

The Advent Review and Sabbath Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

"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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A SONG IN THE TEMPEST.

I DREAMED I was lost on a mountain,
In a tempest fierce and wild;
And I cried in my bitter anguish,
"Hath the Father forgot his child?
Oh! why am I left to wander
Alone in the pitiless storm,
While others bask in the sunshine
So beautiful, bright, and warm?"

Then I heard sweet voices singing
Afair on the mountain's brow,
And the echo of that music
Is with me even now—

"Though some must walk in the shadow
While others dwell in the light,
Yet the Father leadeth his children,
And sunrise follows the night."

I looked to'ard the mountain summit—
Lo! the first faint gleam of dawn!
Still veiled in mist was the hill-side,
But the blackness of night was gone.
The furious storm subsided,
The light on my pathway shone,
And I knew that a loving Father
Was guiding me to my home.

But the day seemed long in coming,
'Twas a perilous road, and drear;
Then oft, when my courage faltered,
Rose the echo sweet and clear—

"Though some must walk in the shadow,
While others dwell in the light,
Yet the Father leadeth his children,
And sunrise follows the night."

And I scorned my dismal fancies,
And steadily pressed along,
Cheering my weary footsteps
With the memory of that song.
Soon I reached my Father's threshold—
Lo! the radiance o'er me shone;
Kind hands stretched forth in welcome,
Here were light and joy—at home!

'Twas a dream, I woke, and the sunrise
Illumined both field and glen;
Still lingered the low, sweet echo—
It floats to me oft, as then—

"Though some must walk in the shadow
While others dwell in the light,
Yet the Father leadeth his children,
And sunrise follows the night."

—Lillian May.

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.

REMEMBERED AND PASSING EVENTS.

BY ELIJAH R. F. COTTRELL,
(Ridgeway, N. Y.)

My memory reaches back to the time when James Monroe, the fifth President of the United States, was in the presidential chair. I was a

small boy then; but I remember it, because I was taught to tell who were President, Vice-President, Secretary of State, etc. God has permitted me to live to see some of his prophetic words fulfilled; so that I have cause to know that the Bible is the word of God. "Thy word is true from the beginning; and every one of thy righteous judgments endureth forever."

In the providence of God, I had the advantage of being taught from my childhood the truth concerning the Sabbath of the Lord; and as I saw the Christian world disregarding it, and, in its stead, observing a day which had been fraudulently substituted for the day on which God rested, and, for that reason, blessed and sanctified, commanding that it be kept holy, in the most explicit terms, it was a great wonder to me, and the query was, Will this go on so to the end?

My mind was thus prepared to observe passing events having a bearing upon this Sabbath question. Hence, I remember well the time when our National Congress was besieged with petitions that the mail should be stopped on Sunday. This was about A. D. 1828-9. Remonstrances, or counter-petitions, were also circulated, and signed by many who did not favor religious legislation. All who have read the report of the Congressional Committee to whom the petitions were referred, know the result—the measure was lost; and sound reasons for not complying with the wishes of the petitioners were given, which were good then, and just as good to-day. They will "keep in any climate."

The Lord permitted me to see the falling stars of Nov. 13, 1833. I was then nineteen years old. My father chanced to see them a little past midnight, and awakened the family to see them. I went to several houses to awaken our nearest neighbors, that they might see the imposing sight, so grand, impressive, and sublime. I knew that Jesus had foretold such a scene; but I was so stolid as not to realize at the time, as I did afterward, that I was seeing his words fulfilled. The appearance answered to the description given in Rev. 6:13, and that of eye-witnesses who have described it.

In 1851, thirty-eight years ago, I embraced the views on the fulfillment of prophecy, as taught in the ADVENT REVIEW AND SABBATH HERALD, and soon began to teach them. The number of believers in the fulfillment of the message of the "third angel" was then very small. On May 19 of that year, there appeared in the first volume of the paper an article by Eld. J. N. Andrews, presenting the same view which we now hold concerning the United States, as being described in Rev. 13:11-18. As far as I know, this was the first publication of the view. This view we held and taught for twelve years before the National Reform movement was started. During these years the evidences of our position were increasing. Various Sabbath conventions, so called, were being held in divers places, in which the enforcement of Sunday-keeping by civil law was the leading theme. In the utterances at these conventions we could see the fulfillment of the prediction of the prophecy,—"Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live."

The rise of the National Reform Association, in 1863, gave emphasis to this demand for religious legislation. They proposed a "religious amendment" of our National Constitution which would place "all Christian laws, institutions, and usages, in our Government, on an undeniable legal basis in the fundamental law of the land." This call for religious legislation is a plea for the union of Church and State. The demand for the making of the image to the beast grows more and more apparent.

From my first investigations, the evidence was clear that it was the United States which was described in symbol in Rev. 13:11-18. The description could apply to no other government. Hence I believed, without a doubt, that here the image would be formed, and that Sunday laws would be enacted to enforce the worship and mark of the beast, and that the message of Rev. 14:9-12 would, in some way, be brought prominently before the people; but I did not foresee and realize that the agitation necessary to bring about such a radical change in our National Constitution, would furnish the golden opportunity for arousing the people and leading them to see the truth of our position. But the hand of God guides in his work, and by his providence the *American Sentinel* and the "Sentinel Library" have been added to our facilities to get the truth so prominently before the people, that honest souls all over the land may see it, and get ready for the impending events by taking their stand with those who "keep the commandments of God, and the faith of Jesus."

While many of our early standard-bearers have been falling, not living to see the developments which we see, fresh recruits have been raised up, the field of labor has been enlarging, and the cause is progressing now as never before. Prophetic words are still being rapidly fulfilled. In 1880 we had the following testimony in regard to spreading the light of the truth by the use of our publications: "Hundreds of men should be engaged in carrying the light all through our cities, villages, and towns. The public mind must be agitated. God says, Let light be sent out into all parts of the field. He designs that men shall be channels of light, bearing it to those who are in darkness."

These words are didactic; are they not also prophetic? If hundreds ought to be going from house to house with publications to enlighten the people with the truth for our times, will not the providence of God cause it to be so? Prophetic words are used as a means of their fulfillment. Witness the recorded messages of Rev. 14:6-12, which are now in process of fulfillment. When the words quoted above were written, the number of canvassers for our publications was very small. Now there are probably hundreds engaged in the work, and the number is continually increasing.

I am thankful that I live to see the progress of the work thus far. The final conflict between truth and error is just before us. I may not live to see it, but it will surely come, and that soon. My heart's desire and prayer to God is, that I may have a humble part in the work of the Lord while I have a being.

CORRESPONDENCE.

THE following is the third of a series of communications from J. M. Foster, of Cincinnati, Ohio, together with our reply, the beginning of which was an attempted answer to our twenty-five "questions for Sunday-keepers" which was noticed in the REVIEW of Sept. 10. The nature of the second communication and reply may be gleaned from the present one.

616 Freeman Ave., Cincinnati, O., Sept. 25, '89.

EDITOR REVIEW AND HERALD: Your letter has been received, and read with interest. I do not think your proposition, that in the nature of things the seventh day and not the first is to be observed [is correct]. Those who keep the first day are just as healthy, their minds are as active, and their soul-life is as vigorous as those who keep the seventh day. That proves that nature requires one-seventh part of time, but does not specify the day. Hence we infer that the particular day to be observed is a positive enactment of the Lawgiver, and may be altered at his pleasure, without disturbing nature. It would unhinge nature to change the ordinance from one-seventh to one-sixth or one-tenth. Nature calls for one-seventh. But it does not disturb nature to change from the seventh to the first day. Hence the day to be kept is moral positive.

As to persecution, I do not think there need be any great suffering by our seventh-day brethren. In a republic, the majority rules. The majority believe in keeping the first day. They have a right to keep that day undisturbed. But if a portion of the people are allowed to work on that day, the rest are disturbed in their worship. The law does not compel any one to observe the first day as a holy day, but only to abstain from work because it disturbs the public generally in the enjoyment of their right. The only way for the seventh-day people is to deny themselves work on the first day.

I belong to the Reformed Presbyterian Church. We hold that it is wrong to exercise our political privileges under an immoral constitution, and so we deny ourselves the political privileges of voting or holding office in this country. So our seventh-day brethren will have to deny themselves the privilege of working on the first day of the week. They can afford to do that for conscience's sake. I am sure that if the same kindly spirit that you discover in your letters prevails among your people, there will be no difficulty in this direction. It seems to me the seventh-day people should favor a Sabbath law. In the United States there are 2,000,000 unwilling Sabbath toilers. They work seven days in the week because compelled to do so on pain of losing their position. You, I take it, think this is wrong. They are deprived of their right to keep one-seventh part of time for rest. Why should you not advocate a measure to secure for them their right? Instead of opposing all Sabbath law, why do you not plead for a Sabbath law from your own stand-point? That would be consistent as it seems to me.

With kind regards,

J. M. FOSTER.

THE REPLY.

Battle Creek, Mich., Sept. 29, 1889.

J. M. Foster,

Cincinnati, O.

DEAR SIR: Yours dated Sept. 25, duly received. Let me correct a false impression you seem to be under. I am not the editor of the REVIEW AND HERALD. Eld. U. Smith occupies that position.

According to the fourth commandment, God's example is the foundation for Sabbath observance. He rested the *seventh* day. In the nature of things this day, and this only, is the proper day for the Sabbath as a memorial of creation. No other day can be kept and follow the example of the Creator. You said you observed the first day as a memorial of the resurrection. In my last I called for the proof that it had ever been divinely set apart for this purpose. You fail to give it. I called your attention to the fact that *baptism* is the appropriate and divinely appointed memorial of the resurrection, citing Rom. 6:3, 4 and Col. 2:12 as proof. This you fail to notice in any way whatever. I press this point. In your change of day you rob creation of its memorial, and give the resurrection two. I should like to see you come up and meet this argument squarely.

In your last you say, "It would unhinge nature to change the ordinance from one-seventh to one-sixth or one-tenth. . . . But it does not disturb nature to change from the seventh day." I should like to ask how such a change could take place and not interfere with the one-seventh arrangement? When the change took place, there

must have been a one-eighth or two-eighth proportion adopted. So, according to your own idea, nature must have been unhinged. Of course, God could change both the day and the proportion; but I see little good to result from a discussion of that point when there is no evidence that he has ever done either. It is certain that God has made no such distinction in his moral law of ten commandments as you make, calling one "moral natural" and another "moral positive." He has simply shown that they define our duties to him and our fellow-men, and that he who breaks one is guilty of all. Matt. 22:37-40; James 2:10.

In my last I admitted your right to keep the day that is in accordance with your religious convictions. I claimed the same right for myself. Then I asked why you have any more right to petition Congress to pass a law compelling me to observe the day *you* think should be kept, than I have to ask for a law compelling you to observe the day *I* believe should be regarded, and wherein one law would savor any more of justice than the other. These propositions you have carefully avoided. Now, I should like to see you take them up, and give a clear and explicit answer. I challenge you, in the light of these interrogatories, to harmonize your compulsory Sunday-law theory with the Golden Rule. Right here, Mr. Foster, is betrayed the *unchristian* character of the National Reform Association, of which you say you are a secretary. You are in favor of doing to others that which you would not wish to have others do to you.

You endeavor to pass this vital point all by, by saying, "I do not think there need be any great suffering by our seventh-day brethren." No; certainly not, if they will give up their rights, convictions, and opinions, and surrender all unconditionally to Sunday-keepers. This is just what the bigoted and intolerant papists thought of the Protestants in the days of the most violent persecution. They did not need to die. All they needed to do was to renounce their belief, and comply with popish rules and regulations. That was all. When they put them on the rack and tortured them until almost dead, they told them if they died under the torture they would be guilty of taking their own lives. All they had to do was to yield and renounce. Yours is a papal argument, Mr. Foster, through and through. You say, "The only way for seventh-day people is to deny themselves work on the first day." That is it; just yield. But seventh-day people will not have to deny *themselves* work on that day. You will do that for them.

Again you say, "In a republic the majority rules." I am forced to ask you whether you profess to be governed in your decisions by Christian or political principles. If the former, then I wish to ask you if you consider that might makes right. If the ruling of the majority is always right, why are you finding fault with this republican Government, and seeking to remodel, amend, and enact laws in it? Is it the majority in this wicked world you are seeking to be with? Read Matt. 7:13, 14. Unchristian again in your argument, Mr. F.

You continue: "The majority believe in keeping the first day. They have a right to keep that day undisturbed." They have no more right to keep that day undisturbed than seventh-day observers have to keep the seventh day undisturbed. No one has a right to unnecessarily disturb the observers of either day in their worship. Why have first-day keepers more rights than seventh-day keepers? You make laws to protect the strong, while you totally ignore the weak. I had supposed that laws were made to protect the weak against the strong. Sunday-keepers are acting very selfishly in this.

You say you belong to the Reformed Presbyterian Church, and hold that it is wrong to exercise your political privileges under an immoral constitution, and so deny yourselves the political privilege of voting or holding office in this country. "So," you say, "our seventh-day brethren will have to deny themselves the privilege of working

on the first day of the week." I do not like your comparison. I can see no parallel whatever between the two circumstances. In the first case you *have* the privilege, but deny *yourselves* the right. In the second, we will *not* have the privilege, and *somebody else* will deny us the right. You put it, "Our seventh-day brethren will have to deny themselves the privilege of working on the first day." But that is a crooked way to state it, to say the least. In the first place, they will not have the privilege, and in the second it will be somebody else that will deny it them.

Just before this you were arguing in favor of the ruling of the majority, and everybody's being made to comply. I believe in this, but not for all things. But the majority believe in voting and holding office. Now, suppose we pass a law that everybody *must* vote (as you say all will have to keep the first day); and, irrespective of Mr. Foster's religious convictions in the matter, we compel him to cast his vote or hold an office in this country. How would this comport with your ideas of the majority's ruling? And yet it is an exact parallel to your theory of Sunday-keeping. This would only interfere with the religious convictions of the Reformed Presbyterians, and they are not half so large a body as Seventh-day Adventists. Of all people to talk about majorities' ruling, I should think they would be the last.

You are greatly astray in saying there are "2,000,000 unwilling Sabbath toilers" in this country, and that they are "deprived of their right to keep one-seventh of time for rest." In the first place, many of them are not so unwilling as you might try to make it appear. If they had very strong conscience or determination in the matter, they would n't do it; for there isn't a law in the land compelling them to do so. In the second place, they are not deprived of their right to rest. They can exercise that right whenever they choose, and not be fined nor sent to jail for it either.

But you say they are "compelled to do so on pain of losing their position." Ah! that is it. You are going to have them get into the kingdom without its costing them anything. You are going to take all the crosses out of the way, and have them make money by being saved! Well, that is not the gospel as I have learned it. I have been taught, and I teach, that a man should *do right* regardless of consequences. *My Saviour* says, "If any man will come after me, let him *deny* himself, and *take up his cross*, and follow me." Seventh-day Adventists deny themselves the opportunity of engaging in the majority of the common pursuits of life, in order to live in accordance with their religious convictions. They not only have to lose their positions, but are forever debarred from securing many others on account of their faith. But they make no fuss about this. They ask for no law compelling others to retain them or engage them and still allow them their day of rest. They willingly deny themselves thus for the sake of what they hold as truth. But you want to relieve Sunday-keepers from all such embarrassment. But let me tell you candidly, Mr. Foster, if these Sunday toilers have n't enough moral stamina and love for truth and right to live up to their conscientious convictions, I seriously doubt whether they have enough to carry them through to the kingdom of God. What do you think about it? Now, would n't you better go to preaching to *them*, converting *them*, and strengthening *their moral courage*, than be electioneering around over the country to enact laws that they may "be carried to the skies on flowery beds of ease"? Teach them Matt. 6:33; 16:25; 18:8.

I hope you will examine these things in candor, and in view of a just God and a future judgment. As you profess to be a minister of the gospel, I cannot see why you are so concerned over political matters. The apostle says, "Seek those things which are above." Unless you come out and accept my views, or come up and meet

them squarely, I promise you this is the longest letter I shall ever write you.

Yours truly,
W. A. COLCORD.

THINGS SEEN AND UNSEEN. 2 COR. 4:18.

BY N. W. VINCENT.
(Oppelo, Ark.)

O how the years are hastening,
Fast by our weary feet!
How life itself is wasting
As we our tasks repeat!

Life's path is swiftly wending
Down, down to Death's dark shade,
Where dust with dust is blending,
And earth-sweet roses fade!

Small, frail, and transitory
Is all that we behold;
Man's sublunary glory,
Death-doomed, is waxing old.

Wild, wild, the winds of winter
May sweep above the tomb,
And heap the icy snow-drifts—
The spring will surely come;

That blessed, bright, glad morning
When Christ his dead shall raise,—
His beauty their adorning,
His righteousness their praise!

With crowns and harps triumphant,
God's saints will rise to see
The "things unseen," immortal,
That bless eternity!

All sin and pain and sorrow,
As clouds, will pass away;
God's grand, eternal morrow
Will be a cloudless day!

Within God's golden city
Will gloom no night or shade,
And the new earth's sweet roses
Shall never, never fade!

We'll crowd the many mansions
In God's grand house that rise,
And share with our dear Saviour,
The joy of paradise.

THE VALUE OF THE PROPHETIC PERIODS IN THE STUDY OF PROPHECY.—NO. 2.

BY ELD. D. T. BOURDEAU.
(South Stukely, P. Q.)

THE 2300 DAYS AND THE CLEANSING OF THE SANCTUARY.

DAN. 8:13, 14: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

The 2300 days being connected with prophetic symbols, are themselves symbolical, each day representing one year, according to the scriptural rule by which to interpret symbolic days: "I have appointed thee each day for a year." Eze. 4:5, 6. The symbol with which this period is especially connected, is a little horn which Daniel had seen come out of one of the four horns of a rough goat, which had overcome a ram having two horns, one of which "was higher than the other, and the higher came up last." Dan. 8:3-12.

In explaining these symbols, Daniel says: "The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause

craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes, but he shall be broken without hand." Verses 20-25.

This is so plain that it needs but little comment. The ram represents the united kingdom of Media and Persia; the goat, the Grecian kingdom; the first horn, the first king in that kingdom, namely, Alexander the Great; the four horns, the four divisions of the Greek kingdom, or monarchy, after the sudden death of Alexander, namely, Macedonia, Thrace, Syria, and Egypt; the little horn that came out of one of the four Grecian horns, pagan and papal Rome. Rome conquered Macedonia in B. C. 168.

We say that the little horn represents both pagan and papal Rome, because it does the work that those powers accomplished. It stands up against the Prince of princes. Pagan Rome did this through Herod the Great, its representative in Judæa. It destroys the holy and mighty people. This did pagan and papal Rome. It "shall be broken without hand," or through divine agency. This will be true of papal Rome when Christ shall destroy it by the brightness of his coming. 2 Thess. 2:8. By the expressions, "the daily," or "continual," and "the transgression of desolation," are meant paganism and the papacy. Verse 13, etc. The word "sacrifice" is in italics, and is not in the original.

This little horn treads the sanctuary and the host (the true Church) underfoot, and it is with regard to it that the question is asked, "How long shall be the vision?" etc., and the answer is returned, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

The 2300 days are not explained in this chapter; for at its close Gabriel, having explained all the symbols introduced, but the time, says of the vision concerning the evening and the morning (the 2300 days), "Shut thou up the vision; for it shall be for many days;" and Daniel says, "I was astonished at the vision, but none understood it." Verse 27. Yet Gabriel had been told to make Daniel understand the vision. This he does the same year, in the vision of the seventy weeks contained in chapter 9, by saying, "Seventy weeks are determined [Hebrew, *cut off*]." Verse 24. "Cut off" from what?—From a longer period, of course. And the only period that had been given him in the previous vision was the 2300 days. This period is longer than the seventy weeks, or 490 days, which should be cut off, or subtracted, from it.

One object of the Lord in giving Daniel the vision of the seventy weeks, was "to seal up the vision" of the 2300 days; by which is meant, to make it sure; to show when it begins and when it ends. Without this knowledge concerning the 2300 days, those days are of no account, and might just as well have been left out of the Bible. The seventy weeks are therefore a key to the 2300 days, showing when those days began. We have already seen that the seventy weeks began with the going forth of the commandment to restore and to build Jerusalem, in the fall of B. C. 457; and consequently ended in the fall of A. D. 34. Now let us cut off, or subtract, the seventy weeks, or 490 year-days, from the 2300 year-days. Thus: 2300-490=1810. But the seventy weeks, or 490 years, ended in A. D. 34. Therefore, to ascertain when the 2300 days ended, we have but to add 1810 years to the fall of A. D. 34, and we have, as a result, the fall of 1844, when the 2300 days ended, if Christ is the true Messiah. And who can doubt this in the light of the following facts: Christ appeared as the Messiah, or the Anointed, at his baptism, in the fall of A. D. 27, and in the midst of the week of years following, in the spring of A. D. 31, he was cut off, and the Jewish sacrifices virtually ceased; for those sacrifices were of no account after the true Sacrifice had been offered on the cross of Calvary. See Dan. 9:24-27.

(Concluded next week.)

THE LAST GREAT DECEPTION.

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

THAT Spiritualism, with all its blasphemies, should ever be sought after by any Christian as an instrument in the conversion of sinners, and an ally against unrighteousness, would seem incredible. For some time Spiritualism has been seeking to hide its deformities by assuming a religious phase; and as popular theology holds in its bosom the foundation of Spiritualism, the soul's immortality, we have looked for the time to come when the orthodox pulpit utterances would be favorable to it. But we need wait no longer, as the following from the noted divine, Rev. T. De Witt Talmage, will show. In his sermon in the Brooklyn Tabernacle, Sept. 8, he said:—

There is a class of phenomena which makes me think that the spiritual and the heavenly world may, after awhile, make a demonstration in this world which will bring all moral and spiritual things to a climax. Now, I am no Spiritualist; but every intelligent man has noticed that there are strange and mysterious things which indicate to him that perhaps the spiritual world is not so far off as sometimes we conjecture, and that after awhile from the spiritual and heavenly world there may be a demonstration upon our world for its betterment. We call it magnetism, or we call it mesmerism, or we call it electricity, because we want some term to cover up our ignorance. I do not know what that is. I never heard an audible voice from the other world. I am persuaded of this, however, that the veil between this world and the next is getting thinner and thinner, and that perhaps after awhile, at the call of God, not at the call of the Davenport brothers or Andrew Jackson Davis, some of the old scriptural warriors, some of the spirits of other days, mighty for God—a Joshua, or a Caleb, or a David, or a Paul—may come down and help us in this battle against unrighteousness. Oh, how I would like to have them here—him of the Red Sea, him of the Valley of Ajalon, him of Mars Hill.

That there will be a "spiritual" demonstration in this world just prior to the close of all things terrestrial, we have no doubt. But this "spiritual" manifestation will not be from the "heavenly world." It will be an emanation from the nether regions. Myriads of demons which "peep and mutter" will swarm through the earth. "Spirits of devils, working miracles," will "go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty." Rev. 16:14. That they are already at work under the name of Spiritualism, is certain beyond a peradventure. And when they shall have reached the fullness of their power, the long delayed crisis will come; for Paul says that the coming of Christ is after (or at the time of) the "working of Satan with all power and signs and lying wonders." 2 Thess. 2:9.

This dark time is upon us. All over the land *séances* are held, and thousands are deceived into believing they are holding communion with some of their dead friends. Spirit mediums call for the spirits of the dead: a demon responds, and personifies the person called for. How woeful and terrible the deception! God's holy word declares that the "dead know not anything." (Ecc. 9:5, 6), and that their thoughts are perished. Ps. 146:3, 4. Then any "strange" or "mysterious thing" which occurs, and claims to be performed through the agency of the dead, comes to us with a lie upon its lips. Let them call it "mesmerism," "magnetism," or whatever they please, its true name is Spiritualism; yea, the "spirits of devils, working miracles!"

And Rev. Talmage tells us that he "would like to have" Joshua, Caleb, and Paul come down and aid in the battle against sin. So did Saul in the days of his apostasy desire to obtain aid from, and hold communion with, the dead, in regard to his "battle"; and he sought one who had a "familiar spirit," to bring up from the grave the spirit of Samuel. Here he held intercourse with an imp, and died for his transgression. 1 Chron. 10:13; 1 Sam. 28:7; Lev. 20:27.

And now, in the effulgent rays of the present century, we hear a celebrated minister desiring to see the time when aid will be furnished in the same manner. While we do not wish to say that Mr.

Talmage is longing for the aid of evil spirits, yet he is laboring under a grievous error; as that aid which he is longing for is nothing short of this. Then what about the Doctor's disclaiming that he is a Spiritualist? What more do they claim or wish than that expressed by Dr. Talmage? A fulfillment of his desires would be Spiritualism in all its glory.

God performs his work in the earth by means of his Holy Spirit. This is his only agent. He will employ no other. Its power is not waning. He will never summon the dead to his aid. When Joshua, David, and Paul "awake," they will be in his "likeness"; and unrighteousness will be at an end. That professed followers of the Lord could ever regard Spiritualism other than a procedure from the polluted fountain which flows from beneath, can be explained only on the ground that they have been deceived into the doctrine of inherent immortality, and consciousness in death, a doctrine based on that statement of the Devil in Eden, "Ye shall not surely die," but "shall be as gods," and constituting a mixture of that wine by which great Babylon has made the nations drunken.

CONFESSION.

BY ELD. H. A. ST. JOHN.
(San Francisco, Cal.)

PROPOSITION I.—*The object of confession is to secure pardon, or justification.*

God requires it as a means to this end. 1 John 1:9. There can be no genuine reformation without it.

PROP. II.—*All valid confession must necessarily embrace a full purpose to abandon the practice of all known sin, henceforth and forever.*

Certainly no one could believe for a moment that a confession would be valid, that is, meet the mind of God, if the confessor retained a purpose to continue the practice of any sin whatsoever. Indeed, heart-felt confession is not at all compatible with such purpose.

PROP. III.—*All valid confession must embrace the SPIRIT of restitution, and the WORK of restitution to the extent of ability.*

Many repentant sinners find in the category of sins to be confessed, some sins of defrauding their fellow-men. They will, if truly penitent, have the *spirit* of restitution, which will be revealed in the *work* of restitution to the extent of their ability. If they have not the ability, as is frequently the case, undoubtedly God will accept the will for the deed, and abundantly pardon. But as all pardon is conditional, the Lord might give his child the ability at a subsequent date from pardon, and require the restitution.

PROP. IV.—*All sins known to the individual must be confessed to God in order to forgiveness.*

All sin is against God, or is a transgression of his law, hence must be confessed to him. Some sins should be confessed to our fellow-men also. But no confession of sin to man *alone* is valid, as such confession does not cover the entire ground of the wrong. God is sinned against, and must be confessed to.

PROP. V.—*Secret sins, known only to God and the individual, and not against another person, should be confessed to God only.*

Why should they go farther, or be known farther? As before stated, the *object* of confession is to secure *pardon*. Our fellow-men cannot forgive our secret sins not against them, if they should try; then why should they know them? Some say the open confession of secret sins to fellow-mortals brings humiliation. This we do not believe; but suppose it were so, where are we required to confess our sins in order to secure humility? Is not this changing the object of confession? Some say that to confess *known* sin is not humiliating. Then it is never humiliating to confess to God; for all sin is known to him, and is recorded, before confessed. Our neighbor knows we have wronged him. We

know he is tried with us. Now, because he thus knows and feels, is there no humility on our part in making the proper confession? Absurd to say there is not! But, after all, is there not a mistake as to the thing received by open confession of secret sins to our fellow-men? Is it not *degradation* instead of humiliation that is received?

Furthermore, it would seem preferable if we were going to make confession of secret sins to fellow-mortals, to make such confession to a Catholic priest rather than to a Protestant minister. You ask, Why?—Well, the Catholic priest is under the most solemn obligation to keep such confessions profoundly secret, whereas the Protestant minister, not thus bound, is very liable to publish your confessions to others, and thus make a bad matter worse.

WHY HAVE NOT OUR GREAT MEN FOUND OUT THESE THINGS?

BY MRS. ANNA L. COLCORD.
(Battle Creek, Mich.)

VERY frequently Seventh-day Adventists, when presenting the truth and the peculiar doctrines of their faith, are asked, "Why have not our great men found out these things?" "Why is it that you, a people so insignificant and unlearned, have all the truth, while our great and talented men know nothing about these things?"

In all ages it has seemed to be God's design to accomplish his work through weak and humble instruments. The apostles were selected, not from among the great and noted men of their times, but from the lower ranks, which, though not the meanest, did not reach the level of the middle classes. They were of humble birth, and engaged in menial pursuits when called to proclaim to the world God's truth for that time. The same may be said of the leaders of the Reformation. They sprung from the ranks of poverty, and from humble stations in life. Many of those whom God has intrusted with special truths, and who have filled important missions in life, have first been prepared in the school of hardships and privations. The Reformer Zwingli emerged from a shepherd's hut; Melancthon, the theologian of the Reformation, from an armorer's shop; and Luther, whose name is familiar in every home, was the son of a poor miner. Thus it is to be seen that in times past our "great" men, or those who are great according to the estimation of the world, have not been the ones to carry forward the work of God. It has been given into the hands of those who are more teachable, simple, and humble in their natures. Everything is thus intended to manifest to the world that these great movements are not of men, but of God. "God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things which are mighty;" and "hast hid these things from the wise and prudent, and hast revealed them unto babes."

INFIDELITY VS. PROVIDENCE.

BY MRS. A. P. LAWTON.
(W. Winfield, N. Y.)

INFIDELITY claims that the existence of suffering and evil cannot be reconciled with the idea of the existence of a God of goodness who governs all things by an overruling providence; not seeming to consider that God must govern by law, and that there is an established relation between cause and effect; and when law is transgressed penalty must follow. If children rise up and reject the government and counsel of good and wise parents, and meet merited punishment, who is to blame? If we transgress the laws of our being, and suffer in consequence, shall we charge it upon Him who in the beginning made man upright?

The query of the skeptic, Why, if there is a God who rules the world, is there so much suffering? may be further answered by the following illustrations: A kind and indulgent father says to his son, "I have a beautiful mansion and a rich

inheritance which I have been at great labor and expense to prepare, which I should be most happy to give you. It is free; it will cost you nothing. The only conditions are that you will show yourself worthy of so costly a gift, by adhering to the wise counsel of your father, whose only wish is your happiness." The son says, "The gift is all well enough; but the conditions are such as I do not choose to comply with. If I may not have it unconditionally, I will do without it. I guess I can make my way without your help. At any rate, I shall bind myself to no conditions."

Who is to blame, if the son meets with loss and misfortune, and fails of the inheritance, the father who made all provision for his good, and could not do otherwise consistently with his own honor than to attach those conditions? or the son who chose to disregard his father's counsel, and take his own course?

So our Heavenly Father has made rich provision for all those who will love him. And "this is the love of God, that we keep his commandments." Jesus says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

A NATIONAL REFORM PARADISE.

BY W. A. SPICER.
(London, England.)

IN National Reform parlance, that bellicose little kingdom of Serbia must be a Christian nation. It is true that there are many damaging points in its national record. In 1885 she most wantonly invaded her sister state of Bulgaria, and even the repulse received, failed to teach her the lesson of national honesty; and the Bulgarian prime minister recently said that if her present injudicious attitude toward them resulted in further trouble, they would make sure this time that a third disturbance should not arise from the same quarter.

It must also be confessed that, according to the last consular report from Nisch, the sale of Bibles has been prohibited in Belgrade, and it is expected that the prohibition will be made general. This step, the report says, seems to have met with no disapproval from the Church.

But now if the United States, with all its criminal record, about which so much is heard abroad, can be made a "Christian nation" by a little Sunday legislation, why is not the same course open to Serbia? And why may she not make even the high places of her iniquity low, and her crooked path straight, by showing special zeal in legislating in behalf of ecclesiastical institutions, to sustain which she does not need the banished Bible? The following from a late London *Graphic* shows that she has done so:—

Rigid Sabbatarians ought to go to Serbia. The metropolitan Michael has succeeded in getting a law passed, by which every kind of business is strictly prohibited on Sundays, and on all holy days of the orthodox Church. Thus trade is stopped on 180 days in the year, and a tradesman recently caught infringing the law by selling a pennyworth of rice on a Church holiday, was fined four pounds.

Serbia has prohibited the Bible, and undoubtedly must be very wicked; but is there any reason why she may not be placed in the front rank of the so-called Christian nations?

—Not only are we likely to judge a man by his looks, but it is often fair for us to do so; for a man is in large measure responsible for his personal appearance. A man's character shapes his outer being, and his life and thoughts are all the time impressing themselves on his countenance, and evidencing themselves in his bearing. But, in judging a man by his looks, we must have in view that which shows what he is in his inner self, rather than that which shows what his outer self was to begin with. In looking into a man's face as a window, we ought to have an eye to what is to be seen of the room beyond it, instead of resting our gaze on the sash and the glass, with their original imperfections or uncouthness.

Choice Selections.

AN INQUIRY.

WHAT is truth? This question should be earnestly propounded by every Christian; but the mass seems content with the inquiry, What is popular? We should be willing to follow the truth irrespective of popular theology—let the truth be what it may or where it may. Tradition should not deter us from a scrutinizing search of this rare article, in this age of fables; the Saviour, in addressing the Father, gives this general answer: "Thy word is truth." Then let us appeal to that word, holding ourselves in readiness to submit to its unequivocal testimony, however adverse to our preconceived sentiments. It is lamentably true that anything that will tickle the ear, by those unacquainted with the plain teachings of Christ and his apostles, is readily believed rather than truth. For instance, we hear proclaimed from the pulpit that man has an immortal soul that never dies; that as soon as the body dies the soul goes to heaven or hell, to await the great judgment day, when this mortal body shall be resurrected, and the soul brought back from heaven or hell, and soul and body reunited. Now, I must ask these modern theologians (wise-acres) where they get such doctrine. What does the Bible say in regard to immortality? It is declared in Gen. 2:7, that God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul, not an immortal soul.

For it was dust and breath, the entire whole,
That made a man a living soul.

But, again, what does the Saviour say in regard to such teaching? Does he say that we must give account at death or at the judgment? *Ans.*—Jesus never told us that we must give account at death, but at the judgment. Matt. 12:36. And now, I will write a few quotations . . . in regard to the truth as it is in Christ Jesus.

Then, first, Are saints recompensed at death or at the resurrection? *Ans.*—They shall be "recompensed at the resurrection." Rev. 11:18; Luke 14:14; Matt. 16:27; Rev. 22:12.

Second, Are saints to be recompensed in heaven or on the earth? *Ans.*—"Behold, the righteous shall be recompensed in the earth." Prov. 11:31; Matt. 5:5; Rev. 5:10; Ps. 37:11; Dan. 7:27.

Third, Are the dead conscious or unconscious? *Ans.*—"The dead know not anything." Eccl. 9:5; Ps. 146:4; Isa. 38:18.

Fourth, Are departed saints now celebrating the praises of the Lord? *Ans.*—"The dead praise not the Lord." Ps. 115:17; 6:5; Eccl. 9:6.

Fifth, Are the patriarchs in heaven? *Ans.*—"David is not ascended into the heavens." Acts 2:34; John 3:13.

Sixth, Have the prophets received their reward, or does it await them at the judgment? *Ans.*—"The time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets." Rev. 11:18; Ps. 17:15.

Seventh, Have the apostles gone to heaven? *Ans.*—"As I said unto the Jews, Whither I go, ye cannot come; so now I say to you [apostles]." John 13:33; 1 Tim. 6:16.

Eighth, Are saints crowned at death or at Christ's coming? *Ans.*—"When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5:4; 2 Tim. 4:8.

Ninth, Did Job expect to see his Redeemer at death or "at the latter day," in heaven or "upon the earth," in a disembodied state or in his resurrected capacity? *Ans.*—"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19:25, 26; 1 Thess. 4:16.

What grand assurance that Christ, who is our life, will come back again to remove the curse that now rests upon the earth, and fit it up anew for his true believers who are now asleep in Jesus, as well as for all those who shall die in the faith of the gospel, or who shall be living upon the earth at his second advent.

Tenth, Did David expect to be satisfied at death or at the resurrection? *Ans.*—"I shall be satisfied when I awake with thy likeness." Ps. 17:15; Phil. 3:20, 21.

Eleventh, Will the saints shine in the kingdom at death or at the resurrection? *Ans.*—"Many of them that sleep in the dust of the earth shall awake. . . . They that be wise shall shine as the brightness of the firmament." Dan. 12:2, 3; Matt. 13:40-43.

Now, dear reader, don't get weary of the many scriptural texts on the immortality of the soul, and don't let your feelings run away with your reason; for all Scripture is given by "inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

Twelfth, did Christ promise to receive his saints unto himself at death or at his coming? *Ans.*—"I will come again, and receive you unto myself." John 14:3; Rom. 8:23.

Thirteenth, Did the apostles groan for a disembodied state, or for the redemption of the body? *Ans.*—"We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8:23; 2 Cor. 5:4.

Fourteenth, When will the saints receive eternal life? *Ans.*—"In the world to come eternal life." Mark 10:30; Luke 18:30.

Fifteenth, Were the ancient worthies rewarded at death? *Ans.*—"These all died in faith, not having received the promises." Heb. 11:13, 39, 40.

Sixteenth, Will the soul come from heaven, or from the grave, at the resurrection? *Ans.*—"God will redeem my soul from the power of the grave." Ps. 49:15; 89:48.

Seventeenth, Does the soul die? *Ans.*—"He spared not their soul from death." Ps. 78:50; and in Ps. 22:29, David says none can keep alive his own soul.

Dear reader, don't think that I have exhausted the Bible for texts already referred to, for that would require months of search. I have only quoted these few passages of Holy Writ to show you that modern theology is subversive of immortality, and of the scriptural doctrine of a judgment day, as it represents men going to heaven or hell before being judged, involving the idea of a future rally from heaven and hell to stand before the judgment-seat of Christ, which would be like first hanging a man and afterward trying his case. Neither the reward of the righteous, nor the damnation of the sinner, can be realized before the judgment. Jesus never told us that we must give account at death, but "they shall give account thereof in the day of judgment." Matt. 12:36.

But to cap the climax in regard to the immortality of the soul, Paul very plainly shows the fallacy of such doctrine when he says, "The King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see." 1 Tim. 6:15, 16.

And now, this brings to mind that wonderful prophecy in Jeremiah 31, which was fulfilled by Herod in Matt. 2:16-18, in regard to his attempt to put Christ to death. Let us refer to this prophecy: "Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy." In the first place, this has reference to children dying, as revealed in Matthew's Gospel; and in addition

to this, Rachel, which represented all the mothers in Israel that lost their children, should look forward to the resurrection for the consummation of her hope; when her children would be brought again from the land of the enemy (not from heaven). Where is this land?—It is where the grave is. Where is the grave?—It is in the earth. Whose land is this?—It is the enemy's. But who is the enemy?—It is "him that had the power of death, that is the Devil." Heb. 2:14.

You may be astonished at this conclusion, but you must bear in mind that we started out in search of a very rare article, truth, and if the Bible sustains us, then we are safe.

But again, Christ says, "Behold, I make all things new;" "I create new heavens and a new earth," "wherein dwelleth righteousness;" and in regard to that beautiful city which Christ has gone to prepare for his saints, John, the revelator, in his vision, says he "saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Where was that coming down to? *Ans.*—The new earth, and will be the capital of Christ's kingdom.—D. L. Griffith, in *Farm and Fireside*.

"DEAD IN EARNEST."

RECENTLY conversing with a minister who had just returned from a two-years' visit to England, and who not only became personally acquainted with Mr. Spurgeon, but also heard him on more than forty public occasions in the tabernacle, the Pastor's College, Exeter Hall, and elsewhere, I asked him what he considered the most striking quality in Mr. Spurgeon as a preacher. His reply was, "His earnestness. Spurgeon always impresses his hearer with the fact that he is dead in earnest."

Who can doubt that Spurgeon's earnestness has contributed more than any other human quality to his success in winning souls to Christ? A man in any walk in life who expects to succeed, must "mean business." A wealthy merchant who began life as a shoe-black, was once sneered at for having blacked shoes in his boyhood. "Did n't I shine them well?" was his answer. How many fail in their undertakings because of a degree of listlessness and consequent indolence! A man who is in earnest will necessarily be a hard worker. It is so in business; it is so also in religion.

Christians have a sublime gospel to inspire them, a royal Leader, an unfailing inheritance of joy, and a heavenly destiny. Why, then, should they not determine to die rather than fail to use every effort to bring others to the enjoyment of the same blessed privileges? There is too much fear of intruding on people's personalities, too much timidity. Moody is an earnest Christian. His addresses impress one as being the words of one who knows by experience that faith is the best of treasures. He urges men to accept Christ with the same tact and energy that a traveling salesman uses in selling his goods. What I commend is the spirit of a young man, of whom I personally knew, who, although he became a Christian but a year before his death, was so instant in season and out of season in speaking for the Master, that it was said that not one of the fifty men in the business establishment where he was employed, failed in that one year to receive from him an earnest and loving invitation to become a Christian.

Let us be in earnest, and let the world know it. Let us each be a missionary so far as to make a point of inviting with us to church each week a different person who does not habitually attend. Let us not fear to bring religion occasionally into our week-day conversation. I was once seated at a dinner table in company with Mr. Moody, and the entire conversation related to personal religion, though it was the happiest and most natural of conferences. Above all, let us thoroughly live Christ. Let us let our light shine before men!—Rev. G. F. Greene, in *S. S. Times*.

The Mission Field.

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

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

FUTURE RESULTS OF CONSECRATED LABOR.

No truth is more plainly taught in the Bible than that God requires of all who enter his service, self-sacrifice and labor for the advancement of his work in the earth. Naturally, the query arises, Why this requirement? Does God make this demand arbitrarily, as men in authority often exact the service of their fellow-men? or does he, in making it, have in view the good of his people? Few would claim that the latter is not true; yet, practically, sentiments somewhat akin to the former view prevail among his professed people, otherwise the cause of God would not be allowed to suffer for want of workers and means to carry it forward. Should an esteemed friend confer a great favor upon us, we would take great care to show our appreciation of it by appropriating it in harmony with his wishes; so, if we truly believe that God, by giving us a part to act in his work, is showing us evidences of his love, and if we love him in return, we shall be anxious to engage in his work, and thus show our gratitude to him.

The object of this article is to call attention to some of the blessings which will result to those who engage in the work of God. First, it is only by sharing in the labor and sufferings of Christ that any one can be qualified to enter into his joy and glory in the world to come. The Redeemer will then behold the innumerable host of the redeemed, or, in the words of the prophet, "shall see of the travail of his soul;" and as his infinite mind comprehends the unspeakable and eternal glory of the life given to every one, individually, through his sufferings, and also the terrible doom from which they have been redeemed, he will experience the joy which was "set before him,"—a joy far beyond the power of language to describe, or the mind of man to comprehend.

The joy of the Redeemer and redeemed will be mutual. While it is through his sacrifice that they are saved, by partaking of the same in this life, they have been more or less instrumental in the salvation of one another, and thus have become united with him in his work of redemption, and, as the poet says, have "helped to make the crown of Jesus bright." They behold the happiness of those for whom they have labored, and are able to trace, perhaps through generations, the influence of deeds of self-denying labor. The men, for instance, who for the love of souls have toiled long and hard to translate the Scriptures into new and difficult tongues, will see the fruit of that work, and be able to trace the rays of light that have emanated from it on the dark places of the earth; and they will magnify the grace that has saved them and given them a part in the work of saving others. The martyrs, also, will be there,—those whose blood has been the seed of the church,—and persons who have given up everything that was dear to them in this life, to carry the gospel to heathen countries, together with the trophies of grace gathered through their ministration. And not only these, but a host of others, of smaller capabilities, perhaps, who in a more humble sphere have toiled, wept, and prayed, unappreciated and almost unnoticed by the world; these will see, with joyful surprise, what they could not see in this life—fruit of their loving, self-denying service for the Master. In the joy of that hour no one could participate who has lived a life of ease and self-gratification, having borne no burden, and endured no suffering by which others were benefited. Such could never come into harmony with the pure and holy sentiments of that place, nor enjoy the glories of heaven.

Hence it is that we are permitted to suffer with Christ, to "fill up that which is behind of

the afflictions of Christ in my flesh for his body's sake, which is the church," being sent into the world even as he was sent into the world. By his grace we are to carry forward the work which he began while here upon the earth, so that we may share with him the infinite joy of saving a world from death, of giving an immortal life of happiness to a countless multitude. The fact, therefore, that we are permitted to bear some responsibility in the cause of God, that to us is given the privilege of doing something for the salvation of those around us, is an evidence of the great love of God to us. No higher honor can be conferred upon mortals than that of being associated with the Son of God in the work of redemption. In what light, then, must those appear who seek to excuse themselves from participating in this work, or who are so fully occupied with the fleeting things of this life that they give scarcely a thought to it? Unless a change shall take place in such persons, they will never be accounted faithful; for in the very things in which faithfulness will be recognized in the records above, they are careless and indifferent.

But the blessings which attend the work of God do not all relate to the future. In this life, also, they are great and manifold. Of this feature, more will be said in future articles.

M. L. H.

HISTORICAL SKETCH OF INDIA.

INDIA occupies the central peninsula of Southern Asia, and in many respects is one of the most interesting countries in the known world. For 4,000 miles the waters of the Indian seas wash its coasts, and along its northern frontier rise majestic mountain chains as natural fortifications against the encroachments of the northern Asiatic nations. Thus bounded is the great Indian Empire, the interior of which forms a panorama of broad, rolling rivers; gigantic forests of wondrous trees; wide plains, delightful with continual sunshine; impenetrable jungles, inhabited by wild beasts and venomous reptiles; and fertile valleys, watered by rippling brooks and the dews of night. Its extreme length north and south is 1,900 miles, and in its widest part the breadth is 1,700 miles. Its area is 1,556,836 square miles. Fifty rivers wend their way to the ocean through its matchless valleys, the greatest of which are the famed Ganges, flowing in a southeasterly direction to the Bay of Bengal, and, with its tributaries, draining 500,000 square miles; and the Indus, flowing along the northwest, draining a surface of 400,000 square miles. The influence of the tide is felt along the channel of the Ganges for 250 miles, and the Indus is navigable throughout the greater part of its course of 1,000 miles.

Owing to its extreme length, the climate of India is somewhat diversified, the southern portion lying within the torrid zone, while the northern regions culminate in high plains and lofty mountains, the summits of which are covered with eternal snow. The great Himalayas form a considerable part of the northern borderline, separating India from the Chinese Empire. In this range is the noted peak of Mt. Everest, the summit of which towers 29,000 feet above the sea level. This is the highest point on the known world, and has never been reached by any human presence. A marked influence is exercised upon the atmosphere and seasons by the monsoons, which blow continuously, half the year from the southwest, and the other half from the northeast. The southwestern monsoon blows from June to October, and the northeastern the rest of the year. These waft across the country from the seas an immense amount of moisture, which, condensing, brings almost constant rains during the latter part of the year. From January till June is the season of drouth, when scarcely any rain falls. None but natives can long withstand the malaria and noxious gases which constantly arise. Fevers and epidemic diseases often rage in various localities.

The history of India, though largely traditional, dates from the remotest ages of antiquity. The ruins of old cities and monuments of architecture, exhibiting a style too ancient to be chronologically located, testify to the early period at which it must have been inhabited. Probably not long after the dispersion did the descendants of Shem pass down the Tigris and the Euphrates, to the Persian Gulf, and on to the fields of India. The present population is estimated at not less than 250,000,000, or about four times that of the United States, while the area of the United States is nearly double that of India. It will thus be seen that its density of population is about eight times that of this country. Its mineral resources—coal, iron, and salt—are abundant. Lead is found in the ranges of the Himalayas, and copper on the high plateaus of Northern Bengal. Gold has been gleaned from the sands from time immemorial, and diamonds, though becoming scarce, are still picked up in the southern and central regions. Rice is the great staple in the line of cereals. This, together with fish and fruits, forms the principal food of the natives. Coffee grows almost spontaneously in the torrid regions of the south. The cultivation of the poppy, and the manufacture of opium, are among the most profitable industries of the country. Forty million dollars' worth of opium is annually exported.

With wild animals, India is well supplied. The Indian lions are famous. The Royal Bengal tiger is another noble specimen of its beasts of prey, and is the most destructive to life. Here the Asiatic elephant is captured and trained for domestic uses. The rhinoceros infests its jungles, and dromedaries, camels, antelopes, monkeys, hyenas, bears, jackals, and buffaloes abound. There are also great varieties of birds found in India, many of which are famous for their brilliant plumage. Eagles, vultures, falcons, hawks, and other birds of prey are numerous. One hundred and fifty different species of poisonous snakes inhabit the peninsula, the most deadly and dreaded of which is the cobra, whose sting produces almost instant death. Nearly 15,000 people annually lose their lives from snake bites, and 18,000 are destroyed each year by wild animals and reptiles of all kinds.

The manufacturing industries of India are well known. Indian brocades, tapestries, and gold and silver embroideries have ornamented the glittering courts of many ancient as well as modern nations. Cotton and woolen goods, cutlery, and metallic wares are extensively produced. Agriculture is carried on extensively, though with implements of rude character. Calcutta, the capital of the province of Bengal, is the metropolis of the empire. It has a population of 900,000. The "Black Hole of Calcutta" has a world-wide reputation. Its trade exceeds that of any other Asiatic city, its exports amounting to \$150,000,000 annually. Bombay has a population of 644,000. Ship-building is the largest industry of this city. Madras, on the southeastern shore of the peninsula, contains 400,000 inhabitants. Its exports amount to \$40,000,000 annually. Benares, situated on the Ganges, about 400 miles from Calcutta, bears evidence of wonderful antiquity. Its inhabitants believe it to be the first city following the creation. It has become a great central point of the Hindoo religion, and is the holy city of the Hindoos. There are some 300 mosques and nearly 1,000 pagodas within the radius of its suburbs. Its population numbers 173,000. Shawls, diamonds, and lace form its principal articles of commerce. Delhi, situated in Northern India, and famed for nearly 3,000 years for its riches, has a population of 154,000. It is famous for its cashmere shawls embroidered in gold and silk, and its elegant tapestries and fine laces.

In India there are 40,000 village primary schools in operation, 4,000 schools of a higher grade, and 350 colleges or schools of the highest grade. The cultivation of the English language and the spread of European customs are the chief aim of the present educational bureau. There

are about 7,000 miles of railway in operation, and many other lines are being formed and are under construction. There are also 2,000 miles of canals, and 225 telegraph offices, with 15,705 miles of wire connecting the various cities and military posts.

Two-thirds of the territory of India are formed into political divisions subject to the authority of the queen of England. The balance of the country is still possessed by native tribes who wander through its secluded forests unrestrained by law or influenced by civilization. Under British rule India has made some progress in moral and material improvement. W. A. C.

Special Mention.

WHAT INVENTION HAS DONE.

In making bread boxes, three workers do the work formerly done by thirteen.

In cutting out clothing and cloth caps with dies, one worker does the work of three by old methods.

In the manufacture of boots and shoes, the work of 500 operatives by old methods is now done by 100.

By the use of coal mining machines, 160 miners can mine as much coal in a month as 500 by the old methods.

In the manufacture of flour, modern improvements save seventy-five per cent of the manual labor once necessary.

A carpet measuring and brushing machine with one operator does the work of fifteen men by the old methods.

In leather manufacture, modern methods have reduced the necessary number of workers from forty to fifty per cent.

In making tin cans, one man and boy, with modern appliances, can do the work of ten workers by the old process.

In stave dressing, twelve laborers, with a machine, can dress 12,000 staves in the same time that twelve workers by hand could dress 2,500.

In turning wood-work and materials for musical instruments, one boy with machinery performs the work of twenty-five men by the old method.

In nailing on shoe heels, one worker and a boy with machinery can heel 300 pairs of shoes per day. It would require five workers to do the same by hand.

In the manufacture of brick, improved devices save one-tenth of the labor; in the manufacture of fire-brick, forty per cent of the manual labor is displaced.

In the manufacture of carriages, it used to take one man thirty-five days to make a carriage. One is now made by the aid of machinery, with the work of one man, in twelve days.

In the cotton mills of the United States, the manual labor has been reduced sixty per cent. One weaver now manages from two to ten looms, where one loom was formerly tended by one worker.—*Inventive Age.*

THE MILLENNIUM NOT YET.

THE *Pioneer Press* of June 17, 1889, commenting on the session of the International Peace Society held in connection with the Paris Exposition, says:—

This organization is deserving of great credit for the persistence with which it waves the olive branch year after year, and preaches the gospel of international amity and comity, even amid the angry mutterings and the harsh clangor of multiform preparations for war. The Peace Society professes to believe that the era of warfare upon earth is drawing to a close, and it thinks that it is accelerating this conclusion by spending a few thousands a year, and sending a score or two of peace lecturers into the field.

Yet the European powers have given little heed to peace lectures. About two-thirds of the vast aggregate of the budgets of these governments is chargeable to in-

creased armaments since the Franco-Prussian War. The erection of the German Empire has been a pretty expensive thing for Europe. It increased the national debts from \$13,000,000,000 to over \$21,000,000,000. Thus, the apprehension of war is almost as expensive as war itself. The Peace Society, with admirable intentions, has, unfortunately, not been able to allay even the apprehension of war. The truth is, when nations make up their minds to fight, all the conferences in the world won't prevent them. About forty years ago, the Peace Society, with impressive ceremonies, celebrated in London the advent of enduring peace. Yet immediately after, the costly Crimean War occurred, originating in a trivial dispute about the holy places in Palestine; and this was followed by the ambitious wars of Prussia; the Dano-Germanic, the Austro-Prussian, the Austro-Italian, and the Franco-Prussian wars. The trouble is, that nations are not always bent on justice, and they have lusts and passions, and in order to effectuate combativeness they have to be strong; iron and steel-walled; studded with fortifications, bristling with cannons. They arm to verify their exorbitant pretensions, and to rebut and muzzle the exorbitant pretensions of their next-door neighbors. This spirit is abroad to-day. The arts of peace, on exhibition, glorify Paris to-day. The triumphs of those arts delight the world, and yet French foundries and ship-yards are humming with intense activity, turning out big and small guns, gunpowder, torpedoes, steel war-ships, and small arms. It is so in Italy, where every energy is tending to keep army and navy in a state of war efficiency. It is so in old Spain, where the debt-burdened and bankrupt government is selling state lands to raise money to increase the naval armament. Germany is a bristling military camp, and the Krupp foundries are always in full blast, producing the material of war. England is spending more money than ever on her fleet, and Russia and Austria and every other European state are hard at work preparing as if war would break out within a few months. On our side of the Atlantic the same spirit obtains to a lesser degree. The South American governments are arming, and our own Government is spending a hundred millions on war vessels, and three new, costly cruisers have just been ordered.

The world is apparently getting ready for bloody war. New and deadly machinery for killing men and destroying sea-board cities is constantly invented, and to-day, in our present stage of preparation, there is not a sea-board city which could not be shelled and destroyed by a hostile European fleet. Our expenditures are justified by the general arming in Europe; for strongly armed nations, with slight principle, are constantly tempted to pick quarrels, and our sea-board cities must be protected. Bad management of a small affair, like the Samoan incident, might have precipitated conflict with Germany. We will have to be prepared for defense even while the Peace Society chants its millennial psalm. For the millennium is not yet.

TROUBLE IN THE CHURCH OF ENGLAND.

THE *Christian at Work* mentions two trials which are now agitating the ranks of the ritualistic and evangelical parties in the Church of England. "First," says the above journal, "there is the trial of Dr. King, Bishop of Lincoln, for ritualistic practices. It is charged that the Bishop had kept lighted candles on the holy table during the communion service; that he had mixed water with the wine used in the sacrament; that he had turned his back to the people during the prayer of consecration; had made the sign of the cross in the air; had elevated the chalice above his head; had allowed a hymn called "Agnus" to be sung after the consecration; and had stood at the west side of the table. A careful perusal of these charges will show that the Bishop is a moderate rather than an extreme ritualist, since he is not accused of wearing vestments or of using incense. As the Bishop in the event of abiding by the trial will have to accept by the decision of the primate, it is noteworthy that he did not appeal to the civil law as he might have done—probably because he does not recognize the right of the civil power to pass upon church matters. For this action he has been effusively thanked by the Church Union, an influential body representing the High Church party.

"Another trial in progress is that against the dean and chapter of St. Paul's Cathedral for putting up a new and elaborate reredos. The objections to this reredos were, that it had an image of Christ upon the cross, and, a few feet above this, on a slightly larger scale, a figure of the virgin with the Child in her arms. It became the Bishop's duty, in the presence of this complaint, either to try the case presented, or to give his reasons for refusing to let it come to trial.

He chose the latter alternative. Then the Court of Queen's Bench, upon application, granted a *mandamus* directing the Bishop to try the case. An appeal from this order has been taken by the Bishop, but it is considered probable that the *mandamus* will be sustained, and that the reredos will be made the subject of judicial examination. Again the Church Union has come forward and 'congratulated the dean and chapter of St. Paul's on the erection in St. Paul's Cathedral of a reredos so well calculated to bring before the minds of those who worship within the walls of that church, the great evangelical doctrines of the incarnation and atonement.'"

These cases furnish two illustrations among many others that might be cited, of the manner in which Rome is working to restore the prestige which was once hers among the people of Great Britain. Foiled in the attempt to secure this result by more direct and forcible means, she has cunningly gone about the work of inserting her emissaries into all possible positions of influence in the opposing church, and these, by such means as have been mentioned, are fast leading the people back again into the fold of the Mother Church. The issue of the cases is awaited by many with much anxiety.

A FOREIGN ARMY.

THERE are probably hundreds, if not thousands, of military and semi-military organizations in America, to which no Protestant can obtain admission. They are drilled in secret, armed more or less fully, and parade in public under the control of the servants of a foreign pope. The objects of such organizations will doubtless appear in due time. Occasionally they exhibit themselves to augment the glory of the Mother Church. A friend sends the following account:—

In the great procession in Baltimore, Sept. 9, 1889, among the various other industries on exhibition, our cardinal had the following specimens. He was the only knight manufacturer represented in the procession. I give them to you as they appeared in the line of march:—

Order of Catholic Knighthood, Capt. Michael Lotz commanding.

Knights of St. Michael, Captain John King.
Knights of St. George, Captain Antoine Schalitzky.
Knights of St. Paul, Captain L. I. Ripple.
Knights of St. Francis, Captain Julius Hoffman.
Knights of St. James, Captain Andrew Shaffer.
Knights of St. Wenceslaus, Captain Joseph F. Shimanek.
Knights of St. Vladislaus, Captain Joseph Sibeski.
Knights of St. Albert, Captain C. Schultz.
Knights of St. Aloysius, Captain John Flynn.
Knights of St. Joseph, Captain J. I. Gilchrist.
Knights of St. Vincent, Captain J. A. Stewart.
Knights of St. Francis, Captain Smith (colored).
Knights of Latin Cross, Captain Lawrence Mohr.
Knights of St. Patrick, Captain Michael Keeney.

Catholic Parochial Schools.
Dr. R. H. Goldsmith, commanding division St. Mary's Industrial School Band.
Division of Boys.
Three Floats.

I am persuaded that among the fourteen companies of "knights," there could not be found five men who would dare, in the presence of their master, the cardinal, to express an opinion of their own about God, heaven, hell, the Devil, or themselves. They are "slaves," not knights.

Can you imagine why it is that none of these "knights" take the name of Jesus? Paul was satisfied to call himself "The servant of Jesus Christ;" but these ash-cart drivers want to be "sir knights." How long is this pious fraud to be endured?

—*The Safeguard.*

—It is estimated that the Protestant churches of the United States contribute annually \$11,250,000 for foreign missions.

—During an earthquake, the inhabitants of a small village were generally very much alarmed, but they were at the same time surprised at the calmness and apparent joy of an old lady whom they all knew. At length one of them, addressing the old lady, said: "Mother, are you not afraid?" "No," said the mother in Israel; I rejoice to know that I have a God that can shake the world."

The Review and Herald.

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

BATTLE CREEK, MICH., OCTOBER 29, 1889.

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

CONFERENCE NOTES.

THE name of M. M. Olsen was accidentally omitted last week from the list of the Minnesota delegates.

SUNDAY, OCT. 20.

A meeting was held at 8 A. M. in the interest of the ministerial school to be held in Battle Creek the coming fall and winter, at which remarks were made by Eld. Olsen, Prof. Prescott, sister White, and others, setting forth the advantages of such a school.

The Conference was again in session from 9:30 to 12:30. The reports of those in charge of districts were full of interest. Elds. White and Loughborough spoke of the prosperity of the work on the Pacific Coast. Special efforts have been made by different classes of opposers, to break down the work there; but these have all been overruled in a marked manner for the advancement of the work, so that the cause there never stood in so strong and prosperous a condition as it stands in to-day.

Eld. Farnsworth reported for his district, which embraces the territory between the Mississippi River and the Rocky Mountains. In this portion of the field the cause is prosperous. The canvassing work is in a flourishing condition. Two hundred and seventy-four canvassers have been at work, and over \$90,000 worth of books has been sold. This is more than the sales of the entire denomination but a few years ago. The camp-meetings have been seasons of especial interest.

The Atlantic Conference was received into the General Conference. This Conference is composed of the city of New York, Long Island, the States of New Jersey, Delaware, and Maryland, and the District of Columbia. In this territory there are five churches and 175 members. The amount of tithe is \$1,600. The Washington church numbers forty-seven members.

Eld. R. M. Kilgore spoke in reference to the Southern field. There is a large opening in that section of the country, and much good can be accomplished there, if the work is managed judiciously. A good beginning has been made, but there are peculiar difficulties to be encountered there. Some of these he sets forth in a report in another column. The South Atlantic mission field, embracing North Carolina, Georgia, and Florida, has a membership of 115, and twenty-two have been added the past year. Since Eld. B. F. Purdham entered the State of Louisiana, less than a year ago, seventy-five in that field have embraced our views. There are five Sabbath-schools, with a membership of eighty. The tithe received the past year was \$225. Bro. Huffman calls earnestly for another laborer to assist him in Georgia. Canvassing can be carried on in the South without embarrassment, as a canvasser is looked upon as simply a business agent, and can canvass whites and blacks alike without arousing the prejudices of any. Seven canvassers are at work in Louisiana. There will be fourteen in North Carolina, where Eld. Bagby is laboring. Canvassers are doing well in Georgia. Eld. Hill, of Alabama, asks for 100 canvassers for Alabama, and 100 for Mississippi. It is a great encouragement to the canvassers in the South, that the REVIEW AND HERALD has established a branch office at Atlanta, Ga., from which point they can easily obtain their supplies. A strong appeal is made for a laborer for Florida, to hold a series of meetings, after which it is confidently expected that the cause will be sufficiently developed there to form a Conference.

International Tract and Missionary Society.—The second meeting of this body was called at 3 P. M. An interesting report of work done from Oct. 1, 1888, to July 1, 1889, was presented. In the cities of Zurich and Geneva, Switzerland, steps have been taken to put reading-matter on present truth into the hands of tourists. In ship work there has been expended the sum of \$983.14. An extensive correspondence has been carried on with American consuls, and English-speaking residents in foreign countries. From thirty-four consuls, 359 addresses have been obtained. Responses have been received from the following places: Algiers, Sierra Leone, Egypt, Cape Colony, Amoy, Ningpo, Peking, Marash, Asia Minor, Bombay, Lucknow, Calcutta, Jerusalem, Ainlat, Joppa, Japan, Syria, Burmah, Constantinople, Paris, Havre, Antwerp, Madras, Lisbon, Zurich, Ecuador, Chili, Cartagena, Panama, Venezuela, Balize, Central America, City of Mexico, Jamaica, Hayti, St. Croix, San Domingo, San Salvador, Ruatan, St. Thomas, Phillippine, Martinique, and Trinidad. During the year, 195 cities and towns have been entered for the first time for work by canvassers, Bible-readers, or ministers. In seventeen societies, 2,929 persons have been engaged in circulating petitions, and in other branches of Religious Liberty work. On the whole, a much larger amount of labor has been performed than in any previous year. A strong plea was made for the society to furnish a boat for the use of the ship missionary in New York harbor. A tract society covering the new Atlantic Conference, was received into the general association.

MONDAY, OCT. 21.

Reports of district secretaries to the Conference continued. Eld. R. A. Underwood spoke for his district, including Ohio and all east of that State to the Atlantic sea-board, and southward including Virginia. Seventy-five thousand dollars' worth of books, he said, had been sold in that district the past year. New England leads off with \$28,000 worth, and Ohio and Pennsylvania follow. The district contains over 25,000,000 population. We have there forty-eight ordained ministers, or one to every 600,000 people. There are ten Conferences, including the Atlantic Conference, mentioned above, just admitted. The membership is 5,000; and there are a few hundred Sabbath-keepers not yet connected with organized churches. The canvassing work is carried on by 225 agents, actively employed. The provinces of New Brunswick and Nova Scotia desire soon to be organized into a Conference. The brethren in Canada hail with joy the establishment of a branch office of the Publishing Association in Toronto.

Educational Work.—The Educational Secretary, Prof. W. W. Prescott, submitted his report. The attendance upon our schools has been larger the past year, and the grade of work higher, than in any previous year. Bible study is made a special feature of every school. We now have seven schools, fifty-five teachers, and 1,155 pupils. This does not include the German school, from which no returns have been received. Five of the schools have property to the amount of \$220,082.28. The total debt is \$119,822.59. The net worth is \$100,259.69. A call has been made upon the Secretary, from Australia, for directions in regard to the establishment of a school in that field.

The Publishing Association.—The President, Eld. Geo. I. Butler, being now absent in Florida, the meeting was called to order by the Vice-President, C. Eldridge, at 3 P. M. It was found that there were represented at the meeting, 240 shares in person and 335 by proxy, making a total of 575 shares represented. The Treasurer's report showed that \$16,320.68 had been received on subscriptions for REVIEW AND HERALD, which is something more than the expense of the paper; but on the papers in foreign tongues which the association is publishing, there is a loss of over \$5,000. We mention this that the brethren may take a hint as to their duty in reference to these papers; for certainly their

subscription list ought to be so increased that they would pay the cost of publication, and the Office be thus relieved of this expense. Book sales have amounted to \$163,260.74. The total business of the Office for the year has amounted to \$416,843.27, and there has been a net gain of \$28,477.46. The necessity of carrying a larger stock of books than formerly, has necessitated the addition of a new wing to the west Office building. The stock of books now on hand in sales-room, amounts to \$68,799.78. A vault was needed for the safe storage of valuable books and papers, and the counting-room, also in the west Office building, has been enlarged for the purpose. In his opening address, the Chairman recommended the establishment of two more branch offices, one in the Northwest and one in the Southwest, more particularly for the convenience of canvassers in those sections.

A report of the workings of the branch office in Canada was read by the manager, Bro. G. W. Morse. From this report it appears that the value of books sold from that office during the eight months of its continuance to the present time, is \$14,026.68, retail. The office already shows a gain of \$336.92 over expenses. The book sales reported above from the Central Office, show the amount after the heavy discounts to the tract societies had been taken out. The retail value of these books, with those at the Canada office, is over \$400,000. And if to this we add the sales from the other offices, the Pacific Press, *Bible Echo*, London, Basel, and Christiana, it will show over half a million dollars' worth of our literature which has been put in circulation during the past year.

The Educational Society.—In the evening of Oct. 21, at 7 o'clock, the first meeting of the fifteenth annual session of the Educational Society was called by the Vice-President, U. Smith. Here, as in the Publishing Association, we had to regret the absence of the President, Eld. Geo. I. Butler. The Secretary, Prof. W. W. Prescott, gave, in response to questions from various stockholders present, interesting particulars relative to the attendance, management, spiritual development, and practical results attained at the College and the students' home, as the boarding-halls may be called. An effort is made to combine home influence with College life. This is helped forward by arranging for all to share in the home duties. The plan is working satisfactorily to all concerned. The Treasurer's report was read and accepted. The College has real estate of \$93,975.47. But it has a debt of over \$40,000, from which it should be relieved. Its net worth is \$70,096.88.

THE INTERPRETATION OF SCRIPTURE.

THE true method of interpreting the language of Scripture seems always to have been a question of dispute and perplexity to theologians. However obvious its meaning may appear, the liberty of every one to use his own judgment, and construe its language accordingly, has left room for the rise of innumerable shades of religious belief, until it is sarcastically asserted by some who are skeptically inclined, that this "beautiful law of construction," as they call it, enables one to get out of the Bible any meaning he may desire. But while each individual has liberty to interpret the Scriptures for himself, there are certain considerations which may and should guide him in his search for Bible truth, and which forbid his construing it merely to suit his purpose or his fancy.

Since the beginning of the Christian era three different modes of interpretation have at various times, found favor in the Church. These may be named and defined as follows: (1) grammatical interpretation, which is mainly an investigation of the sense of the words; (2) allegorical interpretation, which proceeds on the supposition that the words of the Bible have, lying back of their simpler sense, a hidden meaning; and (3) dogmatical interpretation, which affirms that the Bible must be explained in harmony with the dogmas of the

Church. The two latter, though widely different in principle, have at times been able to exist together in comparative harmony, but between these and the first method there has been an unceasing conflict. Each of the three has its representatives at the present time. The allegorical method finds adherents in the Swedenborgians and other peculiar sects; the Roman Catholic Church stands as the greatest champion of dogmatic interpretation; and among the various Protestant sects are chiefly to be found those who make the Scripture language itself, in its simple and grammatical sense, superior to all else as a basis for religious faith. Yet among the latter sects the dogmatic principle has never been wholly lacking, and has at times been very conspicuous. The dogmatic Protestant is not at the present day a difficult being to find. He is the one who says, when asked to define his position with reference to a certain doctrine, "I am nothing if not orthodox. Orthodoxy teaches this doctrine; therefore I believe it." Call the attention of such an one to whatever texts of Scripture you may, he will twist and construe them to suit the view which the Church has said is correct. He naturally becomes an expert in "getting around" Scripture texts by the use of forced and improbable constructions.

In the early centuries of the Christian era, when the "mystery of iniquity" had begun to obscure the pure light of the gospel, allegorical interpretation flourished, as is witnessed by the enigmatical and voluminous writings of "the fathers"; but as "the Church" increased in numbers and power under the further workings of this "mystery," when the multiplicity of opinions began to be consolidated, and the authoritative voice of her councils to be heard formulating her universal dogmas, a new principle obtained pre-eminence, which was thus defined: "Since the Holy Scriptures, on account of their depth, are not understood by all in the same manner, but their sentences are understood differently by different persons, so that they might seem to admit as many meanings as there are men, we must well take care that within the pale of the Catholic Church we hold fast what has been believed everywhere, always, and by all." Following out this principle, it was in due time decreed: "Let no one venture to interpret the Holy Scriptures in a sense contrary to that which the Holy Mother Church has held, and does hold, and which has the power of deciding what is the true sense and the right interpretation of the Holy Scriptures." This was the principle which Luther and his associates met when they began the great work of antagonism to Rome, and which they successfully combatted by bringing home to the consciences of the people the simple and plain declarations of God's word. Grammatical interpretation was revived, and as a means of exposing the heresies of Rome, was held by the Reformers in high honor. But in due time the Protestant churches themselves, having become powerful in numbers and influence, and following the example of Rome in imagining themselves the repositories of all religious truth, began to look upon grammatical interpretation as a dangerous adversary to their own dogmas, and it was again placed under the ban; but it still continued to be brought into conflict with dogmatical interpretation whenever an advance move was made in the discovery of Bible truth. It was the chief weapon in the hands of the later reformers, as it had been in those of their predecessors, for combatting the spiritual errors of their time.

The great conflict between truth and error is in active progress to-day; and in the final work of reform which is going to the world, grammatical interpretation of God's word is again arrayed against the dogmatical theology of the popular churches. The third angel's message calls upon men to forsake all those doctrines, however honored by the Church, which the plain statements of the Bible do not support. It brings before them no mystical, incomprehensible rendering of God's word, but the clear

and forcible utterances of that word against the spiritual errors of the times. It declares that the word of God has a comprehensible meaning, and that it means just what it says.

Reason supports this clear testimony of history in favor of grammatical interpretation. Considered as a revelation from God to finite man, it must be full of the deepest meaning, so expressed as to be adapted to the circumstances in which he is placed. It cannot be supposed that it comes to him as a mighty riddle, for the solution of which he has been left to drift without a compass on the sea of his own fancy. We are commanded to "search the Scriptures," to understand them, and to order our lives by their teaching; and we shall certainly be held accountable for charging God with the folly of having made his word so ambiguous as to teach all doctrines, and so unintelligible as to render its study a profitless undertaking.

L. A. S.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim 2:15.

THE MODEL MINISTER.

It is with all reverence that we speak of Jesus as being the model minister; for is he not the highest model of all and every form of Christian life and service? In the best and most absolute sense he was God's servant in this world, ministering the grace of Heaven to both sinners and saints. When he breathed on his disciples, just before he went back to his Father, he told them that as the Father had sent him into the world, so he sent them forth, to take up the work of ministry among men where he left it off. The particular points in his life, character, and work in which we might and ought to imitate him (though in every point we must always come short), are too many to enumerate. Yet there is one day's service recorded of him that seems to set forth as completely as possible the lines on which a complete and rounded ministry may be realized. It was in Capernaum, just after his rejection by his own towns-folk at Nazareth. The record of it is in the Gospel of Luke, fourth chapter, from the thirty-fourth verse to the close. Here he is seen in four different aspects of ministry, in four different places. These four aspects of his ministry all come out in his work on a single Sabbath day.

First, we find him in the synagogue. We know what Jesus did when he went into the synagogues. He taught the people. And we know how he taught them. He took the word of God and first *read* it, and then he *preached* it unto them. We know what the effect of his preaching was upon the people; for he taught with authority and power, and not as the scribes. He did not speculate or mystify by fine-drawn-out theories, or weary them with prosy moralization. He preached with the Holy Ghost resting upon him, and when he preached, the power of the Lord was present to heal. In Nazareth they all bore him witness, and wondered at the gracious words that proceeded out of his mouth. In Capernaum his preaching made the unclean spirit cry out with terror, whom he afterward cast out. This is the kind of preaching that is most needed to-day,—Holy Ghost preaching; preaching that is full of grace and truth; preaching that is accompanied with power to heal; preaching that first stirs up the Devil, and then casts him out. Had we such preaching as this in our churches, there would be no sleepy people in the congregations, nor would there be any empty pews.

Next, after the service at the synagogue, we find him in the house of Simon Peter, standing by the sick-bed of his mother-in-law, expressing and manifesting tenderest sympathy, leaning over her, taking her by the hand and healing her of her great fever. It may not be for any of us to do the miracle of healing; but in this ministry of Jesus we

see the model pastor, as in the synagogue service we see the model preacher. It is the fashion nowadays to concede that the great preacher cannot be a pastor. But here we see the greatest of preachers passing at once from the pulpit to the house, and exercising the tender ministry of pastoral care. We want Jesus in the church, but we need him in the home. The sick and despondent need the ministry of sympathy and help which it pleases God to send by the presence and the hand and the kind word of the affectionate pastor. It is a sad day that has fallen on the churches in which there is any cessation of pastoral ministration.

Again, we see Jesus in the street, ministering to a great multitude of sick and diseased folk and those who were possessed of unclean spirits. We might call this the evangelistic work of Jesus. This also ought to be a part of every minister's work. Not alone in the church, where the word is preached to those who resort thither, nor in the houses of the members of the church, doing faithful pastoral work, but out in the highways, where there is, in every city, a vast number who are neither in the synagogue nor in condition to be visited in their homes, but who would gather about a faithful minister even in the street. How little of this outside street work is done by the regular ministry! True, we have missionaries and evangelists and Bible women, who do something for the outside crowd; but the minister who preaches in the stately church, and ministers in the houses of the well-to-do church members, who would go in and out among this street crowd, and take them by the hand and speak to them, would have a thousand-fold more influence than any assistant or mere missionary. This laying on of the hand of Jesus was just an expression of his compassion and love, and showed them that he was not afraid of them nor in his heart above them, but that he pitied them, and longed in the spirit of tenderest fellowship to do them good. That is what every minister ought to do in some measure, who is called of God and sent forth of Jesus Christ to preach the word. What a revolution there would be if but half the ministers of the gospel would thus throw themselves into every branch of ministerial work—preaching in the church, visiting in the homes, especially among the sick, and going in and out among the unchurched and practically homeless people.

Finally, we find Jesus away very early in the morning, in a desert place, spending an hour or more in prayer to God. We wonder what he was praying about. We are sure he was unbosoming himself to God, and, as it were, removing from his own heart the sorrows he had absorbed from among the people during the past day; and seeking fresh supplies of grace and strength to go on with the work of the day just before him. We are sure he was praying for the people and for himself, that he might be guided and helped. True ministry cannot be discharged by prayer alone or by work alone, but by work supplemented by prayer, and by prayer wrought out in work.

In all this we have the suggestion of what constitutes the minister's duty as preacher, pastor, evangelist, and man of God. No ministry is complete that leaves any one of these factors out of it. The thought of incessant work which this awakens in our minds as we read the story, ought not to discourage us, but stimulate us. There are few of us who know what we are capable of in the way of work until we lay our hands to every part of it. The very diversity of labor here is one of the means of increasing our ability. Ministry in season and out of season, ministry in all its forms, is what the church needs to-day.—*The Independent*.

—What matters where your feet stand, or where-with your hands are busy, so that it is the spot where God has put you, and the work he has given you to do? Your real life is within—hid in God with Christ—ripening and waiting.

—The service of God is the soul's work, and the favor of God is its reward.

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.

WORK FOR ALL.

THERE is noble work to do—
Work for all;

Work of love and beauty, too—
Work of good and duty too;
Everywhere the earth, the air,
The sky, the sea, the winds declare,
By all their voices grand and rare,
There's work for all.

Every life more noble grows
Through labor done—

Labor which true goodness shows—
Labor which no baseness knows—
Labor which is meant to give
Good to fellow-men who live
Lives of virtue, and believe
There's work for all.

He makes effort ne'er in vain
Who e'er strives

To do good, and tries to gain
The prize which sluggards ne'er obtain—
The prize which only toilers win
Who fight for right and combat sin,
And see that there are victories in
Labor well done.

Little labors ne'er despise,
All are good;

Often grandest works arise
From beginnings small. Be wise!
Proudly do what'er may fall
To your hands; obey the call
Honor makes, and conquer all
The ills of sloth.

Let us, then, all do the share
To us given;

Labor's skies are always fair
When the laborers do and dare;
When they fear no frown or spite,
But, e'er toiling for the right,
Good they do in Heaven's sight,
And triumphs win!

—Oaleb Dunn.

PENNSYLVANIA.

WELLSBORO, TIOGA Co.—We closed our labors in the tent Sept. 22. We have tried to sow the good seed, but have found this a hard field. However, seven, all adults, signed the covenant to keep the commandments of God and the faith of Jesus. We now separate to attend some quarterly meetings.

D. A. BALL.

M. D. MATTSO.

WEST VIRGINIA.

CECIL.—I have been at this place about four weeks. The interest has been good from the first. Our collections have amounted to nine dollars, and about ten dollars' worth of literature has been sold. There are upward of twenty-five keeping the Sabbath, and there are others for whom we have hopes. They expect to erect a church building this fall. One opposition discourse has been preached, which resulted greatly to our advantage. I expect to continue the meetings here until General Conference, after which I expect to return.

A Sabbath-school was organized last Sabbath with twenty-nine members, and others will be added the coming Sabbath. Nearly every family in this community who bought "Bible Readings for the Home Circle" when this territory was canvassed, has accepted the truth. Calls are coming in from other fields where our canvassers have labored, and a great field for a harvest of souls is opening up before us. I desire to so connect with the Lord that I may be a channel of light to carry these precious truths to those who are hungering for the words of life.

W. J. STONE.

Oct. 2.

WISCONSIN.

HANCOCK AND BANCROFT.—We have now finished our tent work at Hancock, after remaining there eleven weeks. The attendance was quite good, ranging from seventy-five to 350. Sixteen are keeping the Sabbath. Seven were baptized, and these, with three others, united with the Plainfield church. It is expected that the remainder of those who are keeping the Sabbath will unite soon.

There are also others who are deeply interested, and we hope they will soon take their stand for the truth. Bro. G. W. Cady has remained to follow up the interest in and about Hancock.

We now have our tent pitched twelve miles from Hancock, near Bancroft. We held our first meeting here Sept. 25. The attendance is quite good for this time of the year. The Methodist element is quite strong at this place, and there is some prejudice. We are now in the midst of the Sabbath question, and some bring their Bibles and follow us very closely, marking every text. There are a few Sabbath-keepers here who constitute a branch of the Plainfield church. They, with others, freely supply our temporal wants. If only a few are added to the little company here, it will be a source of encouragement to them. We hope for good results from the efforts put forth.

Oct. 8.

B. J. CADY.

W. H. THURSTON.

MAINE.

AROOSTOOK COUNTY.—I came to this county the first of September. I have spent two Sabbaths with the Oakfield church, and two Sabbaths with the brethren at Haynesville. The quarterly meeting was held at Oakfield Sabbath, Sept. 21. The ordinances were celebrated, three united with the church, and two names were dropped from the church records. We also organized a Sabbath-school here. Some of our brethren do not realize the importance of this branch of the work as they should. If we could see how much we shall need to have a knowledge of the Bible before the close of probation, we would make a greater effort than we now do to store our minds with the truth. We shall be called upon to give a reason for our position as a people, and in order to do this, we must know for ourselves what the Bible says; and there is no better place to obtain this knowledge than in the Sabbath-school. I tried to impress this fact upon the minds of our brethren, and hope they will not soon forget it.

While at Haynesville, the second Sabbath and first-day in September, five were baptized. It seemed from the interest manifested by those who were present to listen to the word of truth which was spoken, that there might be others brought into the truth there by making a continued effort. There are six keeping the Sabbath at that place, and doubtless others would join them if more meetings could be held. May the Lord help these dear souls to be faithful to him, and be found often at his throne to seek help to withstand the devices of Satan. It is impossible for us to live out this truth in our own strength. This we cannot do. But God's grace is sufficient for us, and he will help every one who seeks for it. I expect to be with the Hodgdon church in their quarterly meeting next Sabbath.

Sept. 30.

S. J. HERSUM.

THE SCANDINAVIAN WORK.

BRO. SANDBERG writes from Stockholm, Sweden, that the canvassers are active and of good courage. During the months of June, July, and August, eighteen canvassers have worked all the time. In the last-named month they have visited twenty-seven different cities. During the three months they sold books to the amount of \$1,548.72. The principal books sold were "Life of Christ," "Prophecies of Jesus," and "Health Manual," besides a great many pamphlets. In several places people have begun to keep the Sabbath, and in some places the canvassers have found persons who have kept the Sabbath of the Lord several years, having been enlightened by reading.

From Norway we have a report of the work of the canvassers for six weeks, ending Aug. 15. Seven brethren and sisters have been active all the time, and they have, in said time, sold books to the amount of \$353.16. They have labored in four cities.

At Oakland, Wis., Bro. O. A. Johnson has held meetings Sabbaths and Sundays during the last two months. The rest of the time he, with Brn. Z. Sherrig and A. Christiansen, has helped me in writing for our Danish papers and new books. The work of translating "The Great Controversy" into Danish is now completed. It is printed in Christiana, Norway. The work of translating "Civil Government and Religion" into Danish is likewise done. It is printed in Battle Creek, and will soon be for sale. "Bible Readings for the Home Circle" in Danish, is well on the way. This is a

large work, and will hardly be ready before spring. "The Prophecies of Jesus" (Danish) will be revised and enlarged. The new edition will probably be ready in December.

I am now in Battle Creek, and intend to stay here about three weeks. My health is not good, yet I can write all the time, and thus work, for which I am very thankful.

J. G. MATTESON.

Sept. 27.

THE ARKANSAS CAMP-MEETING.

IN company with Brn. D. T. Jones, R. S. Owen, and J. G. Wood, I arrived at Rogers, Arkansas, Wednesday morning. We found the camp pleasantly located a little way from the village, in an oak grove. The workers' meeting had been in progress a week, and Bro. Eldridge had been putting in good, effective labor during this time; but he had gone on his way to Texas before we arrived. The Arkansas meeting was not large this year. I should judge there were thirty tents pitched, and there were some who encamped in their covered wagons. Quite a good degree of interest was manifested among those from without, so we had good congregations every evening; several also came in during the afternoon. Many of these became interested to some degree in the truth.

This meeting was somewhat peculiar. There were bright spots in it, and at times God blessed, and gave freedom in speaking. Yet there were difficulties in the Conference that hindered the meeting from being as successful or accomplishing as much as we desired. Many who came to the meeting were greatly blessed and benefited, and to such the meeting was a good one; but to others who were more or less involved in trouble, the meeting did not prove to be so much help. We are happy to be able to report, however, that some of the difficulties were adjusted, and a better state of feeling came in. We hope it will continue.

Considerable interest has been manifested in the canvassing work the past few months. Bro. Henderson has labored hard to bring up this branch of the work, and apparently God has blessed him in it. We see no reason why it may not be successful. Arkansas is a new field, the Conference is small, and every one should do his utmost to spread a knowledge of the truth. It is a favorable time this year, as the harvest is reported to be abundant. The cotton crop south of the Boston Mountains, it is said, is excellent. All these circumstances make the time opportune for the spread of the truth.

Our revival services were meetings of interest and profit. On Monday, eleven were baptized. The finances have been managed judiciously, so the Conference is not involved to any great extent. We are hopeful for the cause in Arkansas.

E. W. FARNSWORTH.

THE TEXAS CAMP-MEETING.

WE took the cars for Texas after preaching Monday evening, at the close of the Arkansas meeting. When we awoke in the morning, we were in the Indian Territory, and the bronzed faces of dusky braves and maidens who met us at all the stations, told us plainly that we were in the land of the Choctaws. A few hours' ride brought us into the almost endless cotton fields of Texas. If the Northern farmer would put all his corn, small grain, and grass land into one kind of grain, and call that cotton, he would have something of an idea of the cotton fields of Texas. With its dark green foliage, white and purple blossoms, in appearance much like morning glories, the cotton gives the country a beautiful and rich aspect. There is so much of it, however, that it becomes somewhat monotonous. We arrived at Garland in time to speak Tuesday evening.

We were really surprised to see so large a gathering of our people, by far the largest gathering Texas has ever had. About sixty tents were up, and well filled. Their large tent, also, was pitched, and partitioned off into small apartments, where many were encamped. Others lived in their covered wagons. From the first, it was apparent that a spirit of freedom and union was in the camp. There were quite a good many who had come with their friends to attend the meeting, who were not Sabbath-keepers. They enjoyed the meeting, and some of them gave their hearts to God.

The people all seemed to be hungry for the word, and when it was spoken, they received it gladly. God has greatly blessed the labors of Bro. Hyatt, who went from Wisconsin to take charge of the

Conference. We could see a multitude of little evidences of prosperity in the spiritual condition of the Conference, any one of which might seem too small to mention in an article like this, and yet in the aggregate they speak volumes in reference to it. There are numberless little rills in every Conference, and it may not at first be so easily seen which way the current in them runs, but soon it is discovered, and the whole life current of the Conference depends on the course seen in these little rills.

The Texas meeting was indeed a good meeting. There was a blessed absence of sharp criticism, or of murmuring, which, in its effects, is like the frosts of winter on the flowers of autumn. Bro. Eldridge labored earnestly in behalf of the canvassing work, and we feel sure that more will be done in that line in the year to come. Bro. Owen's labor with the young, although somewhat peculiar, was very profitable, and did much to make the meeting a success, as did also his preaching. In the business meetings, while there was the freest discussion on all points that came up, yet when the conclusions were reached, all were in accord. Bro. Hyatt was again elected president of the Conference and tract society.

The revival services were indeed precious seasons. Many sought the Lord, and found him, some for the first time. Our hearts were made glad to see others rejoice in the love of God, and in the freedom which his Spirit alone can give. We left the meeting on Monday just before the baptism took place, and did not learn how many were baptized. We greatly enjoyed the Texas meeting. It was a blessing to us, and we know it was to many others. We left the brethren and sisters praying that God's blessing might abide with them and the work in their own State. E. W. FARNSWORTH.

TENNESSEE CAMP-MEETING AND NASHVILLE INSTITUTE.

In order to reach the Nashville meeting, we were compelled to leave the Indiana camp-ground before the close of that meeting. On arriving at Nashville, we were happy to meet Eld. Corliss, from Georgia; Eld. Bagby, from North Carolina; Eld. B. F. Purdham, from Louisiana, and Eld. O. Hill and family, from Mississippi, who had been on the grounds for several days, holding meetings as the way opened. Eld. L. H. Crisler arrived on Friday following. The Tennessee brethren were well represented, and the camp-meeting was the largest ever held in that State. The work of the institute began early, and the instruction given not only benefited those who came from abroad, but was appreciated by all the brethren and sisters who were present. Elds. Waggoner and Corliss were the principal instructors. The points under consideration were such as to bring light, hope, and courage to all. The instruction in church work embraced nearly all that it would seem necessary for our brethren and those laboring in the field to practically carry out, and we hope it will prove of great benefit to those who are laboring in the field, and that a better state of unity and sentiment will exist in the future. The lessons on righteousness and faith and the power of God, as presented by Bro. Waggoner, will not soon be forgotten. And while the subjects were merely opened up, they will certainly furnish meditation and thought for many days; and, in fact, they never can be fathomed as long as time shall last.

Sister Waggoner labored arduously for the youth and children. In the Sabbath-school work many precious lessons were taught. These were, indeed, a new feature to our Southern brethren and sisters, and we trust they will be of great benefit to them as they return to their homes to engage in the instruction of their children in their families and Sabbath-schools where they live. We certainly trust that the parents will take up the burden for their children, and labor for their salvation as ardently as the labor was bestowed upon them at this meeting.

There were but very few on the ground who had not professed to be servants of God, and on Sabbath there was no opportunity to make the usual call for sinners to come to Christ; yet we are certain that there were many who might have seen the necessity of seeking a new conversion, if they were not already satisfied with their present state. There is great danger among us that we shall feel satisfied with that which we have attained unto, when perhaps the real work of the grace of God is not known. The preaching was felt and received by many. Hearty confessions were made as deep conviction rested upon them. As the subject of faith

and trust in God was presented before them, hope revived and cheered the hearts of all. Expressions of gratitude for the light received were heard. At no meeting which we have attended the past summer, has there been so general a reception of the word spoken, and so hearty a response on the part of those present, as was manifested at this meeting. This was truly an encouragement to those who were laboring so hard for them.

The outside attendance was very meager; in fact, we might say there was no interest from without. There may be several reasons assigned for this: first, the camp was about four miles from the city, and only one dummy line running to it; and, second, it is doubtful whether there was the proper effort made to advertise, and notify the people that such a meeting was to be held. Another reason offered was the race question (the mingling of the colored brethren and sisters with those on the ground), the prejudices of the people keeping many away. On this question we will speak later. Whether this was so or not, we shall not say.

The business meetings all passed off pleasantly and harmoniously. Some changes were made in the officers. The addition of two more members to the executive committee was thought best, giving two to Kentucky and three to Tennessee. The annexation of Kentucky was considered quite fully, and it was thought best to recommend that the two States be divided by a line drawn from north to south, thus giving the Kentucky and Tennessee Conference the western portion of both States, and advising that the eastern portion of both States be considered a mission field, to be placed under the direction of the General Conference.

At the close of the camp-meeting, we organized a council, composed of Southern delegates and the ministers of the Tennessee and Kentucky Conferences. During a part of each day the time was occupied in Bible study, in which was a free, quiet, and interesting study of many portions of the word of God. All felt it was indeed a profitable and well-spent time. Many important questions were considered during the council, among which the race question was probably the most serious and perplexing. It is hard for our brethren in the North to realize that anything like the color line, or a distinction between the two races, should exist in the minds of any; but there is no question about it here in the South, and any effort made on the part of those from the North to break down the distinction between the races, thus ignoring popular prejudice, is simply fanatical and unwise. Those who have not labored in the South cannot possibly appreciate the situation. It is not only a difficult problem to solve among our white brethren, but the perplexity and embarrassment of the situation are realized as fully by the colored people. The course that has been pursued by some who have labored in the cause in some of the Southern States, and the sad results which are now seen, make it a necessity that this matter be fully considered, and some measures advised by the General Conference Committee, before whom this question must be brought in all its proportions. We are glad, however, to note this fact: that with those who have received the truth in the love of it, and know the power of the truth in their own hearts as it is in Christ Jesus, the prejudices that once existed are gone; and were it not for the feeling on the part of those from without, there would be no trouble on this question, even in the Southern States.

The advisability of our white brethren from the North laboring indiscriminately among the whites and colored, was considered quite fully, and declared by all to be wholly impracticable and out of the question; for he who does it can have no influence whatever among the whites in any part of the South. And unless the white laborer should come with an understanding that his labor was to be exclusively among the blacks, and make no effort whatever to labor for the whites, it will be useless for him to try to labor at all. However, if any of our brethren from the North should get a burden to enter this field for the purpose of giving their whole life and energies for the salvation of the colored people, with the understanding that they were to make themselves of no reputation among the whites, there is certainly a field opened up here for such labor; but it is not every one who should get the burden; and therefore, before entering upon such labor, counsel and instruction should be obtained from those having the field in charge.

It was decided by the council that Bro. C. M. Kinney, of Louisville, should be ordained and set

apart to the work of the ministry among his own people, which was done at the close of the meeting.

In considering the best methods of presenting the truth before the people in the Southern States, it was the general opinion that the canvassing work is the most efficient. There are several reasons for this: the prejudice that exists against those who come from the North and erect their tents in different localities, is increased by the presentation of the truth in this public manner; because it is considered that it is an effort made not only to pull down and destroy the churches, but also to raise up an opposing and antagonistic spirit against the institutions of the South, by which the ministers are able to raise the cry and keep the people away from hearing and receiving the truth. While the canvassing work is considered merely a business transaction, those who engage in it are not considered as having any great public influence, and are therefore, in many localities, permitted to canvass all classes indiscriminately; though in some places this is not to be tolerated, especially if the individual is from the North. Many calls were made for canvassers to go to different parts of the field. Bro. Belden occupied many hours during this institute, in giving lessons upon this important branch of the work. Those who have been canvassing are fully persuaded that the Southern field is a good and profitable place for our canvassers to work. The stringent Sunday laws, also, make it very difficult for our brethren to hold general meetings; because in presenting the Sabbath truth publicly, and opposing Sunday, the ministers have a clue to antagonize these public efforts, while the canvassers have no such objections to meet. It is therefore a doubt in the minds of many whether tent-meetings, as a general rule, are the most profitable means of getting the truth before the people in the South. It was a source of great gratification on the part of all present, that the REVIEW AND HERALD Office had established a branch office at Atlanta, from which point all our publications could be published. While the question of Sunday laws was being considered, it was decided that it was not within the province of this council to advise our Southern brethren, where these stringent laws exist, as to what course they should pursue. It was thought to be enough to present before them the declarations of God's word and the principles underlying religious liberty and obedience to God, and leave it with them individually to act according to the dictates of their own consciences.

The subject of National Religious Liberty in its different bearings was fully presented. Bro. McKee and Ballenger were present, and took advantage of every opportunity to present these principles before the reading public. About 200 dailies and weeklies from different parts of the South responded to the request made, and inserted in their columns very full reports and items which were prepared on the camp-ground for them. An especial effort was made to set before the people of the South the character and work of Seventh-day Adventists. Some of the papers were very liberal, and anxious to receive and publish reports from this meeting. This, we hope, will prove to be of great benefit to those who read these papers.

Taking all things into consideration,—the instruction given at this meeting and the questions discussed in the council,—we believe there will be a more hearty co-operation between the laborers in the Southern field, and a better understanding of their relation to the general cause. All the laborers present will certainly look upon this institute and council as one of the bright spots in the past, and our acquaintance with each other will enable us to carry forward the work in a more satisfactory manner than heretofore.

On my way home, I spent one day, and held one meeting with the believers in present truth, at Louisville, Ky. R. M. KILGORE.

MINNESOTA H. AND T. SOCIETY PROCEEDINGS.

THE Minnesota Health and Temperance Society met in its third annual session, on the camp-ground in Minneapolis, June 13, at 10 A. M., President, Allen Moon, in the chair. The Secretary being absent, M. A. Winchell was chosen Secretary *pro tem*. No report of the last annual session was at hand.

A brief report of the labor performed during the year, and of the present condition of the Society, was read. The Chair being empowered to appoint the usual committees, named the following: On Nominations, Byron Tripp, M. A. Winchell, and sister E. A. Ellis; on Resolutions, C. H. Bliss, Andrew Mead, D. P. Curtis.

Adjourned to call of Chair.

SECOND MEETING, AT 8:30 P. M.—The Committee on Resolutions reported as follows:—

Whereas, The health and temperance work in this State is not in as prosperous a condition as is desirable; therefore,—

Resolved, That we urge upon all our ministers and Bible workers in this State, never to close a series of meetings or Bible readings without holding one or more meetings in the interest of health and temperance.

Resolved, That we recommend that in all our camp-meetings and general meetings in the State, one meeting be held in the interest of health and temperance, and that a lecture be given by some one competent to instruct in these things.

Resolved, That we urge upon all our ministers, Bible workers, and canvassers, the duty of introducing our health and temperance literature among the families where they may labor.

Resolved, That we recommend that all who do any work in giving readings or lectures in the health and temperance cause, inform themselves so that they may be able to present the subject from a physiological stand-point, and show its moral bearing from the commandment which says, "Thou shalt not kill."

On motion, the report was adopted without discussion. The Committee on Nominations reported as follows: For President, C. W. Flaiz; Secretary and Treasurer, May C. West. On motion, the report was adopted, and the nominees were elected.

Adjourned *sine die*.

ALLEN MOON, Pres.

M. A. WINCHELL, Sec. pro tem.

TEXAS H. AND T. SOCIETY PROCEEDINGS.

The tenth annual session of this Society was held at Garland, Tex., Aug. 28 to Sept. 1, 1889.

FIRST MEETING, AUG. 28, AT 4:30 P. M.—President in the chair. Prayer by W. A. McCutchen. The minutes of the last annual session were read and approved. Introductory remarks were made by the President, followed by a short, but interesting talk by Bro. Eldridge, after which Eld. Hyatt made a few remarks, concerning the fundamental principles of health and temperance. The Chair having been empowered to appoint the usual committees, named the following: On Nominations, W. T. Drummond, J. J. Spikes, T. T. Stevenson; on Resolutions, E. W. Farnsworth, A. A. Gregory, A. H. King.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 1, AT 4:30 P. M.—The Committee on Nominations made the following report: For President, W. T. Drummond; Secretary, Jessie G. Gorrell. The names were separately considered, and the report was adopted.

The Committee on Resolutions offered the following report:—

Resolved, That we request the General Conference to send us a sister to be with us at our next camp-meeting and workers' meeting, to give instructions in the fundamental principles of health reform, especially in reference to healthful cookery, proper clothing, and good ventilation.

After a lively discussion the resolution was adopted. Adjourned *sine die*.

W. S. CRUZAN, Pres.

JESSIE G. GORRELL, Sec.

VIRGINIA TRACT SOCIETY PROCEEDINGS.

The sixth annual session of the Virginia Tract and Missionary Society was held in connection with the camp-meeting at Luray, Aug. 13-20, 1889.

FIRST MEETING, AUG. 15, AT 10 A. M.—President, R. D. Hottel, in the chair. Prayer was offered by Bro. Chadwick. The minutes of the last camp-meeting and State meeting were read and approved. The Chair was authorized to appoint the usual committees.

The President spoke at length to the resolutions passed at both meetings, to what extent they had been carried out, and what had been accomplished by the canvassing company at Roanoke. Bro. Chadwick asked some questions in regard to the canvassing work, and where it had been done. By means of a map, Bro. Hottel showed the territory worked by our agents, and stated what had been done. Since the State Agent has been devoting his time to the canvassing work, more has been accomplished than ever before. Bro. Chadwick made many interesting remarks on canvassing, keeping accounts, and members' reporting.

The Chair announced the following committees: On Resolutions, A. C. Neff, J. E. Robinson, J. W. Bagby, on Nominations, R. M. Kilgore, T. H. Painter, C. V. Woods. Remarks were made by the President on holding fourth-Sabbath meetings, taking clubs of *Signs* and *Sentinels*, and the good that could be accomplished by the *Sentinel*. It was suggested that the Secretary canvass the camp for members to join the Society.

Adjourned to call of Chair.

SECOND MEETING, AUG. 16, AT 10 A. M.—The Committee on Districting the State, as found in the resolutions passed at the last camp-meeting, reported the State as divided into eleven districts, comprising the following counties respectively: Dist. No. 1, Shenandoah and Frederick; No. 2, Page, Warren, Clarke, and Rappahannock; No. 3, Rockingham, Augusta, Highland, Rockbridge, and Bath; No. 4, Alleghany, Botetourt, Craig, Roanoke, Giles, Montgomery, Pulaski, Floyd, Bland, Wythe, Grayson, Carroll, Tazewell, Smyth, Buchanan, Russel, Washington, Dickenson, Wise, Scott, and Lee; No. 5, Greene, Madison, Orange, Louisa, Spottsylvania, Culpeper, Caroline, Albemarle, and Fluvanna; No. 6, Loudoun, Fairfax, Alexandria, Fauquier, Prince William, and Stafford; No. 7, King George, Richmond, Northumberland, Essex, Lancaster, Middlesex, Mathews, Accomack, Northampton, and Westmoreland; No. 8, Hanover, Henrico, King and Queen, King William, New Kent, Gloucester, James City, Charles City, Elizabeth City, York, and Warrick; No. 9, Goochland, Powhatan, Cumberland, Prince Edward, Amelia, Nottoway, Chesterfield, Dinwiddie, and Prince George; No. 10, Brunswick, Greenville, Sussex, Southampton, Surry, Isle of Wight, Nansemond, Norfolk, and Princess Anne; No. 11, Patrick, Franklin, Henry, Pittsylvania, Halifax, Charlotte, Lenoir, Mecklenburg, Campbell, Bedford, Amherst, Appomattox, Buckingham, and Nelson; Bro. Hottel showed on a map the counties included in each district, and that the State was thus districted with a view to convenience to railroads for shipment. After much discussion about the advantages and disadvantages of districting the State, the report was accepted; but as there are no organizations in some of these districts, it will not be thought necessary to have directors elected in all of them; but that they be under the direction of the State Society.

The Committee on Resolutions reported as follows:—

Whereas, The only provision made for sustaining the work of the local societies is by the fourth-Sabbath donations; therefore,—

Resolved, That we urge upon all of our brethren the importance of sustaining this work by liberally contributing of their means each month.

Resolved, That we believe it to be the duty of all lovers of present truth to actively engage in missionary labor, and do all within their power to get before their neighbors and others the publications treating upon the third angel's message, and which reveal the terrible crisis fast approaching in this country, through the efforts of the National Reform Association.

Bro. Kilgore set before us the importance of getting the third angel's message before others. He stated that we are responsible for this, and that the National Reformers are working fast and earnestly; and since we have a knowledge of the soon coming of the Lord and the last warning message, we should be thoroughly in earnest in the work of sounding the alarm. Remarks were also made by others.

The financial standing of the Society was read, and much was said about fourth-Sabbath donations, and the neglect of donating in the past. The report was accepted.

Adjourned to call of Chair.

THIRD MEETING, AUG. 20, AT 6:30 A. M.—The Committee on Nominations presented the following report: For President, R. D. Hottel; Vice-President, C. D. Zirkle; Secretary and Treasurer, Amy A. Neff; Directors: Dist. No. 1, R. T. Fultz; No. 2, T. H. Painter; No. 3, A. C. Neff. The names were considered separately, and the report was adopted.

Remarks were made by Bro. Hottel in regard to working more earnestly concerning the indebtedness of the Society. Bro. Kilgore then read the constitution of the National Religious Liberty Association, and made remarks concerning the object of this association. Cards for signers were distributed, and quite a number joined.

At a meeting of the Tract Society held at New Market, Aug. 25, C. D. Zirkle, of New Market, Va., was appointed State Agent.

FINANCIAL STATEMENT.

Resources,	\$1,361 28
Liabilities,	1,110 53

Balance in favor of Society,	\$250 75
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Adjourned *sine die*.

R. D. HOTTEL, Pres.

AMY A. NEFF, Sec.

MAINE TRACT SOCIETY PROCEEDINGS.

The first meeting of the annual session of the Maine Tract and Missionary Society of Seventh-day Adventists, was held in connection with the camp-meeting at Pittsfield, Aug. 19, at 2:30 P. M. Prayer was offered by Eld. R. A. Underwood. The reading of the minutes of the last annual session was waived. The Chair being authorized to appoint the usual committees, announced the following: On Nominations, I. C. Choate, Amos Rowe, J. A. Davis; on Resolutions, G. W. Caviness, S. J. Hersum, P. B. Osborne.

Adjourned to call of Chair.

SECOND MEETING, AUG. 23, AT 9 A. M.—The Committee on Resolutions presented the following report:—

Whereas, The National Reform movement has reached such proportions as to clearly indicate that our opportunities for circulating the truths of the third angel's message will not long be favorable; therefore,—

Resolved, That it becomes us to put forth greater efforts to enlighten the people upon the nature of this movement, by circulating the *American Sentinel* and other literature upon this important subject.

Resolved, That we express thanks to God because that in his providence we now have books prepared in a suitable manner to carry the truth to all classes of men.

Resolved, That we will take hold of the canvassing work, and press it with a zeal and energy proportionate to the importance of the subject and the demand of the times, and will endeavor to place these books in every family of the land.

Resolutions one and two were discussed at this meeting at some length by Elds. Underwood and Hersum.

Prof. Caviness, and others, after which they were adopted.

Adjourned to call of Chair.

THIRD MEETING, AUG. 26, AT 2 P. M.—The third resolution was discussed at this meeting, and adopted. The Committee on Nominations recommended the following persons for officers of the Society the ensuing year: For President, J. B. Goodrich, West Palmyra, Me.; Secretary and Treasurer, Minnie Russell, West Palmyra; Assistant Secretary, Marilla E. Manson, West Palmyra, Auditor, T. S. Emery, Cornville; Directors: Dist. No. 1, G. Whitney, South Norridgewock; No. 2, T. S. Emery, Cornville; No. 3, W. J. Dunscomb, 1 Cushman Court, Portland; No. 4, Henry Davis, Rumford; No. 5, J. W. Keniston, Houlton; No. 6, E. A. Sheaboom, New Sweden; No. 7, B. F. Davis, Presque Isle. The report was accepted, and the nominees were duly elected.

It was moved by I. C. Choate, that the first-day offerings in this State be passed through the hands of the church librarians, instead of the church treasurers as heretofore.

It was moved by Eld. S. J. Hersum that the Tract Society raise means not only to take another club of the *American Sentinel*, but also to raise the debt incurred by taking the other club.

The report of labor for year ending June 30, 1889, is as follows:—

No. of members.....	249
" reports returned.....	796
" missionary visits.....	3,976
" letters written.....	1,029
" " received.....	769
" pp. tracts and pamphlets distributed.....	89,678
" " books sold.....	768,946
" periodicals distributed.....	10,689

Meeting adjourned *sine die*.

J. B. GOODRICH, Pres.

MINNIE RUSSELL, Sec.

MAINE S. S. ASSOCIATION PROCEEDINGS.

THIS Association convened on the camp-ground at Pittsfield, Aug. 20-27, 1889.

FIRST MEETING, AUG. 19, AT 11 A. M.—President in the chair. Prayer by Eld. R. S. Webber. The Secretary being absent, T. S. Emery was chosen Secretary *pro tem*. It was voted to waive the reading of the report of the last session; also that the various committees be appointed by the Chair.

The Chair appointed as Committee on Nominations, R. S. Webber, W. J. Dunscomb, B. F. Davis; on Resolutions, G. W. Caviness, T. S. Emery, H. C. Giles.

Adjourned to call of Chair.

SECOND MEETING, AUG. 21, AT 9 A. M.—The report of the session of 1888 was read. The Nominating Committee reported as follows: For President, S. H. Linscott, Brownfield; Secretary and Treasurer, Ida L. Grant, Hartland; Executive Board: S. H. Linscott, G. W. Howard, P. B. Osborne.

Each name was considered, and the report adopted.

The Committee on Resolutions presented the following:—

Whereas, We believe that a knowledge of the truths of God's word is necessary for each one who would be prepared to stand during the time just before us; and,—

Whereas, The Sabbath-school is one very important means of attaining that object; therefore,—

Resolved, That we will prize the Sabbath-school more, and seek to arouse a deeper interest in it.

After remarks by Bro. Caviness, Eld. Underwood, and others, the resolution was adopted.

THIRD MEETING, AUG. 25, AT 9 A. M.—Additional resolutions were presented, as follows:—

Resolved, That we will encourage the maintenance of family Sabbath-schools.

Resolved, That the Sabbath-school laborers, officers, and teachers should take the *S. S. Worker*, and seek to use the help it offers, and profit by its instruction.

Resolved, That it is the sense of this Association, that some suitable person should be selected to devote a portion of his time exclusively to the Sabbath-school work.

These resolutions were considered separately, and adopted.

Meeting adjourned *sine die*.

S. H. LINSCHOTT, Pres.

IDA L. GRANT, Sec.

ARKANSAS TRACT SOCIETY PROCEEDINGS.

THE first annual meeting of the Arkansas Tract Society was held in connection with the camp-meeting at Rogers, Ark., Aug. 20-27, 1889. The first meeting was called at 10:30 A. M., Aug. 21, 1889. The President occupied the chair. Prayer was offered by Eld. J. G. Wood. The names of the several societies were called, and eleven of the fifteen in the State were represented. The report of the last session was read and approved. The President gave an interesting synopsis of the work in the State during the past year, showing that it had been blessed beyond expectation; also laying the various wants of the cause before the members, for their consideration, in order to future prosperity.

The Chair being empowered to appoint the usual committees, announced the following: On Resolutions, E. W. Farnsworth, W. J. Kerr, W. G. Smith; on Nominations,

J. A. Somerville, J. H. Morgan, J. W. Hawkins; on Auditing, Dan. T. Jones, E. W. Farnsworth. Adjourned to call of Chair.

SECOND MEETING, AUG. 22, AT 10:30 A. M.—The report of labor for last year, and the financial report, were read, the summary of each being as follows:—

REPORT OF LABOR.

No. of members	118
“ reports returned	290
“ members added	26
“ “ dismissed	31
“ letters written	727
“ “ received	473
“ missionary visits	4,550
“ Bible readings held	601
“ persons attending readings	1,316
“ subscriptions obtained for periodicals	228
“ periodicals distributed	6,712
“ pp. reading-matter distributed	922,840

Cash received on pledges, \$359.50; on agents' fund, \$259.56; on subscription books, \$1,407.52; on general mdse., \$679.74; on Conference tithing, \$29.25; on Christmas offerings, \$78.28; on first-day offerings, \$27.80; on sundry accounts, \$49.34.

TREASURER'S REPORT.

Invoice, May 21, 1888,	\$176 63
Liabilities, May 21, 1888,	108 14
Net worth,	\$ 68 49
Donations to June 30, 1889,	359 50
Total,	\$427 99
Invoice, June 30, 1889,	\$1,183 77
Cash on hand,	174 53
Total,	\$1,358 30
Liabilities,	801 76
Capital stock, less liabilities,	\$556 54
Net profits,	\$128 55

The necessity for redistricting the State according to geographical outlines, was presented by the President.

On motion, a committee, consisting of J. A. Somerville, H. Hedrick, and J. M. Pool, was appointed to further consider the matter.

On motion, the matter of the agents' fund was referred to the Financial Committee of the Conference.

Adjourned to call of Chair.

THIRD MEETING, AUG. 26, AT 5:30 A. M.—Elds. Farnsworth and Jones occupied much of the time in presenting the purposes and designs of the National Religious Liberty Association, the workings of which are much needed in this State, to prevent, as far as possible, future State Sunday legislation. Several came forward and united in membership.

The Committee on Redistricting the State reported, making five geographical districts. The report was adopted. The Committee on Nominations reported as follows: For President, J. P. Henderson, 1304 State St., Little Rock, Ark.; Vice-President, J. A. Somerville, Hill Top, Boone Co., Ark.; Secretary, Melissa T. Elmore, Lock Box 249, Little Rock, Ark.; Directors: Dist. No. 1, J. W. Hawkins, 1414 Gaines St., Little Rock, Ark.; No. 2, W. J. Kerr, Springdale, Ark.; No. 3, Jonas Divilbiss, Elizabeth, Fulton Co., Ark.; No. 4, J. L. Shockey, Malvern, Hot Springs Co., Ark.; No. 5, ———.

The work of district secretary was taken into consideration. Confusion occurring in regard to accounts being kept through district secretaries, many remedies were suggested for the same. The matter was finally left in the hands of the Board of Directors. It has been decided that all business transactions be carried on with the State Secretary.

Adjourned *sine die*.

J. P. HENDERSON, Pres.

MELISSA T. ELMORE, Sec.

VERMONT TRACT SOCIETY PROCEEDINGS.

THE eighteenth annual session of the Vermont Tract Society was held in connection with the workers' meeting and camp-meeting at St. Albans, Vt., Aug. 20 to Sept. 3, 1889.

FIRST MEETING, AUG. 25, AT 9:30 A. M.—The President occupied the chair. Prayer was offered by Eld. I. E. Kimball. The report of the last annual meeting was read and accepted. It was voted that the Chair appoint the usual committees, which were subsequently named as follows: On Nominations, C. N. Pike, A. H. Matthews, John A. Clayton; on Resolutions, I. E. Kimball, E. E. Miles, A. W. Barton.

Adjourned to call of Chair.

SECOND MEETING, AUG. 28, AT 10 A. M.—The Committee on Nominations submitted the following report: For President, P. F. Bicknell; Vice-President, H. W. Pierce; Secretary and Treasurer, L. A. Stone; Assistant Secretary, Eva Maynard; Directors: Dist. No. 1, M. E. Kellogg; No. 2, B. F. Colby; No. 3, D. Ayers; No. 4, A. S. Hutchins; No. 5, F. S. Porter; No. 6, John A. Clayton. The names were considered separately, and the nominees were elected.

The report of labor and a summary of the Treasurer's report read as follows:—

REPORT OF LABOR.

No. of members	304
“ reports returned	418
“ members added	19

No. of members dismissed	26
“ letters written	801
“ “ received	274
“ missionary visits	2,855
“ Bible readings held	457
“ subscriptions obtained for periodicals	106
“ periodicals distributed	17,495
“ pp. publications distributed	496,676

TREASURER'S REPORT.

Cash on hand August, 1888,	\$ 593 39
Received during the year,	3,049 58
Total,	\$3,642 97
Paid out during the year,	\$3,375 35
Cash on hand August, 1889,	267 62
Total,	\$3,642 97

FINANCIAL STANDING.

Value of publications on hand,	\$1,678 70
Due from various sources,	1,103 73
Cash on hand,	46 29
Total,	\$2,828 72
Debts unpaid,	\$1,631 55

Balance in favor of Society, \$1,197 17

THIRD MEETING, AUG. 29, AT 5:30 P. M.—The Committee on Resolutions presented the following:—

Whereas, There is unfaithfulness in reporting tract and missionary labor, and in making donations to the Society for its support; and,—

Whereas, Accurate statistical reports are called for; therefore,—

Resolved, That we deplore this neglect, and will henceforth endeavor to report promptly to our church librarians, and donate according to the needs of the Society.

Whereas, Evidences of the formation of the image to the beast have greatly multiplied the past year, warning of our proximity to the end; and,—

Whereas, We have been enlightened as to the dread results of this work; therefore,—

Resolved, That we put forth renewed exertions especially for the circulation of the *American Sentinel* and such other reading as is necessary for the enlightenment of the people.

Resolved, That we renew the resolution of last year in recognizing the great importance of the canvassing work, and in recommending that the State Agent devote his time to this solely, taking the initiative in the field, and canvassing when consistent with his other duties.

Resolved, That we believe the following statements concerning our canvassing work to be true:—

1. That it is assuming new phases, and is becoming such an important means of helping on the message of truth for these last days, that none, except it be a few who have watched it closely, have any just conception of what it is doing.

2. That God's plan is to have his people move together; and in order to have this work make the progress that it should, it will be necessary for all to acquaint themselves with it, as far as possible, and to sustain it with their sympathy and their prayers, and also with material aid.

3. That it has now the greatest working force that we have in the field at large, and that the good it may do and the magnitude it may assume, are beyond our comprehension.

4. That canvassing is the most economical means of spreading the truth, and also a great help to the cause, being self-sustaining, and at the same time bringing a profit to the tract societies and the publishing houses.

5. That our missionary canvassers work from a motive of love and for the salvation of souls, and the people discern this; hence they receive kind treatment, and a hearty Godspeed, while the ordinary canvasser, working for money, meets with ill-treatment.

6. That the devoted canvasser is a worker together with God, and has the help of the holy angels; and for these reasons he does not meet with more than one-tenth part of the difficulties which are usually anticipated, and which, perhaps, other canvassers do experience.

7. That this department of labor furnishes a field for a large number of workers, and is worthy of the best talent and ability and the most consecrated efforts.

8. That it furnishes an avenue for our young people where they can do effective service for the Master (which, in some instances, may equal or exceed that of an able minister), and make rapid progress in their intellectual and spiritual growth, and thus be kept from worldly influences, and saved to the cause and from final destruction.

9. That, as a rule, those who are making a success in their present occupation would, with the same devotion, tact, and skill, make a success of canvassing, notwithstanding they may think they have no natural gift for this work; and many such should be encouraged to so shape their business as to enter the field at the earliest possible moment.

10. That all should seek the best means of qualifying themselves for the work, and then, if possible, connect with others of experience, on entering the field.

It was moved to adopt the report. The resolutions were considered separately. The first resolution was spoken to by Elds. Underwood and Kimball and others. It is a resolution which needs our attention, and calls for work from directors and members. It was adopted. The meeting adjourned while the second resolution was pending.

FOURTH MEETING, AUG. 30.—The second resolution was read, and adopted after interesting remarks by Eld. Pierce. The third resolution called out remarks from many present, on the importance of the canvassing work. It was voted to amend by inserting the words “as far as possible” for the word “solely,” and as amended was adopted. The remaining resolution was voted on as a whole, and was adopted.

The meeting adjourned *sine die*.

P. F. BICKNELL, Pres.

L. A. STONE, Sec.

ORGANIZATION OF THE ATLANTIC T. AND M. SOCIETY.

THE meeting was called to order by Eld. J. E. Robinson, at 1:30 P. M., Sept. 26, in the hall, No. 1630 14th St., Washington, D. C. It being the sense of the meeting that a State organization should be effected, J. E. Robinson was chosen Chairman, and Mrs. J. E. Robinson Secretary of the meeting. It was voted that the Chair appoint the needed committees, and the following were named: On Resolutions and Constitution, A. T. Robinson, W. H. Saxby, D. E. Lindsey; on Nominations, Reuben Wright, J. Holledge, R. A. Underwood.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 27, AT 1 P. M.—T. A. Kilgore gave the financial standing of the Society, showing a net gain of ninety-five dollars since the preliminary organization July 1. The Committee on Resolutions and Constitution made a partial report, recommending the adoption (with needed changes) of the Constitution printed on pages 138 and 139 of the Year Book for 1889. Lengthy discussion was called out by Art. II., and it was voted to amend by striking out that portion referring to the office of district secretary. After further consideration of the Constitution, it was referred back to the committee for rewriting, in harmony with the above amendment, and to provide for a Corresponding Secretary.

The Committee on Nominations made a partial report, recommending for President, J. E. Robinson; Vice-President, H. E. Robinson; Secretary and Treasurer, T. A. Kilgore.

After considering each name, the report was adopted.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 29, AT 1 P. M.—The Committee on Resolutions and Credentials recommended—

That the name “Atlantic” be inserted in the blank in Art. I. of the Constitution.

That Art. II. read, “The officers of this Society shall be a President, Vice-President, Secretary, who shall act as Treasurer, a Corresponding Secretary, and a Board of Directors, of which the President, Vice-President, State Secretary, and Canvassing Agent shall, by virtue of their offices, be considered members. These officers shall be elected at the annual meeting of the Society, with the exception of the Canvassing Agent, who shall be appointed by the State Conference Committee and the President and Secretary of the T. and M. Society. Each Director shall appoint in each church a Librarian. He may also appoint a Business Agent in large churches where such an officer is needed.”

That Arts. III., IV., and Secs. 1 and 2 of Art. V., remain unchanged.

That the words “local societies” be substituted for “districts” in Sec. 3.

That Sec. 4 remain unchanged.

That these words be substituted for Sec. 5: “Duties of Corresponding Secretary.—To gather all items of interest and weekly reports from canvassing companies and others, and to make weekly reports of the same to the different societies in the Conference, and to do such other work as usually devolves upon a corresponding secretary.”

That Sec. 6 read: “Librarian.—The Librarian shall perform in the church, duties similar to those of the State Secretary. He shall preside at all church missionary meetings when the Director is not present, or he may request the Business Agent or some active member to preside, when the interest of the Society requires it, and act as Secretary at all district meetings held with his Society, and report all items of interest to the Corresponding Secretary, and those of business to the State Secretary.”

That Sec. 7, and Arts. VI., VII., VIII., IX. remain unchanged.

The report was adopted as revised.

Resolved, That we divide the territory of this Conference into T. and M. districts as follows: Dist. No. 1 to embrace Long Island, Staten Island, and such part of New York State as has been ceded to the Atlantic Conference, and all of New Jersey north of the Pennsylvania R. R., between Perth Amboy and Bordentown; No. 2, all of New Jersey south of said line; No. 3, the peninsula embracing Delaware and all of Maryland east of the Chesapeake Bay; No. 4, all of Maryland west of the Chesapeake Bay, and the District of Columbia.

Whereas, The canvassing work has become an important factor in spreading the light of the third angel's message; therefore,—

Resolved, That we will do all in our power to encourage suitable persons within the limits of this Conference to engage in this branch of the work.

Whereas, There are worthy persons who would gladly enter the field as canvassers, and who are unable to do so without some financial aid; therefore,—

Resolved, That we raise a canvassers' fund, to be under the control of a committee of three, composed of the President and Secretary of the Tract Society, and the General Agent, from which funds can be loaned to such persons, and on such terms, as in their judgment may be deemed advisable.

After interesting and instructive remarks by several present, the report was adopted.

The Committee on Nominations reported further, recommending for Dist. No. 1, H. E. Robinson; No. 2, W. H. Saxby; No. 3, D. C. Babcock; No. 4, John Jones; Corresponding Secretary, Mrs. J. E. Robinson.

The report was adopted, and the persons were declared elected.

Adjourned *sine die*.

J. E. ROBINSON, Chairman.

MRS. J. E. ROBINSON, Sec. pro tem.

—The more God empties your hands for other work, the more you may know he has special work to give them.—Garrett.

Special Notices.

THE MINNESOTA STATE MEETING.

THE State meeting for Minnesota will be held at Minneapolis, beginning Nov. 14. It is expected that the General Conference Committee will furnish some help for this meeting. Let all the laborers in the Conference arrange to attend. More particulars next week. MINN. CONF. COM.

WISCONSIN STATE MEETING AGAIN.

As there will be instructions given at this meeting to be held at Plainfield, Nov. 12-18, in all the departments of our work, it is expected that at least all the officers, laborers, and teachers in the Conference and churches will try to be present. Eld. A. T. Jones and others from abroad are expected, and will assist in the work.

Our brethren should come prepared with bed-ticks, bedding, and provisions, as far as possible, so that the brethren at or near Plainfield will not be overburdened. There will be rooms rented where those who come can prepare their own meals, and be made comfortable. To those who may not be prepared, meals and lodging will be furnished. All expenses will be reasonable. Do not forget to make a spiritual preparation for this very important gathering, and come praying the Lord to take the lead of the meeting. A. J. BREED.

SOUTH DAKOTA STATE MEETING.

AFTER carefully looking over the field as to the place where our State meeting should be held, it has been thought best to accept the invitation of the Madison church, and this fall hold it there. There are a number of reasons why it would seem advisable to do so. Madison is a central point in our Conference, and quite near to a number of large churches, and also to some new companies which need the benefit such a meeting would afford, and it is easily reached from all parts of South Dakota. Then, during the summer, considerable Bible work has been done in the city, and this meeting will afford a good opportunity for those who may be interested, to become better acquainted with the truth. And holding the meeting in a city will give us the privileges of early morning meetings, which could hardly be held in a country place. Everything considered, we think this the best point in which the meeting can be held this year, and we greatly desire to see a large attendance from all parts of the Conference. It is now decided that the meeting should be held Nov. 21-25, beginning Wednesday evening, the 20th.

We are encouraged in the hope that a laborer from the General Conference will be with us this year; and as our meeting immediately follows the Minnesota State meeting, we think we can reasonably expect a General Conference laborer to be with us. Many important plans are being laid here at the General Conference which will be considered at this meeting, and we hope our brethren and sisters will make a strong effort to be present.

As all know, the church at Madison is not very large, and it is quite a burden to care for so many, but they are willing to do all they can. Our brethren should bring bedding, and come prepared, partially at least, to care for themselves. Rooms will be rented, and all will be accommodated. All the laborers in the Conference should attend this meeting, and receive of its instruction. Brethren, the work is drawing to a close, and now is the time for activity and earnestness. Shall not this meeting be the best ever held in our Conference? It may be, if we all come prepared in heart to receive God's blessing. DAK. CONF. COM.

The Sabbath-School.

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

LETTER TO THE HEBREWS.

LESEON 6.—HEBREWS 3:13; 4:1-5.
(Sabbath, Nov. 9.)

Questions, with Scripture Texts and Notes.

1. What warning did the apostle give to his brethren in Heb. 3:12?

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

2. What did he direct them to do?

"But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin." Verse 13.

3. What did he say would befall them if they failed to do this?—Id.

4. What is the nature of sin?—Id.

5. How was it that the first sin on earth was committed?

"And Adam was not deceived, but the woman being deceived was in the transgression." 1 Tim. 2:14.

6. On what condition are we partakers of Christ?

"For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Heb. 3:14. Compare verse 6.

7. Did all who came out of Egypt provoke the Lord?

"For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses." Verse 16.

8. How many were so faithful as to go into the promised land?

"Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun." Num. 14:30.

9. Why could not the others enter into this rest?

"So we see that they could not enter in because of unbelief." Heb. 3:19.

10. How did they regard Caleb and Joshua for their faithfulness? Num. 14:6-10.

11. What fear is held before the brethren?

"Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." Heb. 4:1.

12. What rest is spoken of in this verse and in chapter 3?

"For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world." Verse 3.

13. Was the gospel preached to them that fell in the wilderness?

"For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." Verse 2.

14. Are the same gospel and the same promise preached to us?—Id.

15. Why did not the word preached profit them?—Id.

16. Was the same faith required of the Israelites that is required of us? (See note.)

17. What is said of those that believe? (See verse 3.)

18. Is this rest now received? or is it a matter of promise? (See verse 1.)

"There remaineth therefore a rest to the people of God." Verse 9.

19. When were the works of God finished? Verse 3.

20. How is this proved?

"For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works." Verse 4.

21. What relation has this fact to the rest promised to us? (See note.)

22. What is the meaning of the expression, "If they shall enter into my rest"? Ans.—It is a Hebrew method of expressing a strong negative, and in this sense is transferred to the Greek. It is correctly rendered, "They shall not," etc.

"And in this place again, If they shall enter into my rest." Verse 5. (See also margin of 3:11.)

NOTES.

When the house of Israel is spoken of in distinction from the household of faith, we shall greatly mistake if we suppose that faith was not required of Israel. It will be seen by the whole argument in this letter that it was. There have never been two systems of salvation. As children of the covenant of Abraham, of which their circumcision was the token (John 7:22; Gen. 17:10-14), they were under covenant obligation to have the faith of Abraham.

The rest to which the children of Israel were journeying was the land of Canaan. To the two tribes and a half who chose their land on the east of Jordan, Moses said: "The Lord your God hath given you this land to possess it; ye shall pass over armed before your brethren the children of Israel, . . . until the Lord have given rest unto your brethren, as well as unto you, and until they also possess the land which the Lord your God hath given them beyond Jordan." Deut. 3:18-20. Again: "For ye are not as yet come to the rest and to the inheritance which the Lord your God giveth you." Chap. 12:9. The rest and the inheritance are the same. Joshua led them over Jordan, and to the two tribes and a half he said: "The Lord your God hath given you

rest, and hath given you this land. . . . Ye shall pass before your brethren armed, all the mighty men of valor, and help them; until the Lord hath given your brethren rest, as he hath given you, and they also have possessed the land which the Lord your God giveth them." Josh. 1:13-15. When all was accomplished, the record says: "And the Lord gave unto Israel all the land which he swore to give unto their fathers: and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he swore unto their fathers; and there stood not a man of all their enemies before them." Chap. 21:43, 44. The rest unto which the Lord was leading them, and which they who fell in the wilderness never entered into, was the peaceable possession of the land of Canaan, the land of promise.

ADDITIONAL NOTES.

"Exhort one another daily." "This," says Barnes, "does not refer to public exhortation, which more appropriately pertains to the ministers of the gospel, but to the private watch and care which the individual members of the Church should have over one another."

"For unto us was the gospel preached," etc. The meaning is, "We also have received good tidings as well as they;" that is, we have received a promise of entering into rest, the final rest that remains for the people of God, as they had received a promise of entering into an earthly rest in the land of Canaan.

News of the Week.

FOR WEEK ENDING OCTOBER 26.

DOMESTIC.

—Secretary of War Proctor says the U. S. Government is experimenting with the smokeless powder.

—Lyman Davis, aged 114 years, died at Salisbury, N. Y., Tuesday. He had lived in Salisbury nearly a century.

—Diphtheria is said to prevail among the poorer class at Decatur, Ill. Fifteen cases have been reported to the authorities.

—After six months of idleness, the miners at La Salle, Ill., have come to terms with the operators, and will return to work Tuesday.

—Leading citizens in the Trinity district of Catahoula Parish, Louisiana, have organized a vigilance committee to protect negro laborers from the outrages of night raiders.

—It was estimated last week that there were then 300 cases of typhoid fever in Johnstown, Pa., twenty-two of them being cared for in the Philadelphia branch of the Red Cross.

—The fast mail from the South dashed into the Bowling Green accommodation train at Nolin, Ky., Tuesday forenoon, shattering the rear coach, and wounding a score of passengers.

—Freight business has reached such proportions that all of the roads are short of cars and engines. Never in the history of railroading has so much freight been handled.

—President Harrison has at last solved the vexed question as to who shall succeed Corporal Tanner as Commissioner of Pensions, by nominating Green R. Raum, of Illinois.

—Several acres of ground over the Queen and South Buffalo mines near Negaunee, Mich., caved in Sunday. In places there are chasms several hundred feet in extent. Work has been necessarily suspended.

—A meeting of citizens of Johnstown, Pa., was held Oct. 17, and a subscription was opened for raising money to continue the search for the dead. Thirty bodies were recovered and buried last Thursday.

—At Wichita, Kan., Tuesday, an engine on the Santa Fé Railroad struck a street-car at a crossing, seriously injuring three young ladies, and slightly injuring several others. The car was hurled a distance of sixty feet.

—Near Franklin, Pa., Friday, a number of school children found a dynamite bomb, which they exploded in attempting to open it with a knife. Two boys were fatally hurt, and eight others are in a critical condition.

—Fire at Port Leyden, N. Y., Friday morning, wiped out the opera house, Douglas House, eight stores, the post-office, and several dwellings, many persons having narrow escapes. Fifteen families were rendered homeless.

—It is settled that John Brown's fort at Harper's Ferry must go. The Baltimore and Ohio Company is going to change the location at Harper's Ferry of its main line. Some Philadelphians are talking of moving the old citadel to that city.

—A switch that had been broken open, caused the wreck of the Atlantic express on the Wabash Railroad, near Keller's Station, Ind., Thursday evening. A traveling fireman was killed, and three or four employees were wounded, but the passengers miraculously escaped.

—It is thought that the steamship "Brooklyn," which sailed from Darien, Ga., Oct. 12, for Brooklyn, has been lost with all on board. She is six days overdue, and a vessel answering to her description, with only her bow out of water, was passed by the steamer "Cherokee."

—Wreckers, as alleged, caused the destruction of freight train No. 92 on the Lake Erie and Western Road, near Kokomo, Ind., early Friday morning. The explosion of twelve oil tanks fired the wreck, engineer Mehl, fireman Edward Burnett, and head brakeman John Spellman perishing in the flames.

—The village of Woodville, Ohio, is scourged with an epidemic of diphtheria and typhoid fever. Last week ten deaths occurred from the latter disease, and nearly as many from the former. The local physician has at present some fifty cases on his hands. Business has been almost entirely suspended.

—Much excitement has been caused in the Chickasaw Indian nation by a decision of the supreme court of the nation, which disfranchises every white man who holds his citizenship through marriage with an Indian woman. The supreme court is composed of two full-blood Indians and one half-breed, the latter dissenting from the opinion. For twenty-five years it has been an unwritten law that a white man's marriage to an Indian woman made him a citizen.

FOREIGN.

—The Italian Government has declared a protectorate over Abyssinia.

—The Central American Congress at Guatemala has approved a basis for a union of the Central American States.

—Electric railways are to be laid along the rivers of Northern Russia, where extreme cold prevails most of the year.

—A committee is being formed for the purpose of considering plans for the construction of a ship canal to connect Berlin with the Baltic Sea.

—At Ottawa, Ont., fire on Sunday destroyed a block of small dwellings and stores, rendering fifty families homeless. The loss is about \$15,000.

—An explosion of dynamite cartridges at Montreal, Quebec, Thursday morning, killed a young man and seriously injured five other persons, including three women.

—It is expected that Mexico will grant the concession asked for by the colored men from the South, and that at least 20,000 negroes will leave Texas, and begin the raising of cotton in Mexico.

—Advices received at Sydney, New South Wales, from Apia, under date of the 15th inst., state that a battle is reported to have taken place on the island of Savaii between forces of Malietoa and Tamasese. Three hundred men were engaged on each side. Several were killed and a number wounded. Which party won the victory is not known.

—Dispatches from Samoa say that a public meeting was held there for the election of a king. All the foreign representatives attended. Malietoa made an address, in which he praised Mataafa, and advised the people to elect him their king. As for himself, he was content to be vice-king. It is understood that Germany will refuse to recognize Mataafa. At the international conference recently held at Berlin, all the representatives agreed that Malietoa should be king.

RELIGIOUS.

—Many junior societies of Christian Endeavor are being formed this fall in all denominations.

—The Protestant Episcopal Convention decided, on Tuesday, to hold its next meeting at Baltimore, in 1892.

—The Baptist clergymen of Philadelphia have passed resolutions condemning the outrages upon colored Baptist clergymen at Baxley, Ga.

—The Young Women's Christian Association of the United States and Canada began at Baltimore, on Tuesday, its second biennial conference, with about 100 delegates present from fifty associations.

—A Christian tribe, surrounded by pagans, has just been discovered in the heart of Africa. They had never before seen a white man. While their religious ideas are crude, still they have a priesthood, the cross, and other emblems of Christianity. They are believed to have been exiled from Abyssinia about 800 years ago.

—Along the valley of the Nile from Alexandria to the first cataract, are seventy-nine mission stations and seventy Sunday-schools, numbering 4,017 scholars, while the day and boarding-schools have over 5,200 pupils. There has been an increasing demand for Bibles, 6,651 having been sold the last year, with 8,933 volumes of religious literature and 17,179 educational books.

—The Japanese Government has removed the tax from Christian churches, thus placing them on the same basis as Shinto and Buddhist temples. Though faith in the old religions is declining in Japan, yet there are still more than 250,000 Buddhist priests in the empire,—more than eight times as many priests as Christians,—and the old superstitions have yet a very strong hold upon the masses.

—The question of revision of the prayer-book agitated the Episcopal convention in New York during the greater part of last week. A strong faction was in favor of postponing final revision until 1892. The opposition to postponement, however, carried the day, and the following resolution was carried: *Resolved*, That the revision of the prayer-book be brought to an end at the present session of the general convention, with the ratification of such propositions of the convention of 1886 as may seem best.

Appointments.

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

THERE will be a general meeting for Dist. No. 3, at Deering, Maine, Nov. 23, 24, beginning Friday, at 7 P. M. *Let all come.* J. B. GOODRICH.

No providence preventing, there will be a general meeting in Dist. No. 4, at South Woodstock, Maine, beginning Dec. 7, at 7 P. M., and holding over Sunday. We feel anxious that the special blessing of God may be realized at this meeting. Pray that this may be so. J. B. GOODRICH.

ADDRESS.

THE P. O. address of Eld. Wm. Potter, until further notice, will be East Portland, Oregon.

Obituary Notices.

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

CARMON.—Died of cholera infantum, Aug. 14, 1889, Mamie Carmon, adopted child of Bro. and sister H. W. Taft, aged 8 months and 1 day. Words of consolation by Bro. T. H. Gibbs, from 2 Kings 4: 26: "Is it well with the child?" A. E. WHITEIS.

HYATT.—Died at Garland, Texas, Sept. 19, 1889, of fever, little Willie, only son of W. S. and Sadie Hyatt, aged 5 months and 23 days. He will "come again from the land of the enemy," when the Lifegiver comes. Words of comfort were spoken at the funeral by the writer, from 2 Sam. 14: 14. J. M. HUGULEY.

WOODMAN.—Died in Augusta, Maine, Aug. 6, 1889, Charles Woodman, aged sixty years. He embraced the third angel's message about thirty-two years ago, and was faithful in the observance of the Sabbath until death. He leaves a wife and one daughter to mourn their loss. Remarks by the writer, from 2 Sam. 14: 14. J. B. GOODRICH.

FERGUSON.—Louis E., son of John and Luzenia Ferguson, came to his death by drowning July 2, 1889, aged 9 years, 6 months, and 27 days. He left school at noon with his brother and cousin, both younger than himself, to play in the river. He went where the water was too deep for him, and was drowned before aid could reach him. Louis was a good boy. He loved the truth, and kept the Sabbath with his brother and sister and myself. We miss him very much, but know that, if faithful, we shall meet him again when Jesus comes. MRS. JOHN FERGUSON.

SUNDERLAND.—Died in Thorntown, Ind., Oct. 13, 1889, of typhoid fever, sister Rozella Sunderland, aged 31 years, 5 months, and 11 days. For about eight years sister Sunderland had been a believer in present truth, being at the time of her death a member of the S. D. A. church of Thorntown. She leaves a husband and four little ones (the eldest eight years old), and other relatives; but a bright hope of immortality cheered her heart as she descended the dark valley. Funeral attended by the writer. By request, 2 Sam. 14: 14 was used as the text. F. D. STARR.

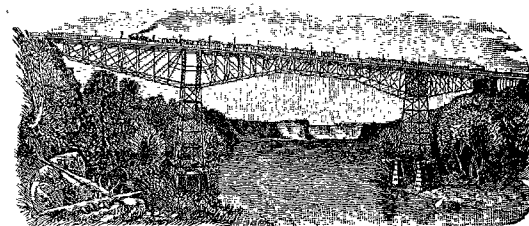
JENSEN.—Died at the home of her parents, at Pine River, Waushara Co., Wis., Sept. 24, 1889, of consumption, sister Eliza Jensen, aged 28 years and 2 months. Sister Jensen was born in Denmark, July 29, 1861. She came to this country with her parents when a child. Being quite feeble in health for several years, she went to Battle Creek, Mich., in the fall of 1880, and received some treatment at the Sanitarium, at the same time working in the Review Office. She finally came home again. At times it seemed as if she would recover, and then again she would fail quite fast, until death finally ended her sufferings. Sister Jensen was brought up a Sabbath-keeper, and joined the Poy Sippi church when quite young. By her steady, quiet Christian life, she had won the love and esteem of all who love the right. She was a young lady of excellent morals, and a kind daughter. She leaves a father, mother, three brothers, and two sisters to mourn her loss. At the funeral Eld. P. H. Cady spoke to the Americans, from Job 14, and the writer to the Scandinavians, from 1 Cor. 15: 26. J. C. MIKKELSEN.

BUZZELL.—Died in Bridgeport, Conn., Aug. 30, 1889, Frank Walter, only son of Frank A. and M. A. Buzzell, aged 18 years and 3 months. The circumstances attending his death were especially sad, and his parents and only sister deeply feel this terrible blow, yet not without comfort. The full confession of sins, and an earnest desire for pardon manifested by the suffering boy, afterward the patient, calm, sweet, forgiving spirit, and his expressed hope that his sins were all forgiven, and that it would be well with him, gave evidence to those who were with him, that when the Lifegiver shall come, these mourning friends shall meet their dear one where parting will be unknown. Words of comfort were spoken by the writer, from Job 14: 14. M. WOOD.

HOUSER.—Samuel H. Houser died in Battle Creek, Mich., of cancer, Sept. 15, 1889. Bro. Houser was born July 4, 1834, in Beensville, St. Clair Co., Canada, and was raised in the Methodist faith. In 1869, by reading the Bible and the works of Seventh-day Adventists, he embraced the views held by them. Two years later he united with them in church fellowship at Greenwood, Mich. His life gave evidence of a Christian warfare, and he was enabled by the grace of our Lord to come off victorious, and died greatly rejoicing in the love of God. He leaves a wife and four children to mourn his loss. He was a kind husband and father, willingly ministering, day or night, to the wants of his family. At the funeral a discourse was given from Rev. 14: 13, a text of his selection. M. B. MILLER.

OLSON.—Died at Algona, Iowa, of typhoid fever, Oct. 14, 1889, Ole C. Olson, aged 26 years, 1 month, and 11 days. He was very patient through his great sufferings, saying that if it was God's will, he must not complain. Bro. Olson was born in Norway, and came to America about eight years ago. He made his home with his sister, whose husband, Bro. H. Mikkelsen, died of the same disease in September. Ole was always a good boy, and much loved by those who knew him best. He has been a consistent member of the Algona Seventh-day Adventist church for more than five years. Our consolation is, that he has escaped the perils of the last days; and we fully hope, if faithful, to meet him at the first resurrection. The funeral services were held in the S. D. A. church. Being unable to obtain the services of a minister of our faith, the funeral was conducted by the pastor of the First Congregational church of Algona. Text: 1 Thess. 4: 13-18. WM. CLEARY.

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.	*K. A. Accom'n.	†Local Pass'g.
STATIONS.							
Chicago.....	am 7.55	am 10.35	pm 3.10	pm 10.10	pm 9.10	pm 4.50	
Michigan City.....	pm 10.08	12.28	4.54	am 12.23	11.27	6.58	
Niles.....	11.40	pm 1.30	5.49	1.50	am 12.55	8.17	pm 4.15
Kalamazoo.....	1.12	2.45	6.58	8.35	2.27	am 7.10	6.00
Battle Creek.....	1.55	3.20	7.33	4.25	3.15	7.55	6.55
Ann Arbor.....	3.35	4.39	8.49	6.15	4.45	9.33	8.30
Detroit.....	5.04	5.43	9.41	7.50	6.30	10.49	
Buffalo.....	6.30	6.50	10.45	9.20	7.30	11.50	
Rochester.....	8.30	am 4.25	am 7.15	pm 5.55	9.05	am 8.05	
Syracuse.....		6.50	9.15	8.00		11.45	
New York.....		8.10	11.55	10.15		am 2.15	
Boston.....		pm 4.30	pm 8.50	am 7.20		11.15	
		10.00	10.50	9.35		pm 2.50	
WEST.	†Mail.	†Day Express.	*Chicago Express.	*Pacific Express.	*Evening Express.	*K. A. Accom'n.	†Local Pass'g.
STATIONS.							
Boston.....		am 8.30	pm 3.00	pm 7.00			
New York.....		10.30	6.00	10.00			
Syracuse.....		pm 7.40	am 2.10	am 8.30			
Rochester.....		9.50	4.20	10.45			
Buffalo.....		3.30	am 12.15	6.35	pm 1.20		
Detroit.....	am 9.00	8.00	pm 2.10	am 10.15	pm 3.00	4.00	
Ann Arbor.....	10.27	9.02	2.24	11.35	9.15	5.23	
Michigan City.....	pm 12.05	10.03	3.27	am 12.54	10.55	7.10	am 6.25
Battle Creek.....	1.55	11.35	4.30	am 12.37	11.27	8.45	7.55
Kalamazoo.....	2.45	pm 12.18	5.07	3.07	1.20	pm 9.45	8.40
Niles.....	4.20	1.30	6.22	4.32	3.06	7.37	10.15
Michigan City.....	5.42	2.35	7.20	5.43	4.32	9.00	
Chicago.....	7.55	4.35	9.00	7.45	7.00	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.									
Lmdt Exp.	Mail.	Day	Pacific	Rock	Exp.	Exp.	Exp.	Exp.	Pass.	STATIONS.	Mail.	Lmdt Exp.	Day	Pacific	Rock	Exp.	Exp.	Exp.	Pass.
pm 12.45	7.15	6.40	7.45	8.55	4.10	.....	Port Huron	Arr.		pm 10.20	1.15	7.35	12.00	10.50					
8.45	8.05	9.08	10.20	5.40	.....	Lapeer	.....	8.40	11.58	6.17	.....	9.17							
2.25	9.23	8.36	9.45	10.55	6.20	.....	Flint	.....	7.55	11.27	5.40	10.15	8.36						
2.33	10.00	9.03	10.35	11.35	7.15	.....	Durand	.....	7.16	10.58	5.03	9.40	8.00						
9.45	11.06	9.55	11.40	12.37	8.35	.....	LaSalle	.....	6.20	10.07	4.00	8.55	6.35						
11.42	10.21	12.11	1.09	9.08	.....	.....	Charlotte	.....	4.42	9.37	3.25	7.45	6.02						
4.55	12.35	11.00	12.55	1.55	10.05	A	BATTLE CREEK	D	3.45	8.55	2.35	7.45	6.15						
4.50	12.45	11.10	1.00	2.00	pm D	.....	Vicksburg	.....	3.40	8.50	2.30	7.40	6.10						
1.23	11.51	1.45	2.50	.....	.....	.....	Schoolcraft	.....	2.58	8.11	1.48	.....	.....				
6.19	2.28	12.33	2.50	3.45	.....	.....	Cassopolis	.....	2.05	7.26	12.45	6.19							
6.50	3.05	1.05	3.35	4.25	.....	.....	South Bend	.....	1.25	6.50	12.00	5.45							
4.15	.....	4.52	.....	.....	.....	.....	Haskell	.....	12.05	.....	.....	.....				
8.10	4.30	2.30	5.10	5.55	6.55	.....	Valparaiso	.....	11.50	5.50	10.50	4.50							
10.10	7.00	4.45	7.30	8.10	9.45	.....	Chicago	.....	9.05	3.25	8.15	2.35							
pm 1.00	pm 1.00	pm 1.00	pm 1.00	pm 1.00	pm 1.00	.....	Dep.	.....	am 1.00	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. FREY,
Traffic Manager.

W. J. SPIKER,
General Manager.

The Review and Herald.

BATTLE CREEK, MICH., OCTOBER 29, 1889.

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After two months' search, a jury have finally been secured in the famous Cronin case, and such of the murderers as are in custody will now be brought to trial. The mill of justice in such cases grinds slow. Let us hope it may also grind sure.

The recent massacre of Christians in Armenia, perpetrated with the knowledge and perhaps connivance of the Turkish authorities, furnishes the Czar with precisely the same grounds for action which in 1877 led to the Turko-Russian war. It is said that the Sultan, alarmed at the evidence which has been gathered by Russian emissaries and is ready to be laid before Christendom, is making vigorous apologies to the latter, but it remains to be seen whether Russia will again avail herself of the opportunity to take a bold step forward in her scheme of driving the Turk from Europe.

In REVIEW of Oct. 15, it was stated that there are none of our people in Burlington, Vt. It should have been that there are none at *South Union St.*, Burlington, which was Eld. Hutchins's former address. The cause of the statement was that we did not interpret Eld. H.'s former letter correctly. We are glad to know that there is a church of our people in Burlington, and hope it may grow in all the graces, as well as in numbers and influence.

At the recent Episcopal General Convention in New York, the Rev. Dr. Johnston, Bishop of Western Texas, sounded a note of alarm in the ears of his assembled colleagues and co-laborers. He said:—

The very citadel of our Christianity is being assailed by a scientific apparatus of destruction never equalled since Christianity was first preached in this world. Not only is the citadel being assailed thus from without, but there are many things to indicate that there is a sapping going on from the inside that is almost as dangerous, and more so, perhaps, than the assaults from the out-

side. Let us pay attention to these things, instead of spending so much time as we do in tinkering canons and patching the prayer-book.

Coming from the source it did, this utterance, uncongenial as it may sound, would seem to be entitled to some weight, even with those who are determined not to notice the indications of approaching trouble which are thickening around them.

THE CONFERENCE.

Our readers will understand that the absorbing business now going on in Battle Creek, is the General Conference, and we devote considerable space to the mention of items pertaining to it, which we think the reader will be interested in. Those who have subscribed for the Daily Extra, are, of course, getting full reports of all the proceedings, and all the essential parts of these we suppose will, in time, be put in some permanent form for preservation and distribution.

The Conference so far has afforded a feast of fat things. In our inside editorial columns we briefly note items to as late a point as Monday evening, the 21st. Since then, besides unfinished business and some incidental matters, the time has been chiefly taken up in the consideration of missionary work, and reports from missionary fields. On Tuesday, the 22d, the Foreign Mission Secretary, Eld. W. C. White, commenced his report. He presented communications to the Conference from Elds. Daniells of New Zealand, Tenney of Australia, Boyd of South Africa, Johnson of Scandinavia, and Holser and Conradi of Central Europe. These communications were all most intensely interesting and encouraging. It is evident that the Lord is everywhere going out before his people. The report of the Secretary not being finished in the forenoon, the International T. and M. Society gave way in the afternoon for another meeting of the Conference, and a continuation of the reports. With this exception, the program of the Conference, as published in the REVIEW of Oct. 1, has so far been carried out. Bro. P. W. B. Wessels, who is a native of the South African field, addressed the Conference on the condition, needs, and prospects of the work in that country.

The Conference recently formed in New Zealand was received into the General Conference. A recommendation was offered and favorably received that a missionary ship be provided for operation in the Pacific Ocean, not to exceed in cost \$25,000, and to be ready early in 1890.

The Central European Conference has at present twelve churches, with a membership of 370. Their work is becoming better known. Camp-meetings, a new feature for that country, have been conducted successfully. Commercial travelers frequently visit the publishing house in Basel, which is conceded to be the best equipped printing-office in Switzerland. One of our brethren there has constructed a dynamo, and apparatus necessary for making electrotype plates. No other house in Basel can do that kind of work. Increase of membership the past year, fifty-six.

Quite an interesting work has occurred in Algeria, Africa. A baker living at Relizane received, some years ago, a copy of our French paper *Les Signes*. Through that he ordered more reading-matter, fully embraced our faith, and soon had a company of nearly forty, mostly Spaniards, believing with him. They took the name, "The Apostolical Seventh-day Adventist Church," thus connecting the truth for this time with that of the apostles; which is very good. The brethren in Europe learning of this interest, Bro. Comte was sent there, and a church of thirty-five members was organized. They are now very anxious for reading-matter in the Spanish tongue. News has just been received that fifteen of this church have moved to the Argentine Republic, South America, which we may confidently hope will be the means of introducing and spreading the light of truth in that country.

Bro. John Vuilleumier, just from Basel, Switzerland, addressed the Conference in regard to the work in Central Europe. While efforts have demonstrated that the canvassing work cannot be made self-sustaining in France, it is not so in Germany; and that immense field, with its 45,000,000 people, is inviting the laborers. He pleaded that they might be furnished with at least 200 canvassers.

There are some 200 Seventh-day Adventists in the British Isles, and over 300 in Russia. One of our brethren here has lain in prison four months for his faith; but the progress in both countries for the past year has been encouraging.

The summary of the reports presented by Bro. White, showed that in all the foreign fields there are eighty-five churches, 3,345 members, and 267 laborers, both native and American.

TIME-SETTING.

With the passing of Oct. 22 of the present year, the world is brought to another test of the definite time theory as held and advocated by members and journals of the various first-day Adventist denominations. The reader will remember the recent reference to a camp-meeting to be held at Screemerville, Va., Oct. 5-22, at which all believers in the immediate appearing of Christ were expected to be present. They announced that they were warranted in setting this time, by the evidences of the prophetic word. Of course the test followed precedent, and those who had placed confidence in it are again left, some to lose confidence in the prophetic word altogether, and others to exercise their ingenuity in new calculations. Meanwhile the world scoffs, and the non-Adventist churches note the fact as additional evidence of the correctness of their view that the prophecies relating to Christ's second advent are sealed, and cannot be understood.

Time-setting is one of the most successful devices of the enemy of prophetic truth, to throw discredit upon those important portions of God's word which point out the great way-marks of time, and indicate our proximity to the end. The popular churches give little or no thought to the interpretation of prophecy, and when the only religious body which do consider the subject worthy of attention and profess to understand it, demonstrate their ignorance by repeatedly setting times for the end of the world, the conclusion is very natural that a true interpretation is possessed by no one, and, consequently, cannot be of essential importance to this age of the world. The distinction between seventh-day and first-day Adventists in this respect, is hardly well enough understood by the majority to prevent this unfortunate result. The religious world have become tired and disgusted with such work, and no longer wish to hear anything on the subject. It is becoming more and more difficult for expounders of the prophecies relating to the second advent, to command a respectful hearing; and the responsibility for this result rests largely upon the shoulders of time-setters.

Will the latter ever learn wisdom, and cease to thus manifest their own folly, and furnish the enemies of the truth an occasion to speak reproachfully of God's word? A spokesman of the party says through the *Herald of Life*, "This year is a test of our message which no previous time movement has been; neither can any future one re-instate our record as vindicated by the prophetic periods." Will they abide by this decision, and cease to inaugurate any more time movements after the failure of this one? Let us hope that such will be the case.

L. A. S.

NOTICE FOR MAINE.

THE recently published minutes of the Maine State Conference omit from the list of officers elected the name of Isaac C. Choate, Conference Treasurer, whose address is South Norridgewock, Maine.

NOTICE FOR MISSOURI.

THE address of Wm. Evans, Treasurer of the Missouri Conference, is 2841 Clark Ave., St. Louis, Mo. The P. O. address of the Conference Secretary, H. D. Clark, is now Anabel, Macon Co., Mo.