th. A tent-meeting was in progress, conducted by Brn. J. E. and H. E. Robinson. The weather had not been very favorable, but the attendance was good, and the interest very encouraging. During the time of our general meeting, the services in the forenoon were held at the hall, and in the afternoon and evening at the tent. The regular series of meetings in the tent was continued, and the interest was on the increase. The tent was full every evening, and all seemed to listen with close attention.

Sept. 26, at 9 A. M., we met in the hall. After a season of devotional service, Eld. J. E. Robinson called the meeting to order, and stated the object. The writer was chosen chairman of the meeting, and Eld. H. E. Robinson secretary. The first matter of business was the organization of a Conference for this new field, to be known as the "Atlantic Conference of Seventh-day Adventists." The territory included in the boundary of this Conference will be the cities of New York and Brooklyn, Long Island, Staten Island, the two eastern counties of New York, New Jersey, Delaware, Maryland, and the District of Columbia. At present there are some five organized churches; viz., Brooklyn, N. Y., Vineland and Camden, N. J., Baltimore, Maryland, and Washington, D. C., with a total membership of about 175. There are several companies that are not as yet organized. Since April the tithe in this field had amounted to some over \$1,600. The ministers here are J. E. Robinson, H. E. Robinson, D. E. Lindsey, W. H. Saxby, and D. C. Babcock.

In the organization of the Conference, Eld. J. E. Robinson was elected President; Eld. H. E. Robinson, Secretary; T. A. Kilgore, Treasurer; Executive Committee: J. E. Robinson, H. E. Robinson, D. E. Lindsey, W. H. Saxby, and A. Carlstrom. A tract and missionary society and a Sabbath-school association were organized. A health and temperance association had been organized some time before this. All the business was characterized by the greatest harmony. Love and good courage filled every heart.

Our meeting on the Sabbath was a most precious season, and one that will long be remembered. In the morning we enjoyed an interesting Sabbath-school. This was followed by a discourse from Eph. 4:1-6. After a short intermission, we again assembled, and after a few appropriate remarks, proceeded to set apart to the holy ministry Bro. D. C. Babcock, by prayer and the laying on of hands. The blessing of the Lord witnessed to the action taken. A social meeting followed, and it was one of the most precious seasons I have witnessed in a long time. It was good to be there. Quite a number who had been favorable to the truth, but had been holding back and not fully committing themselves, took a firm stand for the truth at this meeting. It was, indeed, a season of much encouragement to all. We see no reason why there may not be a strong church in Washington. The results of the Bible work done in the past are now plainly manifest. A number of our brethren there work in the Government departments. This would seem very difficult, but the providence of God has certainly favored many of them. This, too, is a source of encouragement.

The new Conference starts out under favorable circumstances, and we see no reason why it may not become one of our most important fields. May God's blessing be over that field, and may prosperity attend the labor put forth, to the salvation of many souls and the glory of God. Individually, I feel of good courage for the work in that field. The laborers present, besides those belonging to the Conference there, were Eld. A. T. Robinson, of New England, Eld. R. A. Underwood, and the writer. We left there Sunday evening, while an interesting meeting was in progress in the tent.

O. A. OLSEN.

Progress of the Cause.

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

THE SOWER.

Go forth to sow, O sowers!
'Tis precious seed ye bear;
Where lie the plow's deep furrows,
Scatter it in with care.
Sow broadcast by the way-side;
Some among thorns may fall,
Some in God's fenced gardens—
He keepeth watch o'er all.

Blessed, if by all waters
Ye have the heart to sow;
See! oxen—"strong to labor"—
Forth to this service go.
Though patient toil is needed,
None can too lowly be,
Too much despised, O Master,
To do thy work for thee.

O sower, be not weary;
The Lord hath need of you;
Keep ever, mid your labor,
The harvest day in view.
The Lord will guide your footsteps;
He'll teach you where to go.
Ye shall return with singing,
Who erst in tears did sow.

Whence the wind comes, ye know not,
Nor whither it may blow;
Watch not the clouds above you,
Your part is but to sow.
God freely gives his sunshine,
He sends his rain in showers;
Sow the small seed, have patience,
And he will bring the flowers.

Morn is the time of sowing,
Toward night 'tis not too late;
No laborer, willing-hearted,
Need linger at the gate.
Go forth, go forth, O sowers!
'Tis precious seed ye bear;
Go at your Master's bidding,
The "field" is everywhere.

—London Christian.

OHIO.

COVINGTON.—The work here has met with opposition, but by the power of the truth and the help of the Lord, we feel quite sure that the truth has been so planted in this place that it cannot be uprooted, but will grow to be a blessing to many more souls. I spent about a week before our camp-meeting, in reviewing Eld. I. J. Rosenbarger (the Dunkard minister). Many of the best citizens were much surprised to hear their Reverend abolish the ten commandments. I felt to praise the blessed God for enlightening our minds with a truth that could cast error to the ground. The Elder wrote a tract against us while we were at camp-meeting.

Eld. O. J. Mason came to assist me after camp-meeting, and we reviewed his tract. We sent the Elder word several days before the review, that we were going to consider his position as published, and that we wished him to be present. A good crowd was present, but the Elder did not come. He told the messenger that he was through with us.

To-day we baptized four persons, and we expect to organize a church, with twelve adults, all heads of families. We hope and pray that they may be humble, walking in the light of the third angel's message, and be the means of bringing many more to the fold of Christ.

I now start to my new field of labor. Eld. Mason will remain a few days longer to strengthen those who have taken their stand here, and, if possible, lead others who are almost persuaded, to obey.
E. J. VAN HORN.

MICHIGAN.

CRYSTAL VALLEY.—We began meetings in the tent at this place July 28. We have given about sixty-six discourses. The third angel's message never having been preached in this section, it has awakened an unusual and wide-spread interest upon the subject of religion. The village comprises about twenty-five families, but most of the audience is from the surrounding neighborhood, some coming as far as eight miles. We have had bitter opposition from the clergy. The M. E. minister gave five discourses against the truth,—three against the Sabbath, and two against the testimonies. In

all these, the Elder made a signal failure. In his effort to change the Sabbath three times,—first by making God's seventh day man's first day, then making God's seventh day the Jewish Sabbath at the fall of the manna, and finally making man's first day the Christian Sabbath at the resurrection,—it was evident to all that the Elder had undertaken a difficult task. In our review, we showed that not one of the above changes is so much as hinted at in the Bible. Failing in his attempt to sustain the change of the Sabbath, he then turned upon the visions. In his effort to tear these down, the Elder showed much of the spirit of the dragon. He resorted to misrepresentation, falsehood, and harsh and wicked epithets; but in this he injured his cause. Before he attacked the truth, he stood high in the community; but now many have lost confidence in him.

To fight the truth only injures those who do it. Twenty-one adults have signed the covenant, and twenty-six are keeping the Sabbath, among whom are some of the best citizens in the neighborhood. The prospect is that quite a number of others will soon take hold of the truth.

Invitations are urgent for us to hold meetings in neighboring school-houses. Bro. Childs is engaged in a series of meetings in a school-house about four miles from here, with a fair interest. There is work for two or three in this section the coming winter. We hope the coming State Conference will remember this field, as we are well satisfied that with the proper labor there can be a large and prosperous company organized here.

J. F. BALLENGER.
A. J. HAYSNER.

NEW YORK.

COLDEN, SPRINGVILLE, AND JEDDO.—We closed our meetings at Colden Sept. 17, with a good interest, having preached forty-three sermons. Nine signed the covenant, and three others promised to obey the truth, and are keeping the Sabbath, who did not sign the covenant; but they doubtless will do so in a short time. We found the people very kind, and they so fully supplied our table that we had but little expense, and this was more than met by cash donations. The minister of the M. E. church prepared to reply to us on the Sabbath question after the tent-meetings closed; but we happened to stay a few days longer than he expected, and at the request of several of our congregation, we replied to some of his points, with good effect, we trust. Nearly all are convinced on this subject, as well as on others which have been presented. When we came to the subject of Religious Liberty, the members of the W. C. T. U. were ready to take up arms against us; but at the close of the fourth lecture, we were gratified to see the president and vice-president come forward and sign the petition against the Blair bill, or any other bill like it. This was followed by nearly all the members, and a goodly number of others. The editor of the local paper is very kindly giving us from one to two columns every week on this subject.

Bro. Bristol will remain in this county for a time, and perhaps all winter, to follow up the work begun this summer, and also do some work in adjoining villages. Sabbath meetings were held at Springville each Sabbath after we left there, Bro. Bristol or myself meeting with them. They have an organized Sabbath-school of fourteen or fifteen members. One brother who began keeping the Sabbath there has thrown away his tobacco, and says his appetite for it has been taken away from him. His brother who embraced the truth in Colden, is also trying to rid himself of the same habit.

Sept. 20-24 was spent with the church at Jeddo, at which time their quarterly meeting was held, and the ordinances were administered. This church is manifesting quite an interest in the canvassing work. We were glad to see Bro. Town there, giving instruction to a good class. We hope to visit the churches at Syracuse and Rome before General Conference. We have enjoyed much of God's blessing this summer in the work, and feel to rejoice in the freedom wherewith Christ has made us free.
A. E. PLACE.

Sept. 25.

THE CANVASSING WORK IN COLORADO.

HAVING decided to labor in Colorado during the summer months, I left Oakland, Cal., July 7, for this field. I began canvassing at Aspen July 14. This is a mining town, and the "camp" is very

rich in minerals, the out-put here being very large in the course of a year. People of many nationalities and different creeds have a representation here. I came here feeling my dependence on the Lord, and believing he would help me. I earnestly sought his blessing and help in my labors, and I can say, to the praise of his grace, that I have not been disappointed; for the Master has wrought wondrously. I have been constantly the recipient of his many tokens of love and care, for which I feel to give him all the glory. My courage was never better, and I long to see the glorious third angel's message hasten on to victory. I have canvassed principally for "Great Controversy, Vol. IV." In seven weeks, or by Friday, Aug. 30, I had taken 1,075 orders, 768 of which were for "Vol. IV.," and eighty-four for "The Marvel of Nations." I am convinced that "Vol. IV." will sell; and it is one of the most important works to get before the people. As has been said, this book is "a warning from God," and it is important to have it circulated.

I like canvassing for this book better than for any other, and I find no difficulty in selling it to all classes of people. Infidels, Catholics, and sometimes even a saloon-keeper, business men, and those of the better class whom canvassers find it so hard to induce to get a new book, buy "Great Controversy." I think many of our brethren and sisters have made a mistake in dropping "Vol. IV.," and giving all their time and attention to our new work, "Bible Readings." "Bible Readings" is a valuable work, and I am glad to see it circulated; but why not give "Vol. IV." more time and attention? for it certainly is second to none of our works published, and it seems it has been almost wholly dropped. I hope many of our canvassers will give this subject some serious thought, and see that "Vol. IV." is placed in the hands of the people; for I think it has a mission that it alone can fill!
WALTER HARPER.

THE CANVASSING WORK IN MANITOBA.

We came to this field July 1, and soon began canvassing in Winnipeg for "Bible Readings." This is the capital and chief city of the province, with a population of over 20,000. The people are very religious, and Sunday is strictly observed. Street-cars are not allowed to run, and no business is transacted openly. The Salvation Army is quite strong here. Our hearts are saddened at the thought that people will be satisfied with display, and neglect the real work of purifying the heart and conforming the life to God's standard.

So far as we know, we are the only Sabbath-keepers in the province, and we often feel lonely, but are comforted in the thought that we are giving the warning truths of the third angel's message to some who we hope will obey. We have experienced much sickness, owing to poor water and change of climate, hence have lost a great deal of time, and have not quite finished canvassing the city. We have taken orders to the amount of \$500, and are now making our first delivery, with fair success. The truth has never yet entered this field, and we need the prayers of God's people that we may do our work well. We shall soon go to towns farther west.
C. H. RICHARDS.

Sept. 19.

ADDIE E. RICHARDS.

ANNUAL MEETINGS IN NEW ENGLAND.

As per appointment in the REVIEW, the general meeting at South Lancaster, Mass., began Friday evening, Sept. 13, with a good attendance of our brethren and sisters, which grew to a large attendance before the close. The meeting held ten full days, besides the opening service on Friday evening, and the closing meeting on Tuesday morning, Sept. 24, and the time was well filled with interesting exercises. A printed program of the exercises was placed in the hands of each person in attendance. By following this program, in which the work for each meeting was laid out, and confining the exercises to one hour each, we were enabled to hold six meetings each day, besides giving ample time for recreation, committee work, etc.

The annual meetings of the Conference, tract society, South Lancaster Academy, Sabbath-school association, and health and temperance association, were held, and each branch of the work received due attention. The faithful labors of Elds. R. A. Underwood and J. B. Goodrich were greatly appreciated at these meetings. A spirit of union and harmony seemed to be present in all the deliber-

ations. The devotional exercises were characterized by the presence of God's Spirit. A prayer and social meeting was held each morning at 5:30, and one hour each day was occupied by Eld. Underwood in giving instruction in church work. The Lord came near on these occasions, and many were melted to tears as the principles which underlie the religion of our blessed Lord were dwelt upon. At the close of a discourse on the afternoon of the last Sabbath of the meeting, a large number signified their desire to come nearer to the Lord, after which an excellent social meeting followed, in which 110 testimonies were borne, many of which were with brokenness of spirit.

One feature of special interest of this gathering was the large number of new Sabbath-keepers present. One of the brethren present referred to a general meeting held at this place more than a score of years ago, and remarked that but three persons were present at this meeting who were here then. Some have apostatized from the faith, some have laid down the armor and await the voice of the Lifegiver to call them from their dusty beds, while others have been called to plant the precious truth in distant parts of the earth, and the ranks are filled by others. On Sunday six persons went forward in the ordinance of baptism.

An ordination service took place at the early morning hour, the last day of the meeting. Brn. F. W. Mace, C. L. Kellogg, and H. J. Farman were solemnly set apart to the work of the ministry by the laying on of hands. The Lord came especially near on this occasion, and witnessed to the ceremony. The whole audience was moved to tears, and many wept aloud. The canvassing work was given much prominence during the meeting, but this branch of the work will be reported by others who were in attendance. The work of the Religious Liberty Association was presented, and nearly 100 persons became members, by the payment of one dollar, and signing the declaration of principles. The brethren went home from this meeting feeling greatly encouraged. Many expressions of praise and gratitude to God were heard at the closing meeting.

A. T. ROBINSON.

CENTRAL EUROPEAN CONFERENCE PROCEEDINGS.

The sixth annual session of the Seventh-day Adventist Central European Conference was held in connection with the camp-meeting at Bienne, Switzerland, Aug. 28 to Sept. 2, 1889. The chair was occupied by the President, Eld. H. P. Holser. The German Secretary being absent, J. Boettcher was elected German Secretary *pro tem*.

In his opening address, the President spoke of his thankfulness to the Lord for the many blessings which he had bestowed upon our Conference since its last session, from which time the President had been connected with it. One branch of the work which has obtained a remarkable development, and which has been, in the hands of God, a means of doing much good during the past year, is the colportage work. During this time, our colporters have circulated 18,000 large works and 60,000 pamphlets. The solemnity of the message which is committed to us, and the immense extent of the field assigned to our Conference, make it important that we should earnestly ask for the blessing of God and the guidance of his Holy Spirit upon our meetings. The General Conference, at its last session, decided that our Conference should embrace the following countries: Russia, Austria, Germany, Switzerland, Holland, Belgium, France, Spain, Portugal, Italy, Servia, Bulgaria, Turkey, and Greece. We stand on the old battle-field where so many witnesses of the truth sealed their faith with their blood. Here the greatest and severest battles have been fought between truth and error, and now God has intrusted to us the most solemn truth ever given to mortals. But it is not for our own enjoyment alone; with it, we have accepted the responsibility of carrying it to our fellow-men.

The labors of our ministers have also been blessed during the past year. Several companies of Sabbath-keepers have been raised up in Switzerland and France. A church has been organized in North Africa, and a good Bible work has been started in Geneva. During the past year our first camp-meeting, also, has been held. The work of city missions in Germany, so long contemplated, has now become a reality. Eld. Conradi and his co-laborers have already met with good success.

Thirty-five delegates of the different churches were present at the first meeting. It was voted that the Chair appoint the usual committees. They were as follows: On Auditing, Gustave Roth, Emile Steiner, J. E. Dietsch, Tell Nussbaum, Henri Tische, W. Kury; on Nominations, George Roth, Charles Gold, Albert Vuilleumier; on Resolutions, A. Kunz, John Vuilleumier, Oscar Roth; on Credentials and Licenses, J. Erzenberger, Virgile Vuilleumier, Pierre Schild.

The report of the Committee on Resolutions, which

was successively presented, and discussed in the second, third, fourth, and fifth meetings, is as follows:—

Whereas, In the providence of God, we have been favored with considerable progress during the past year in the different branches of the work of the third angel's message in this Conference,—with the founding and operating of the Hamburg mission; the organization of a large church in Relizane, North Africa; the organization of a number of churches in Switzerland,—and are still favored in the continued spread of the message in Russia, in spite of very unfavorable and rigid laws; therefore,—

Resolved, That above all we render our most heart-felt and cheerful thanks to God, our Heavenly Father, and to our Lord and Saviour, for these blessings granted, and for the prosperity of the cause in these various directions.

Resolved, That with deep sorrow we lament the decease of our highly esteemed and aged brother, J. H. Waggoner, through whose wholly unexpected death, which took him from us in the midst of his important labors, not only has his family suffered an irreparable loss, but the work has been deprived of one of its most thorough and tried laborers; and under this heavy visitation we can only humble ourselves before God, and confess, Lord, thy will be done!

Whereas, The rapid extension of the last message of mercy which God is sending to the world, requires a constantly increasing amount of means; and in view of the fact that the time left us for this work grows shorter and shorter; therefore,—

Resolved, That we as a Conference impress this fact upon all our members, that the work demands more gifts and sacrifices than ever before, not only of the means over which the Lord has made us stewards, but also of personal devotion to the cause of God.

Resolved, That we extend to our dear brethren in America, who have already so often and so liberally remembered us, a most hearty vote of thanks for the ten beautiful and most durable family tents, as well as for the new, round speakers' tent, which they recently donated to us, and that we will pray God to reward them richly for these gifts.

Resolved, That we duly recognize the faithful efforts which our dear colporters have put forth during the past year, and by which means, under the blessing of God, the spread of the present truth in this Conference has been most materially helped; and that we entreat the Lord's richest blessings upon them and their efforts the coming year.

Whereas, The word of God admonishes us particularly against "forsaking the assembling of ourselves together;" and since, among others, the weekly prayer-meeting and missionary meeting are included herein, as well as the regular meetings on the Sabbath; therefore,—

Resolved, That we express it as the sense of this Conference, that the regular attendance at these meetings is the duty of every member of our denomination.

Whereas, The prophecies for this time are now rapidly fulfilling, more especially in America through the lively Sunday agitation, of which we have here in Europe striking omens; therefore,—

Resolved, That we consider it the most solemn duty of every member of this Conference, to redouble his zeal in the work of the Lord, and to take courage more than ever before, to press forward, trusting in the Lord, both in working for the salvation of our fellow-men, and in working out "our own salvation with fear and trembling."

Whereas, The General Conference has already, for a number of years, annually appointed a week of prayer to be observed all over the world at or about the end of each year; therefore,—

Resolved, That we as a Conference consider it our duty and our privilege at that time, together with the dear brethren and sisters of all lands, to seek the Lord in an especial manner, and that we will do this hereafter with more zeal and more generally than ever before, having already been privileged to taste of the blessings which accrue from such efforts.

Whereas, This camp-meeting has been characterized by great and incessant spiritual blessings, and very cheering immediate results have followed the effort; and,—

Whereas, We have been favored with exceptionally fair weather, good order, and quiet, in spite of intended disturbance; therefore,—

Resolved, That the Central European Conference render most heart-felt thanks, above all, to God, for his manifest help and blessing; and next, to the authorities of Bienne and all the people of the city who have shown us favor and manifested their sympathy in our behalf.

The report was unanimously adopted after some slight amendments. The first resolution was spoken to by Bro. Conradi, giving valuable and interesting information respecting the work in Russia, where there are now about 300 Sabbath-keepers; by Bro. Comte, giving the history of the church of Relizane, North Africa, the members of which are all Spaniards; by Bro. Erzenberger, speaking of the work in Switzerland, and by others.

The second and third resolutions were spoken to by several brethren. On the fourth, Bro. Conradi named the different Conferences which have shared in the generosity shown to our Conference. The resolution was adopted by rising. On the fifth, the Chairman extended in the name of the Conference, an earnest expression of gratitude to the colporters. The sixth resolution was spoken to by several brethren. Resolution seven elicited important remarks on the part of Bro. Couradi. The discussion, however, was shortened for lack of time. Resolution eight was spoken to by the Chairman, mainly, the speaker showing the importance of the week of prayer in America, for both the spiritual benefit of the brethren and the financial interests of the cause.

The Treasurer's report showed that during the last Conference year, embracing seventeen months, the tithes paid by the churches amounted to 18,539 francs (\$3,565.20). The report was accepted.

The Committee on Nominations presented the following report: Executive Committee, H. P. Holser, President; L. R. Conradi, J. D. Comte, J. Erzenberger,

Pierre Schild; Treasurer, H. Révilly; French Secretary, J. Curdy; German Secretary, A. Kunz.

Adjourned *sine die*.

H. P. HOLSER, Pres.

JOSEPH CURDY, Sec.

VERMONT CONFERENCE PROCEEDINGS.

THE twenty-seventh annual session of the Vermont Conference of Seventh-day Adventists convened at St. Albans, Vt., Aug. 25 to Sept. 3, 1889.

FIRST MEETING, AUG. 25, AT 9 A. M.—Prayer was offered by the President, T. H. Purdon. Nine churches were represented by their delegates. The proceedings of the last Conference were read and approved. A report of the progress of the cause in the Conference was made by the President. It was voted that the appointment of the committees be made by the President in his own time.

Adjourned to call of Chair.

SECOND MEETING, AUG. 27, AT 9 A. M.—The President announced the following committees: On Nominations, W. C. Walston, C. C. Drown, A. S. Hutchins; on Credentials and Licenses, H. W. Pierce, John Clayton, P. F. Bicknell; on Resolutions, H. W. Pierce, M. E. Kellogg, R. A. Underwood; on Auditing, John Clayton, A. A. Cross, A. J. Saxby, Horace Mehuron, E. R. Palmer. A request was presented, asking that the name of the Irasburg and Charleston church be changed to Brownington. After being spoken to by A. S. Hutchins and others, the request was not acceded to.

Adjourned to call of Chair.

THIRD MEETING, AUG. 28, AT 9 A. M.—Eld. H. W. Pierce spoke concerning the work bestowed at Chelsea, Bradford, and Hardwick. It was ordered that the Secretary of the Conference engross upon the records the new constitution recommended by the General Conference, with such changes as were adopted at the session of the Conference held at Burlington.

Adjourned to call of Chair.

FOURTH MEETING, AUG. 28, AT 5 P. M.—The Committee on Resolutions reported as follows:—

Whereas, There is a determined effort being made to influence the law-makers in some of our States and in the United States Congress, to legislate upon matters purely religious; therefore,—

Resolved, That we will use our influence to prevent anything so antichristian and so un-American, and that we will do our best to enlighten the people in regard to the dangers of such legislation.

Resolved, That we will make a continuous effort to induce all suitable persons in our Conference to attend the South Lancaster Academy, that they may fit themselves for usefulness in the cause of God; and that we urge our brethren and sisters who have means, to help worthy persons who may need assistance.

The first resolution was spoken to by Brn. R. A. Underwood, I. E. Kimball, and G. W. Caviness, and was adopted by a rising vote. The second was spoken to by Eld. Underwood and Prof. Caviness, and was adopted.

Adjourned to call of Chair.

FIFTH MEETING, AUG. 29, AT 9 A. M.—The Committee on Credentials and Licenses presented a partial report, as follows: For Credentials, A. S. Hutchins, T. H. Purdon, P. F. Bicknell, H. W. Pierce, Albert Stone; for License, W. C. Walston. The report of the Committee was approved.

Adjourned to call of Chair.

SIXTH MEETING, SEPT. 2, AT 9 A. M.—The Committee on Nominations presented the following final report: For President, T. H. Purdon; Secretary, Rowena E. Purdon; Treasurer, A. S. Hutchins; Executive Committee: T. H. Purdon, H. W. Pierce, P. F. Bicknell; Camp-meeting Committee: C. C. Drown, H. H. Smith, Edwin Clayton, B. F. Colby, A. J. Saxby. The report was accepted, and the names were severally acted upon and approved. The Committee on Credentials and Licenses reported further, that credentials be granted to I. E. Kimball, and license to F. S. Porter. The report was adopted. The Committee on Resolutions submitted the following:—

Resolved, That Art. II., Sec. 1, of our Constitution be so amended as to make the Executive Committee consist of five members.

Whereas, The foreign missionary work is a prominent feature of the third angel's message; therefore,—

Resolved, That we urge our people to be faithful in their weekly donations.

The first resolution was carried. The last was spoken to at length by Eld. Underwood, who earnestly presented the need of these offerings as a fund upon which the foreign missionary organization might depend with confidence in the furtherance and expansion of its work. Further remarks were made by Eld. Hutchins, and the resolution was adopted. The Treasurer presented a carefully prepared report, from which we summarize as follows:—

Tithes received during year ending June 30, 1889,	\$1,845 18
Disbursements,	1,699 01

Cash on hand,	\$146 17
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Eld. Underwood spoke of the misappropriation of the tithe in paying tent and camp-meeting expenses, such funds being sacred to the support of the ministry alone, whereupon the following resolution was presented:—

Resolved, That the Treasurer be authorized to open a book

upon which to receive subscriptions for a tent and camp-meeting fund, and to keep an account therewith.

This resolution was adopted, and the fund immediately started. The nomination of two additional members to the Executive Committee was referred to a committee consisting of C. C. Drown, J. B. Goodrich, and F. S. Porter.

Adjourned to call of Chair.

SEVENTH MEETING, SEPT. 2, AT 9 P. M.—The Committee on naming two additional members on the Executive Board reported A. S. Hutchins and Hamlet Barrows, and they were accordingly chosen. Eld. H. W. Pierce was selected by the Conference to present before the public the nature and aims of the National Reform party.

Adjourned *sine die*.

T. H. PURDON, Pres.

A. W. BARTON, Sec. pro tem.

TEXAS CONFERENCE PROCEEDINGS.

THE Texas Conference held its twelfth annual session on the camp-ground at Garland, Dallas Co., Aug. 27 to Sept. 3, 1889.

FIRST MEETING, AUG. 27, AT 9 A. M.—Prayer by W. T. Johnston. W. A. McCutchen was chosen Secretary *pro tem*. The Conference was organized by the presentation of credentials from sixteen delegates, representing six churches. The President made some interesting remarks in regard to the work of the past year, and suggested plans for the coming year. The Chair was empowered to appoint the usual committees, which were subsequently announced as follows: On Nominations, W. T. Johnston, Frank Green, W. S. Cruzan; on Resolutions, W. T. Drummond, J. M. Huguley, R. S. Owen; on Credentials and Licenses, W. T. Johnston, E. W. Farnsworth, J. J. Spikes; on Auditing, John Ranson, J. W. Kirkpatrick, Geo. Woods, John Cochran, W. J. Manis, G. W. Henderson. Several delegates present had no credentials, and some churches had no delegates. The Chair was empowered to appoint a Committee on Representation and Credentials, which was named as follows: J. M. Huguley, W. S. Cruzan, Frank Green. The churches of Black Jack Grove and Cedar Grove were received into the Conference; also the church at Ladonia, Fannin Co. A committee of five was appointed to investigate the condition of several churches whose members were scattered or had moved away, and report what disposition to make of the church property, if any. The committee consisted of H. Hayne, Elijah Taylor, J. M. Huguley, R. K. Huffstetter, J. W. Kirkpatrick. Eight new delegates presented credentials, and were received. The Committee on Representation and Credentials presented the names of ten additional delegates to act in behalf of a number of churches. By this time the Conference was composed of thirty-four delegates, representing fourteen churches.

The Committee on Churches, and Church Property submitted the following report:—

Whereas, The churches at Decatur, Sherman, Denison, and Granbury have scattered and moved away, and there are no Sabbath-keepers at those places; therefore,—

We recommend, That the names of those churches be dropped from the Conference record; also that the President of the Conference sell the property of the Granbury church.

We recommend, That as there are some weak churches and small bodies of Sabbath-keepers in our Conference, the Conference Committee send them suitable help.

That the request of the Wilmer church (to be disbanded) be referred to the Conference Committee.

The recommendations of the Committee were adopted. The Committee on Nominations submitted the following report: For President, W. S. Hyatt; Secretary, W. S. Cruzan; Treasurer, T. T. Stevenson; Executive Committee: W. S. Hyatt, W. S. Greer, T. T. Stevenson, J. J. Spikes, W. T. Johnston; Camp-meeting Committee: J. M. Haggard, W. T. Tucker, J. A. Young, J. W. Kirkpatrick, G. W. Winiford. The names were considered separately, and the persons were unanimously elected. The Committee on Credentials and Licenses submitted their report, as follows: For Credentials, W. S. Hyatt, W. S. Greer; for License, W. A. McCutchen, W. S. Cruzan, J. M. Huguley, W. T. Drummond, W. T. Johnston, A. A. Gregory. The names were considered separately, and the report was adopted. The Committee on Resolutions presented the following report:—

Resolved, That we earnestly recommend all our brethren and sisters to adhere closely to their special line of work, and that they do not engage in other lines of work unless recommended to do so by the Conference or Conference Committee.

Resolved, That this Conference indorse the principles of the National Religious Liberty Association, and that we pledge ourselves to its support and the advocacy of its principles by every reasonable and legitimate means.

Resolved, That we re-affirm our confidence in, and sympathy with, the plan recommended by the General Conference in raising funds for our missions by first-day offerings, and that we encourage our brethren to show their appreciation of it by adopting it practically.

Whereas, It is evident that when a proper degree of interest is taken in the subject of the education of the youth among us, Battle Creek College will not be able to meet the demands upon it, and further facilities in this direction will be required; and,—

Whereas, The expense attending the establishment and maintenance of a good school is such as to make the burden quite heavy when borne alone; and,—

Whereas, There is at present a difficulty experienced in securing suitable teachers and managers for schools; and,—

Whereas, The Conferences between the Mississippi River and the Rocky Mountains are so situated as to render such action desirable; therefore,—

Resolved, That we favor a union of educational interests, and the establishment of a well-equipped and centrally located school.

Resolved, That we appoint a committee of three, with power to act in behalf of this Conference, with the Educational Secretary, in bringing about such results.

Resolved, That we regard the title as sacred to God for the ministry, and think it displeasing to God to use it for other purposes than that ordained by him.

Resolved, That we return our sincere thanks to Dr. Embree for the free use of this beautiful grove in which we have held our camp-meeting.

The resolutions were considered separately, and after animating and interesting remarks, the report was adopted.

TREASURER'S REPORT.

Cash on hand at beginning of year,	\$ 650 92
“ received during the year,	2,001 84

Total,	\$2,652 76
Cash paid out during year,	1,776 05

Balance on hand, Aug. 27, 1889,	\$ 876 71
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This session covered six meetings.

Adjourned *sine die*.

W. S. HYATT, Pres.

A. A. GREGORY, Sec.

TEXAS S. S. ASSOCIATION PROCEEDINGS.

THE eleventh annual session of the Texas Sabbath-school Association convened on the camp-ground at Garland, Texas, in connection with the camp-meeting.

FIRST MEETING, AUG. 28, AT 9 A. M.—President in the chair. Prayer was offered by Eld. E. W. Farnsworth. The minutes of the last annual session were read and approved. The President then made remarks in regard to the work of the Association the past year. The Secretary's report showed sixteen schools, with 370 members at the beginning of the year, and twenty-two schools, with a membership of 558 at the close of the year. Remarks were made by Elds. Owen and Hyatt. Bro. Owen dwelt upon the importance of the Sabbath-school and its work. His work for the Sabbath-school was greatly appreciated.

The Chair was empowered to appoint the usual committees, which were named as follows: On Nominations, W. T. Johnston, J. M. Huguley, Elisha Taylor; on Resolutions, W. A. McCutchen, R. S. Owen, Elijah Taylor.

Adjourned to call of Chair.

SECOND MEETING, AUG. 30, AT 4:30 P. M.—The Committee on Nominations submitted the following: For President, W. S. Cruzan; Secretary and Treasurer, Mrs. M. Cruzan; Executive Committee: W. S. Cruzan, Mrs. M. Cruzan, W. S. Hyatt, W. T. Drummond, W. A. McCutchen. The report was adopted, and the persons named were elected.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 1, AT 9 A. M.—The Committee on Resolutions reported as follows:—

Resolved, That we use every means at hand to influence all Sabbath-keepers in the State to become connected with a Sabbath-school, if located near one; and if not so situated, we urge the organization of one in their locality.

Resolved, That we hereby request all our laborers and canvassers to report at once to our State Secretary all Sabbath-keepers they may find who are not connected with a Sabbath-school.

After interesting remarks by Bro. Owen and others, the resolutions were adopted. Bro. Elijah Taylor presented the following resolutions:—

Resolved, That we hereby express our gratitude to God for sending Bro. R. S. Owen to labor with our children in behalf of their spiritual welfare, and that we will endeavor to carry out the instructions received from him.

Resolved, That we request that Bro. Owen be sent, if possible, to attend specially to the interest of our children at our next annual gathering, that he may devote his entire time to this work.

After animated and interesting remarks by several of the brethren, the resolutions were adopted without a dissenting voice.

TREASURER'S REPORT.

RECEIPTS.

Cash on hand Sept. 30, 1888,	\$15 54
“ received on tithes,	4 50
“ “ donations,	1 17
“ “ missions,	25 45

Total,	\$46 66
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EXPENDITURES.

Paid on tithes to General Association,	\$ 60
“ on missions,	25 45
“ for supplies,	6 90
Due General Association,	5 83

Total,	\$38 78
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Balance in favor of Association,	\$7 88
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Adjourned *sine die*.

W. S. CRUZAN, Pres.

MRS. M. CRUZAN, Sec.

Special Notices.

NOTICE!

THOSE having clean copies of *Signs, Sentinels*, or *Instructors*, please send the same, post-paid, to me, to be used in our reading racks. My address is 220 Wichita Ave., West Wichita, Kan.

ALFRED ODGEN.

NEBRASKA, TAKE NOTICE!

ALL communications respecting the canvassing work in this State, should be addressed to Eld. T. H. Gibbs, who has been appointed State Agent, 1505 E St., Lincoln, Neb. W. C. BOYNTON.

THAT IMPOSTOR AGAIN.

IN the REVIEW of Sept. 24, I had a notice of warning against a man named Crandal who was imposing on Seventh-day Adventists. He left the home of Bro. Wm. Fenner, of 164 East Genesee St., Auburn, N. Y., taking some money with him, but did not succeed in getting his trunk and valise. If any of our brethren have been robbed by him, or know of others who have, it might be well for them to send to Bro. Fenner, at the above-mentioned address, a description of the things taken, as the trunk will probably be opened by search-warrant soon. It is evident that the notice of warning appeared none too soon.

L. C. CHADWICK.

BIBLE SCHOOL FOR MINISTERS.

I WISH to call the attention of our young ministers, licentiates, and other workers in the Michigan Conference, to the Bible School to be held in Battle Creek, beginning Nov. 6, 1889, and continuing twenty weeks. An important privilege and opportunity to be fitted up and qualified for greater and better work for God and his cause, is now open before you. Being located in our own State, we have it brought, as it were, to our doors, and no one who contemplates entering the ministry should allow the opportunity to pass unimproved. You may plead hard times and a lack of ready means. But you must remember that sacrifices must be made to attain any object. What you would gain by diligent effort in this school, can never be taken from you. Michigan should have at least fifty students in this school. It will require no greater effort to give instruction to many than to a few. We hope, therefore, that there will be an earnest effort made by many to attend.

It has been estimated that about seventy-five dollars will take a person through the twenty weeks' term. Full particulars can be obtained by the catalogue which has been issued, and which will be sent free to all who apply. It can be obtained at the REVIEW Office.

Do not fail, by any means, to avail yourselves of this golden opportunity to become educated in ancient history, Bible doctrines, civil government, civil government and religion, etc. May the Lord give you wisdom to make a wise decision, and to decide at once.

I. D. VAN HORN.

The Sabbath-School.

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

LETTER TO THE HEBREWS.

LESSON 4.—HEBREWS 2:9-16.

(Sabbath, Oct. 26.)

Questions, with Scripture Texts and Notes.

1. For whom did Christ die?

“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.

2. Will all be saved for whom he died?

“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.” 2 Pet. 2: 1.

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” John 3: 16.

“And ye will not come to me, that ye might have life.” Chap. 5: 40.

3. Were the sufferings of Christ necessary to our redemption?

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2:10, 17.

4. Wherein did it "become" God to have Christ suffer? (See note.)

5. Did the Son of God need to be made perfect in character?

"For we have not a high-priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4:15.

"For such a high-priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Chap. 7:26.

6. Was he lacking in either power or glory?

"Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Heb. 1:2, 3.

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17:5.

7. In what sense could Jesus be made perfect through sufferings? (See note.)

8. How is he the Captain of our salvation? Ans.—He is our Commander, Leader, going before us through all our obedience, trials, temptations, and sufferings.

9. How is it that the sanctifier and sanctified are all of one? Ans.—God is the Father of all, and they are united in one.

"That they, all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John 17:21.

10. Who are the brethren of Christ?

"For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Matt. 12:50.

11. Notwithstanding his greatness and glory, what condescension does Christ show?

"For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." Heb. 2:11.

12. Of whom will he be ashamed?

"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Mark 8:38.

13. What nature did he assume?

"For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2:16, 17.

14. Why did he assume our nature?

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." Verse 14.

15. Whom will he destroy through his death?

"That through death he might destroy him that had the power of death, that is, the Devil." 1b.

"And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen." Rom. 16:20.

16. How and by whom was death introduced into the world?

"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.

"He that committeth sin is of the Devil; for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the Devil." 1 John 3:8.

17. What did Christ come to bring? John 3:17; 10:10; 1 John 5:11.

18. Can death, then, be the friend of man? 1 Cor. 15:26; Jer. 31:15-17.

19. What effect does the fear of death have on man?

"And deliver them, who through fear of death were all their life-time subject to bondage." Heb. 2:15.

20. By whom alone can this fear and bondage be removed?

"For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:14.

NOTES.

It became the Father to make his Son perfect through suffering. The attributes of God, both love and justice, required that a worthy sacrifice should be offered for man's redemption. Rom. 3:25, 26, shows that the sacrifice of Christ was necessary that God might be just, maintain the integrity of his government and law, and yet justify penitent sinners. In this view it was indeed fitting, or becoming, in the Father to provide such a sacrifice as the sufferings and death of his Son. In no

other way could God's justice be honored; in no other way could sin be removed. Heb. 9:22.

In what sense was he made perfect through suffering? To some the idea may seem to be a great mystery, but it contains the richness of the gospel; not only purchasing us by his blood, but in partaking of our trials, temptations, and afflictions, he is brought near to our consciousness. Thus there is a unity insured which could not be without his suffering.

Were a man of immense wealth, who had never known suffering and care, to approach the poor and wretched, and endeavor to offer them consolation, i. e. words would be but sounds of mockery in their ears. But suppose one who had been immensely wealthy, and had resigned all, had become poor for the sake of the poor, had taken their severest sufferings upon himself, and even died that they might have life, then the poor hungry souls would hang upon his words with comfort and delight. Every tear that he shed would fall like a balm. There would be a union of hearts, for they would know his heart; they would understand and appreciate the strength of his sympathy, the depth of his love. Such a Saviour has the Father given to us, and the Scriptures assure us that he can be touched with the feeling of our infirmities, because of the temptations and agony through which he has passed. Had he never suffered, he could never be all that the weary heart longs for; but by his sufferings he can satisfy every longing heart, because by his own experience he is able to enter the secret chambers of human woe. Thus it is easy to see that his perfect adaptation to our every want is through his sufferings. Thanks be to God for such a Saviour!

Will the object of the death of Christ be accomplished? Will he destroy Satan? Most expositors pass this idea by, as though this were a work too great to be accomplished, or which the Saviour had no desire or thought of accomplishing. It seems to be taken for granted that Satan has, by some means, gained a right to eternal life. We cannot imagine that the existence of Satan, or of any moral evil, can be a desirable thing in the universe of God. The Lord did not originate sin; he never created an evil being. Evil angels and men were all created upright, but they fell, and have become desperately wicked. Now it appears reasonable and just, yes, necessary, that God should place intelligent creatures on probation, and permit them to form their characters as they should choose, for there could be no character at all without choice; and he reserves all to the decisions of the judgment. But we could not vindicate the government of God if he had originated sin, and planted moral evil in the hearts of his creatures. And it would likewise disparage his character and government, if, after sin had intruded itself into his fair creation, and marred it with its hateful work, he would perpetuate it, and give it an eternal abiding-place in his dominions. Said the Saviour, "Every plant which my Heavenly Father hath not planted, shall be rooted up." Matt. 15:13. It is a cheering thought that the universe of God will be restored to its sinless, happy state, in which it was created. (See Rev. 5:13.)

The idea that Christ laid not hold of angels, or partook not of their nature, brings up the question of representation in the fall and recovery of man. Adam's sin involved his whole posterity in ruin. He stood as their representative, and the gifts of God to him were intended for all his race. (See Gen. 1:28; Ps. 115:16.) But as none of Adam's posterity represented a race, none of them could involve his posterity by his action. And therefore none of them has sinned after the similitude of Adam's transgression. (See the argument on representation in the fall and recovery, in Rom. 5:11-21.)

News of the Week.

FOR WEEK ENDING OCTOBER 12.

DOMESTIC.

—Frost and snow in the Water Valley (Miss.) district have injured small crops.

—Five more bodies were found Tuesday at Johnstown, Pa., and it is expected that many more will yet be recovered.

—Reports from Mason City, Iowa, say that a prairie fire nearly destroyed the town of Estherville Sunday. A number of farm residences were destroyed, but citizens turned out, and by their support the town was saved.

—It is estimated at the Treasury Department that there has been a decrease of \$13,300,000 in the National debt since Sept. 1.

—The seventeenth annual congress for the advancement of women convened at Denver, Colo., Tuesday. Mrs. Julia Ward Howe presided.

—Five cotton warehouses, two cotton-presses, and 4,500 bales of cotton were burned at Savannah, Ga., Wednesday. The loss is estimated at \$400,000.

—An engineer of Pittsburgh is preparing a model of a suspension bridge to span the Hudson between New York and Jersey City, the estimated cost of which is \$40,000,000.

—The mansion of Mr. Clement Studebaker, at South Bend, Ind., was destroyed by fire early Wednesday morning, entailing a loss of \$300,000, with but \$25,000 insurance.

—At the Baltimore city jail, Wednesday evening, John Eisenberger, a wife-beater, received the lash at the whipping-post. He is the fifth person whipped under Maryland's law of 1882.

—At Auburn, N. Y., Wednesday, Judge Davy decided that the electrical execution law was constitutional, and remanded Kemmler to the custody of Warden Durs-ton, of Auburn prison, for execution.

—An appeal for aid—fuel, food, and clothing—is made in behalf of the people of Stevens County, Kansas, where four successive failures of crops have left the farming population without means of support.

—The "City of New York" ran aground, Wednesday night, in Gedney's Channel, and at last reports was still immovably fixed in the mud. The passengers, most of whom passed the night in fear and trembling, were taken up to the city in steamers and lighters. It is said that some of them made an attempt to lynch the pilot, who caused the trouble.

—In half a dozen Southern States, within the last few weeks, there have been numerous cases of the shooting or whipping of negroes. The most murderous work has been done in Mississippi, in which State, according to a dispatch, the number of negroes killed was nearly or quite 100. There has been no interference in this wholesale massacre, by the regularly constituted authorities.

—The Pan-American Congress was assembled and organized in the State Department at Washington, Oct. 2. Secretary Blaine was elected President of the Congress, and made the formal address of welcome to the delegates. On the following day the latter started on a long tour which is to include nearly all the principal States of the Union, and continue till Nov. 18, when the conference will re-assemble in Washington.

FOREIGN.

—The Rothschilds of Paris have loaned the Russian Government 500,000,000 roubles.

—The Russian Government is enforcing quarantine regulations on the Persian frontier, owing to the prevalence of cholera at Reshd.

—The National Assembly of Guatemala has approved the contract for building a railroad from Port Barrios, on the Atlantic side, to the capital of the republic.

—According to the latest estimate, the new French Chamber of Deputies will have 365 republicans and 211 opposition members. This estimate includes the colonial members.

—It is reported that at a private meeting of members of the old French colony at Montreal, Wednesday night, it was decided to invite General Boulanger to take up his residence in Canada for the present.

—Drs. Kukenthal and Walter have just returned to Germany from an exploring expedition in the Spitzbergen Archipelago. They report the discovery of an important ocean current flowing from north to south, the whole length of Olga Strait.

—There are, according to an account just published, 1,000 hotels in Switzerland, making up 58,000 beds, and employing 16,000 servants. The annual receipts of these hotels amount to \$10,000,000, and they give a net profit of thirty-three per cent on the capital invested.

—Terrible storms in Southern Europe are reported. On the island of Sardinia, 100 persons were buried in the debris of buildings shattered by the hurricane, and thirty persons were killed. In the province of Cagliari, Italy, a terrific storm has destroyed 240 houses. Hundreds of persons were injured, and sixteen were killed.

—Dispatches from Halifax, N. S., report a serious ocean steamship collision off the coast of Newfoundland. The transatlantic steamer "Geographic," of the Bossiere line, and the sailing vessel "Minnie Swift" came together at two o'clock in the morning, Oct. 2. The "Minnie Swift" sank in two minutes, and the "Geographic" sank several hours after. It is said that fifteen lives were lost. Two boats, with thirty-five persons, are missing.

—News of fresh disasters comes from Japan, involving the loss of many thousand lives. Besides the terrible floods and land-slides, a great typhoon swept over Yokohama Sept. 11, destroying hundreds of houses, and involving a loss of hundreds of thousands of dollars. The

following figures, which are official reports of the damage in the town of Wakayama and nine neighboring communities, only the minor portion of the devastated district, will give a clearer idea of the magnitude of the disaster: Lives lost, 1,238; wounded, 516; houses totally washed away or destroyed, 5,557; houses partially destroyed and flooded, 32,441; bridges washed away, 690; bridges damaged, 229; persons temporarily relieved, 62,714; persons dependent on charity for five days or more, 82,777. The complete schedule will increase these figures many fold.

RELIGIOUS.

—Idaho has inserted in its proposed constitution a clause forbidding the use of the Bible in public schools.

—A recent census of the attendance at fifteen of the largest churches in Chicago, gave a total of 11,066 persons, of whom 4,920 were men.

—The National Council of the Congregational churches of the United States began its triennial session in Worcester, Mass., on Wednesday, Oct. 9. The race question will enter into the deliberations of the council.

—In the preamble adopted by the convention of North Dakota, is the following: "We, the people of North Dakota, grateful to Almighty God for religious and civil liberty, do establish and ordain this Constitution."

—A sensation was created in Chambers Co., Ala., recently, by the arrest of Rev. J. M. H. Duran, a Methodist minister, charged with passing counterfeit money. He admitted passing the spurious coin (seven silver dollars), but proved that he got it out of the contribution box.

—The Sunday movement is taking definite shape in Wisconsin. A movement is on foot for a State convention of pastors and people in the interests of Sunday closing, to be held in Milwaukee sometime during the fall or winter. The Catholic Citizen announces that the Catholic clergy will join in the movement.

—The New York World, canvassing about 300 New York churches last Sunday, found a total of 164,526 worshipers—men, 67,249; women, 97,277. The attendance at the Roman Catholic churches was noted at the high mass at eleven o'clock. Had the canvass been made in the early morning, the total would have been greater.

—At the recent session of the Central Illinois M. E. Conference, in Galesburg, the following resolutions, among others, were unanimously adopted:—

"Whereas, The time has come in the history of our country where our institutions are in danger from an element that is opposed by its origin and teachings to our civilization; and,

"Whereas, We deem it necessary to use all proper means to educate our people to reverence our flag, and bring them, by proper teaching, into harmony with our institutions; therefore,—

"Resolved, That we as a conference do recommend that the American flag be placed in our churches and Sunday-schools as an emblem of our Christian civilization."

Appointments.

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

The quarterly meeting for Dist. No. 4, New York, will be held at Pierpont, N. Y., Oct. 19, 20. We hope to see a good attendance from all parts of the district. Ministerial help is expected.

S. M. COBB, Director.

DEDICATION OF THE WARD, KAN., CHURCH.

The dedication of the Ward church, Wilson Co., Kan., will be held Oct. 27. The quarterly meeting for Dist. No. 12 will be held in connection with this meeting. Meetings will begin Friday evening, the 25th, and continue into the following week. Also an organization of the National Religious Liberty Association will be effected. Bro. M. H. Gregory and T. M. Thorn and myself will be present. Every provision necessary for success will be made. Those coming from other churches will be asked to bring only bedding. We confidently expect a general representation from every church in the district. We cannot afford to lose this opportunity. Come praying for the blessing of God.

C. Mc REYNOLDS.

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.

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

Trustees.

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.

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

Trustees.

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.

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

Directors.

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.

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

Directors.

Obituary Notices.

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

WILKINSON.—Died at Polk City, Iowa, of remittent fever, Aug. 20, 1889, George Wilkinson, aged 23 years, 2 months, and 17 days. He manifested great patience during his sufferings of fourteen days. Bro. Wilkinson was born in the north of Ireland, and came to this country with his parents and youngest sister, in the spring of 1881, other members of the family having preceded them. They settled at Blenco, Iowa, where the family has since resided.

George was always a good boy, much beloved by all who knew him, and was an especial favorite in the family. He was converted when about eighteen years old, and joined the M. E. Church on probation; but his attention being called to the subject of present truth, he carefully investigated it by reading; and as he decided to obey God in the keeping of all his commandments, he was never taken into full connection. He was baptized by Eld. G. F. Watson, and joined the Smithland S. D. A. church. Since then he has been a faithful worker in the church, Sabbath-school, and T. and M. society. The last year of his life was spent in the canvassing work, in which he was an earnest laborer, not leaving the field to visit his home for the last nine months. He fell at his post with his armor on.

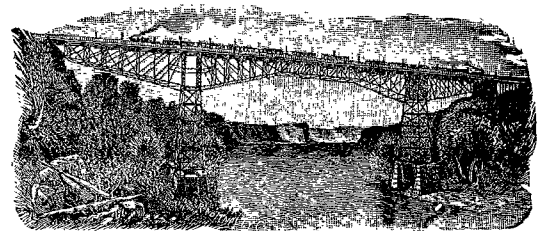
He loved his dear Master's appearing, and often expressed a desire to live to see him coming in the clouds of heaven. Though he has not been permitted to realize this hope, nor to engage in the work of the ministry as he had expected, we know he has escaped some of the perils of the last days; and we hope, if faithful, to meet him at the first resurrection. Funeral services conducted by the writer. Text: Rev. 14: 13. A. P. HEACOCK.

JORGENSEN.—Sister Maud Jorgensen, wife of Bro. George Jorgensen, died at her home in Labette County, Kan., July 16, 1889, in the thirty-third year of her age. Sister Jorgensen embraced the truths of the third angel's message about seven years ago, under the labors of Eld. L. D. Santee, and has lived a devoted Christian life ever since, being a member of the Valde church. Her illness was short and severe, but she bore it with Christian fortitude. She died with a full assurance of a part in the first resurrection. She leaves a husband and two small children, besides many friends, to mourn. We trust she sleeps in Jesus. Blessed sleep! R. H. MILLEN.

COLE.—Died of cancer of the stomach, Sept. 19, 1889, at her home near Shelby, Ohio, sister Catharine Cole, aged 69 years, 7 months, and 13 days. Sister Cole, whose maiden name was Rice, moved from Pennsylvania to Richland County, Ohio, with her husband, John Gilmore, during the great Advent movement of 1844. Here she received present truth under the labors of Eld. D. E. Lindsey, in 1885. Though a great sufferer, and confined to her bed most of the time for eight years, she showed true fortitude and patience in her afflictions, lived a consistent life, and died rejoicing in hope of soon meeting her Redeemer at the resurrection of the just. The words of Job (19: 25-27) were often upon her lips, and seemed to afford her great comfort and joy as she passed "through the valley of the shadow of death" to her last, long sleep. She leaves a husband, three sons, and three daughters, all married, who mourn her loss. Two of these, W. H. Gilmore, of the Mt. Vernon Sanitarium, and Mrs. W. S. Champion, of Plymouth, Ohio, hold the same religious views as the mother, whose earnest desire was that the rest might search and find these truths that would prepare them to meet her when Jesus comes. The Christian's hope, and preparation for the judgment, constituted the theme of the discourse by the writer, to the large assemblage of relatives and friends. Text: Rev. 14: 13.

J. D. RICE.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL

"The Niagara Falls Route."

EAST.	Mail.	Day Express.	N. Y. Express.	Atl'ntic Express.	Night Express.	Kal. Accom'n.	Local Pass'gr.
STATIONS.							
Chicago.....	am 7.55	am 10.35	pm 3.10	pm 10.10	pm 10.30	pm 4.50	
Michigan City.....	pm 10.05	12.25	4.54	am 12.23	11.27	6.58	
Niles.....	11.40	pm 1.30	5.43	1.50	am 12.55	8.17	pm 4.15
Kalamazoo.....	1.12	2.45	6.58	8.35	2.27	pm 10.00	6.00
Battle Creek.....	1.55	3.20	7.33	4.25	3.15	7.55	6.55
Jackson.....	3.35	4.50	8.49	6.15	4.45	9.35	8.30
Ann Arbor.....	5.04	6.43	9.41	7.50	6.00	10.49	
Detroit.....	6.30	6.50	10.45	9.20	7.30	11.50	
Buffalo.....	8.30	am 4.25	am 7.15	pm 5.55	9.05	pm 8.05	
Rochester.....		6.50	9.15	8.00		11.45	
Syracuse.....		8.10	11.55	10.15		am 2.15	
New York.....		pm 4.30	pm 8.50	am 7.30		11.15	
Boston.....		10.00	10.50	9.35		pm 2.50	
WEST.	Mail.	Day Express.	Chicago Express.	Pacific Express.	Evening Express.	Kal. Accom'n.	Local Pass'gr.
STATIONS.							
Boston.....		am 8.30	pm 8.00	pm 7.00			
New York.....		10.30	6.00	10.00			
Syracuse.....		pm 7.40	2.40	am 8.00			
Rochester.....		9.55	4.30	10.45			
Buffalo.....	3.30	am 12.15	6.35	pm 1.20			
Detroit.....	am 9.00	8.00	am 12.20	d 10.15	pm 3.00	pm 4.00	
Ann Arbor.....	10.27	9.02	2.24	11.35	9.15	5.22	
Jackson.....	pm 12.55	10.03	3.27	am 12.54	7.30	6.15	am 6.25
Battle Creek.....	1.55	11.38	4.30	2.15	am 12.27	pm 9.45	7.55
Kalamazoo.....	2.45	pm 12.13	5.07	3.07	1.20	am 1.00	8.40
Niles.....	4.20	1.30	6.22	4.32	3.05	7.37	10.15
Michigan City.....	5.42	2.35	7.50	5.43	4.32	9.00	
Chicago.....	7.55	4.35	9.00	7.45	5.40	11.20	

* Daily. † Daily except Sunday. ‡ Daily except Saturday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect June 23, 1889.

GOING WEST.										GOING EAST.									
Limit Exp.	Mail.	Day Exp.	Pacific Exp.	Pacific Exp.	B. Crk. Exp.	St. Paul.	STATIONS.	Mail.	Limit Exp.	Day Exp.	Pacific Exp.	Pacific Exp.	B. Crk. Exp.	St. Paul.	STATIONS.	Mail.	Limit Exp.	Day Exp.	Pacific Exp.
pm 12.45	am 7.15	6.40	7.45	8.55	4.10	.....	Port Huron.....	pm 10.20	1.15	7.35	12.00	10.50			.....	pm 10.20	1.15	7.35	12.00
2.25	8.45	8.05	9.05	10.20	5.40	.....	Lapeer.....	8.40	11.55	6.17					.....	8.40	11.55	6.17	
2.55	10.05	9.05	10.35	11.35	7.15	.....	Flint.....	7.55	11.27	5.40	10.15	8.35			.....	7.55	11.27	5.40	10.15
3.45	11.05	9.55	11.40	12.37	8.32	.....	Lansing.....	7.15	10.59	5.03	9.40	8.00			.....	7.15	10.59	5.03	9.40
4.15	12.10	10.55	12.45	1.00	9.08	.....	Charlotte.....	6.20	10.07	4.00	8.55	6.25			.....	6.20	10.07	4.00	8.55
4.55	12.55	11.00	12.55	1.55	10.05	A.....	BATTLE CREEK.....	4.42	9.51	3.25	7.45	5.15			.....	4.42	9.51	3.25	7.45
5.00	1.00	11.15	1.00	2.00	10.00	D.....	.....	3.40	8.50	2.30	7.40	4.40			.....	3.40	8.50	2.30	7.40
5.15	1.25	11.51	1.45	2.50	10.50	.....	.....	2.58	8.11	1.45	.....				.....	2.58	8.11	1.45	.....
6.10	2.23	12.33	2.50	3.45	11.45	.....	.....	2.41	.....	1.33	.....				.....	2.41	.....	1.33	.....
6.50	3.05	1.05	3.35	4.25	12.25	.....	.....	2.05	7.26	12.45	6.19				.....	2.05	7.26	12.45	6.19
7.10	4.15	2.15	4.52	.....	.....	.....	.....	1.25	6.50	12.00	5.45				.....	1.25	6.50	12.00	5.45
7.40	4.40	2.40	5.10	6.55	6.55	.....	.....	11.50	5.30	10.50	4.50				.....	11.50	5.30	10.50	4.50
10.10	7.00	4.45	7.30	8.10	9.45	.....	.....	9.05	3.25	8.15	2.35				.....	9.05	3.25	8.15	2.35
pm 1.00	pm 1.00	am 1.00	am 1.00	am 1.00	am 1.00	.....	.....	Dep.	pm 1.00	pm 1.00	pm 1.00				.....	Dep.	pm 1.00	pm 1.00	pm 1.00

Stops only on signal. Where no time is given, train does not stop.

Trains run by Central Standard Time. 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. SPIGHER, General Manager.

The Review and Herald.

BATTLE CREEK, MICH., OCTOBER 15, 1889.

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Before our next issue, the General Conference, to convene the 18th, will be in session, in this city. Pray for the meeting.

Our brethren of the *Bible Echo* office, Melbourne, Australia, have sent us a fine framed photograph of their new building. It presents a very handsome three-story front, and seems, so far as its outside appearance would indicate, to be admirably adapted to the purpose for which it was designed.

Eld. A. S. Hutchins informs us that mail matter is still sent to Burlington, Vt., for him, but that is not his P. O. address. There are none of our people now in Burlington. The P. O. address of Eld. Hutchins, is *Essex Junction, Vt.* Let all his correspondents make a note of this, and act accordingly.

The *Christian Statesman*, organ of the National Reform party, advertises itself as opposed to "the union of Church and State." This is a little mysterious. We are opposed to the union of Church and State, and we know what we are opposing, for it is represented by a party of which that very paper is the organ. But what union of Church and State is there for the *Statesman* to be opposed to? Is it opposed to itself?

The International T. and M. Society of Hongkong, China, forwards us a copy of *The China Mail* of Sept. 5, 1889, containing the following significant item:—

The *Yomiuri Shimbun* says: A report is received from Peking that two or three influential persons under Prince Chun have memorialized the latter to the effect that all American employees in China should be dismissed. The prince has agreed with this opinion, and it is to be shortly put into effect by reporting to the emperor of China.

The United States, while discriminating against the Chinese in this country, has seemed to forget that China has it in her power to retaliate in a way that will not be pleasant.

We can hardly credit the announcement, in a recent issue of *Messiah's Herald*, that through the continued pressure brought to bear upon the papacy, the Protestant world is finally to have access to the

long-secluded literary treasures of the Vatican. The news, if true, is very important, for there can be no question that in that vast mine of ecclesiastical history and literature are to be found facts of the highest importance to the cause of truth, and which will be especially serviceable in the heat of the final conflict between truth and error.

The indications at the College are that the present year will be a prosperous and encouraging one. The attendance is large, and the students in their work seem to be actuated by a noble purpose to make the most of their opportunities to prepare themselves for usefulness in the cause of truth and righteousness. With many there is a marked growth even now in spiritual things. We enjoyed a very pleasant social meeting with them last Sabbath. There were some 250 present, and at times seven were on their feet at once.

The editor of the *World's Crisis* is a little shaky on the subject of time-setting, and referring to the declarations of some of his party that they would have nothing more to do with time should the 5th of October pass without bringing the Lord, inquires, "Are we infallible? And will the passing of our time take the Lord's time out of the Bible?" To both of which questions we might answer, No. The passing of your set times has, on several occasions, demonstrated that you are not infallible, and such a passing will not take the Lord's time out of the Bible, because the Lord has never put his time in the Bible. But he has put there the statement that "of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." We believe this statement is true.

A GOOD WORD FROM CINCINNATI.

BRO. MC DOUGAL writes from Cincinnati that he sent copies of the *American Sentinel*, No. 28, to all the candidates for the Ohio Senate and Legislature, from Hamilton County. From one of them, a large manufacturer in the city, he received a prompt response, expressing perfect accord with the sentiments advanced in the paper, and not only so, but affirming the great pleasure it gave him to know that there was such a paper published, devoted to the object which it has in view. This man, although a Catholic, immediately became a subscriber to the paper, and bought 3,000 copies of that special number for distribution among his friends. Bro. Mc D. had for himself bought 500, and the society there 500 more, making, in all, 4,000 copies of that issue of the *Sentinel* distributed in and around Cincinnati. The fruit of such labor will certainly appear in the future, even though it should not be till "after many days."

DR. CRAFTS AND THE "AMERICAN SENTINEL."

As our readers are aware, Mr. Wilbur F. Crafts made oath, in the Colorado Springs *Republic* of June 28, 1889, to charges of "wholesale falsehood," "willful and malicious slander," and "criminal inaccuracy," against the editors of the *American Sentinel*. The document was addressed to the Seventh-day Adventist churches of which Prof. A. T. Jones and E. J. Waggoner are members, and called for the disciplining of the guilty parties. As they are both members of the S. D. A. church of Oakland, Cal., that church considered itself under obligation to investigate the matter, and accordingly appointed a committee to arrange with the complainant for a public hearing of the case. This took place in the S. D. A. church in Oakland, Aug. 13, 1889. Mr. Crafts was given all the opportunity he desired to sustain his charges. Bro. Jones replied in person, and Bro. Waggoner, being east, replied by letter. The whole matter, with the findings and recommendations of the committee, is published as "No. 19 of the *American Sentinel* Library." Fac-similes of Dr. Crafts's letters are given, and it is shown that he has sworn to statements which are absolutely false, and the editors of the *Sentinel* are wholly cleared from the charges brought against them. 76 pp., paper cover, price 10c. Address Pacific Press Publishing Co., Oakland, Cal.

THE REFORMED PRESBYTERIAN CHURCH.

In the *Christian Nation* of Aug. 28, 1889, Mr. Foster gives the following statistics concerning the Reformed Presbyterian Church, the nest-egg of the National Reform Association:—

From 1859 to 1869 the denomination increased from 5,812 to 8,242, a net yearly growth of 243. From 1869 to 1879, the increase was from 8,243 to 10,475, a net yearly growth of 223. From 1879 to 1888—nine years—the increase was from 10,475 to 10,970, a net yearly growth of fifty-five.

He says "it is strange that the growth has not far outstripped the decades of the past," but accounts for the matter thus:—

We explain the low rate of growth during these years of special evangelistic interest and work by the loss of convictions. There is not that whole-souled belief in the distinct principles there was a generation ago. There are doubts and doubts. Ministers, elders, and laymen are not so sure.

The explanation is quite sufficient. We would advise them to turn their attention to some other "distinctive principle" than that of making men Christians by law, and see if they do not have better success. W. A. C.

ANOTHER TRIAL FOR SUNDAY LABOR.

OUR brethren may not be generally aware that another trial of one of our members for laboring on Sunday is soon to occur. But such is the case. Bro. R. M. King, of Lane, Dyer Co., Tenn., who was tried before a justice of the peace last June, convicted, and fined, has since been indicted by the grand jury of Dyer County upon the charge, not of a single offense as before, but for continual disregard of the law. In a recent communication, he writes the following encouraging words:—

I am of good courage, and feel more and more convinced that we have the truths of God. I hope to stand on the great platform of truth in obedience to God, if it breaks all the statutes in Tennessee. My trial comes off Wednesday after the first Monday in November. I believe the people of God will think of me on that day.

We admire the courage and resoluteness couched in these words. A faith which strengthens with each menace, and grows more bright in view of temporal affliction, is the faith that will win the prize. We rejoice with Bro. King in his courage and determination to serve God rather than men. Let all our brethren remember him on Wednesday, Nov. 6. W. A. C.

TAKE NOTICE!

We are compiling a new collection of "Facts for the Times," which will comprise (1) the most valuable features of the old book, together with (2) many choice extracts from the large collection recently purchased of Eld. G. W. Colcord, and (3) such other items of importance as may be contributed from other sources in response to this notice.

Many of our ministers and Bible workers have choice extracts in their possession which might be of equal value to hundreds besides themselves; and as a complete book of this character is needed by our people, especially the public workers, we therefore request all who have reliable extracts of value, to forward them immediately, being careful not to send items which may be found in any of the English books published by our denomination.

Extracts from books should be accompanied by the name of the book, author, and publisher, giving chapter, page, paragraph, and edition date, if any.

To newspaper clippings should be attached the name of the paper and editor, and the date of issue containing item.

As many as possible of the above points should be given; and if copied quotations are sent, they should first be compared, word for word, with the original.

But as mistakes are likely to be made in copying which would render selections worthless or subject to criticism, we prefer to have the original extracts sent to us. We will have them carefully copied by persons accustomed to such work, and then return the same, if desired, paying all expenses.

We trust this important matter will receive the immediate and careful attention of all interested in this forthcoming work.

Address all communications to REVIEW AND HERALD, and state whether you wish extracts returned. PUB. COM. REVIEW AND HERALD.