

The Advent HOLY BIBLE **REVIEW** **AND SABBATH** **HERALD**

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12

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THE MYSTERY OF THE LIFE IN CHRIST.

I WALK along the crowded streets, and mark
 The eager, anxious faces;
 Wondering what this man seeks, what that heart
 craves
 In earthly places.

Do I want anything that they are wanting?
 Is each of them my brother?
 Could we hold fellowship, speak heart to heart,
 Each to the other?

Nay, but I know not! only this I know,
 That sometimes merely crossing
 Another's path, where life's tumultuous waves
 Are ever tossing,

He, as he passes, whispers in mine ear
 One magic sentence only,
 And in the awful loneliness of crowds
 I am not lonely.

Ah, what a life is theirs who live in Christ!
 How vast the mystery!
 Reaching in height to heaven, and in its depth
 The unfathomed sea!
 —Elizabeth P. Prentiss.

Our Contributors.

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

THE OPPOSER'S WORK.

BY MRS. E. G. WHITE.

"WHEREUNTO shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children."

Just before Jesus uttered these words, he had been speaking of John the Baptist. He had said to the multitudes, "What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold they that wear soft clothing are in king's houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he." "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But

the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."

Those who rejected the testimony of John were unwilling to receive the testimony of him of whom John declared, "He must increase, but I must decrease." The scribes, Pharisees, and rulers were determined that they would not see the evidences of truth, and they evaded the most manifest conclusions. To justify their course of stubborn unbelief, they lost no possible opportunity of seizing upon anything in the teaching of Jesus that they could misconstrue, misapply, or falsify. When there was no possibility of misapplying the truth of Christ's words, these men who rejected the counsel of God against themselves, started questions that had no reference to the matter in hand, so as to attract the attention of the people away from the lesson that Jesus sought to teach, and adroitly evade the truth. The Pharisees were not blindly opposing the doctrines of Christ; for the truth made deep impressions upon their minds; but they resisted truth, and went contrary to their convictions, closing their eyes lest they should see, hardening the heart, lest they should perceive, and be converted, and Christ should heal them. In their self-righteousness they were too proud to accept the help that Christ came to bring to them.

The manner in which the Pharisees sought to evade the truth, and to turn the attention of the people away from vital lessons,—by starting questions that did not bear upon the subject,—is one in which the opposers of truth in all ages have taken refuge. Satan, who is proficient in all manner of arts for the resisting of truth, suggests to his agents plans whereby they may reject the counsel of God against themselves. He incites the opposers of truth to start false issues, to discuss questions that are not to the point, in order that those who are convicted and half convinced, may be turned aside from their investigation and acceptance of truth. Ever since the days of Christ there have been men whose attitude toward truth has said, "Depart from me, O God. I want not thy way, but my own way."

There are many who seek to evade the truth, to run away from the Lord. If they perceive that arguments are presented which will overthrow the opinion they have held; if they see that there is a possibility of their being convinced of some truth they have not advocated, and that they may be compelled to give up their resistance, and yield to the truth, straightway they flee from the influence of its propagators, in order that they may still walk in the sparks of their own kindling; but the Lord declares of this class, "They shall lie down in sorrow."

The messenger of heaven cannot hope to please those who are determined to resist the truth. Christ describes them as saying, "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." Whatever course the messenger may pursue, it will be objectionable to the opposers of truth; and they will make capital of every defect in the manners, customs, or character of its advocate, in order that they may prevent those from giving it their candid attention who would listen to the evidences. If there is anything

through which the opposers can find occasion to falsify the character or misinterpret the action of him who presents the truth, they will take advantage of it to deter those who would accept and obey the truth from hearing or believing the message.

The Lord sent messages to his people through the agency of patriarchs and prophets, in order that the evils which existed in his people might be corrected. Had it been possible for them to discern the traditions and interpretations of men from the truth of God, there would have been no need of sending the message of the prophet; but this was not possible; for the maxims of the world were woven into their teaching as the warp is with the woof, and the commandments of men were regarded with more reverence than were the commandments of God. Man-made theories pass from one to another, and the doctrines of men, like evil leaven, work actively till the whole lump is leavened. When the Lord sends a message, he gives sufficient evidence to convince the honest in heart of its truth; but those who would resist the truth call for greater evidence. Should the Lord give them a greater evidence, it would only make their opposition more determined.

The work of John the Baptist was to exhort the people to prepare the way of the Lord, to make straight in the desert a highway for our God. The angel announced John's mission to Zacharias, saying, "He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." His message was to startle and arouse the people. He was not to associate with men, but wait in the wilderness, and the people were to come to him to hear his message. He was clothed in coarse raiment, such as was customary for the clothing of prophets, and he refused everything that savored of self-indulgence. He lifted up his voice as a trumpet in warning and reproof, and many were converted, and baptized of him in Jordan.

But although John was a messenger of God, not all received his testimony. Many set themselves against him, and strove to counteract his influence. They pointed in scorn to his abstemious life, his simple habits, his coarse garments, and declared that he was a fanatic. They resisted his words because he denounced their hypocrisy with scathing rebukes, and they sought to stir up the people against him by declaring that he set aside their religious ceremonies, and held in contempt their traditions. Nevertheless the Spirit of the Lord was at work upon the hearts of these scornors, convincing them of sin; but they rejected the counsel of God, and in the face of the evidence he had given them to the contrary, declared that John was possessed of a devil. Thus they cut the last link that bound them to heavenly influences, and were left in darkness.

After John had given his message, Jesus began his ministry. He had clothed his divinity

with humanity, in order that humanity might touch humanity, and divinity lay hold on the infinite One. He came to reach the people, and to lift them up. He came to represent to them the character of the Father. Wherever he had opportunity, wherever he found a hungry soul, he presented the bread which cometh down from heaven. Worldly position, worldly honor, had no attraction for him, but that which appealed to his heart was a soul thirsting for the water of life. While he rebuked the Pharisees for their hypocrisy, he did not refuse to sit at the table of publicans and sinners, since it afforded him an opportunity of presenting to them lessons of divine truth. Many who thus received a favorable impression of the Saviour were converted after his ascension. Three thousand were converted in a day when the holy Spirit was poured out, and many of them were of those who had listened to Christ's gracious utterances while at the tables of the publicans.

Because of his association with sinners, Jesus was accused of being a glutton and a winebibber; but the very ones who made this charge were themselves the guilty ones. Satan's method of misrepresenting the character of God is to attribute to him his own characteristics, and thus do wicked men falsify the messenger of the Lord. Those who accused Jesus, and who had said that John had a devil, knew that they were bearing false witness; but they were filled with jealousy, because, though they had so long been the acknowledged leaders of the people, they were set aside, and the people thronged to hear the words of another.

So selfish were the Pharisees and teachers, that they did not stop to consider the fact that Jesus was eating with publicans and sinners in order to diffuse the light of heaven to those who sat in darkness. They did not stop to notice that every word dropped by the divine Teacher was as a living seed that should germinate, and bear fruit to the glory of God. They did not realize that every action of his life was fraught with eternal influence that should never lose its force. The Pharisees and rabbis had determined that they would not accept the light given by Christ; and he turned to the common people, who heard him gladly, whose hearts were not fortified against the entrance of his words that give light and understanding unto the simple. Jesus had come to be the Saviour of all,—Jew and Gentile, rich and poor, free and bond. He identified his interest with that of suffering humanity; but when accused of friendship for publicans and sinners, he said: "I am come not to call the righteous, but sinners to repentance."

Prompted by pride, prejudice, and hatred, the Pharisees, priests, and rulers rejected the Lord of glory. His mighty works had no softening influence upon their minds; for they hardened their hearts lest they should be converted. When evidence is given that a man is a messenger of the Lord of hosts, that he speaks in God's stead, it is perilous to the soul to reject and despise the message. To turn away from heaven's light and refuse the light-bearer, is to take a course similar to that which Satan took in the courts of heaven when he created rebellion in the ranks of the angels. He misrepresented the character of God, and placed in a false light his gracious commandments. He evaded the truth, and subtly worked to make good appear as evil, and evil as good. He has lost none of his tact, and through his agents, manifests the same diplomacy and skill in evading truth, in creating false issues, in misrepresenting the message and the messenger. Not only do we see his working in the world among those who openly oppose the truth, but also in the church his art is manifested in the divisions and controversies among those who profess to be the children of God.

Whenever the Lord has a special work to do among his people, when he would arouse their minds to contemplate vital truth, Satan will work to divert the mind by introducing minor points of difference, in order that he may create an

issue concerning doctrines that are not essential to the understanding of the point in hand, and thus bring about disunion, and distract attention from the essential point. When this occurs, the Lord is at work making impressions upon the hearts of men, concerning that which is necessary to their salvation. Then if Satan can draw the mind away to some unimportant issue, and cause the people to divide on some minor point, so that their hearts are barricaded against light and truth, he exults in malicious triumph. This he has done in the past, and this he purposes to do still, in order that he may cast his hellish shadow between the people and their God, and cut off the light that the Lord would have shine upon his children.

ANOTHER CRUSADE TO THE HOLY LAND.

BY ELDER D. T. BOURDEAU.

(Battle Creek, Mich.)

(Continued.)

"WHEN they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thess. 5:3.

But some will ask, Does not the Lord teach that the Jews shall yet be gathered into their own land, when he says, "In those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you"? Zech. 8:23. To which we reply: Not at all. In this text, as in the words that precede it, and in Zech. 4:8-10, etc., the Lord encourages Zerubbabel and those who had returned with him from Babylon, to rebuild Jerusalem. (See also Ezra 5:1, 2.) These words were often verified before the second destruction of Jerusalem. Every year the pious Jews who were scattered in different countries, encouraged the Gentiles who had been converted to the true God through their instrumentality, to attend their annual feasts at Jerusalem. (Read Acts 2, etc.) And God would have done greater things for the Gentiles through the Jews, if the Jews had been more faithful.

If it be urged that the doctrine of election favors the Jews, that the Jews "are beloved for the father's sakes," and that "the gifts and calling of God are without repentance" (Rom. 11:28, 29); that God loved Jacob and hated Esau before their birth (Rom. 9:13), and has power to make of one lump of clay a vessel unto honor and one unto dishonor (verse 21), and has mercy on whom he will have mercy, and hardens whom he will harden (verse 15); that it is written, "God hath concluded them [the Jews] all in unbelief, that he might have mercy on all" (Rom. 11:32); "that blindness in part is happened to Israel, until the fullness of the Gentiles become in; and so all Israel shall be saved" (verses 25, 26); and that we have in all this good reasons for believing that God will do great things for the Jews, we reply:—

1. Election means choice; God's election is God's choice; and God chooses and favors only those who choose and conform to the plan of salvation.

2. The Jews are beloved for the father's sakes just as some rebellious and wayward children are beloved for the sake of their faithful parents. How often God has prolonged the probation of wicked children because of the importunate prayers of their pious parents in their behalf. But there are limits to the longsuffering of God toward wicked Jews, as well as toward wicked Gentiles, as we learn from God's past dealings with Jews and Gentiles. God maintains his justice while displaying his mercy. If God rejected the Jews because of their sins and unbelief, that his justice might not be abased, will he receive them if they persist in their sins and unbelief, and despise his justice?

3. In stretching forth his hands "all day long" toward the Jews, even since their fall (Rom. 10:21), God has truly shown that his gifts and calling are without repentance; that it

is not he who violates his word and first turns away from men, but that it is men who are unfaithful and who first turn away from him, obliging him to change his purposes and conduct toward them.

4. It was after Jacob showed himself worthy that God loved him, and after Esau showed himself unworthy that God hated him. In Rom. 9:13, Paul refers to these words of the prophet Malachi: "Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau." And to show how he manifested his hatred toward Esau, he immediately adds: "And laid his mountains and his heritage waste for the dragons of the wilderness." Mal. 1:2, 3. Did this occur before the birth of Esau? Although God knew beforehand what these brothers would do, he was not responsible for their actions, nor did he deprive them of their free moral agency.

5. When God of the same lump of clay (of two descendants of Adam) makes one vessel unto honor and another unto dishonor, he acts according to the previous choice and conduct of each. The vessel unto honor is one who fulfills the conditions of the gospel, and whom God honors in granting him pardon, justification, the gift and aid of the holy Spirit, salvation, and eternal life in his kingdom. The vessel unto dishonor is one who does not fulfill the conditions of the gospel, and whom God punishes in harmony with his wise and just plans.

6. When God has mercy on some and hardens others, he acts according to the plan of salvation, which apprises us of the fact that God has mercy on those who sincerely repent of their sins and exercise faith in Jesus Christ, and that he hardens, or delivers to their own choice and ways and to the powers of darkness, those who have already hardened themselves by their opposition to God and his ways. Ex. 9:7, 35, etc. God cannot deprive man of his free moral agency and make of him a mere machine which acts only as he makes him act. If God did this, he would be the author of sin, and would be unjust in punishing the sinner.

7. The fact that God has concluded all the Jews in unbelief (or rebellion, as some translate), that he might have mercy on all, no more proves that God will have mercy on all the Jews, than the fact that God gave his Son that all might be saved, proves that all mankind will be saved. God has concluded all the Jews in rebellion in giving them up to their own desires and evil ways, and in giving them the fruit of their rebellious actions. In order that God may have mercy on men, they must humble themselves and feel their need of his mercy; and one of the most effectual means of leading men to humble themselves and to feel their need of God's mercy, is to make them taste of the bitter fruit of sin. But until now all the Jews have not humbled themselves, and God has not been able to have mercy on all the Jews; and it is nowhere said in the Bible that he will have mercy on all that people. But,—

8. It is a blessed thought that blindness is happened to Israel only "in part." If their blindness was total and irretrievable, their case would be hopeless; none of them could be saved.

9. While it is written, "So all Israel shall be saved," it is also written, "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." In the first of these passages Paul speaks of Israel in the gospel sense of that expression; in the second, of all the descendants of Israel or Jacob.

10. God will do great things for those who accept and obey the gospel of his Son, keeping all the precepts of the divine law (Rev. 14:12), whether they be Jews or Gentiles; and we have reason to believe that a goodly number of the descendants of Abraham will respond to the last gospel proclamations (Rev. 14:6-14), and hail the Lord with joy at his coming.

(Concluded next week.)

TRUE CONVERSION. ROM. 7:9.

BY WILLIAM BRICKEY.
(Kimball, Minn.)

AN alien from God on the broad downward road,
Overflooded with lust, sin, and pride,
Until clearly I saw God's immutable law;
Then at once sin revived, and I died.

There the cross stood beside, with my Lord crucified,
And a pang of remorse shook my frame;
For I saw with despair that my sins nailed him there,
Yet he bade me believe on his name.

Then an ocean of love from the Tribune above,
Flowing out through the One who had died,
With its life-giving power, this unspeakable dower
Swept over my soul like the tide.

Low I fell at his feet, for his pardon was sweet,
And confessed all my guilt and my sin.
In his likeness complete now his praise I'd repeat
While a river of peace flows within.

BAD LOGIC.

BY AUGUST KUNZ.
(Battle Creek, Mich.)

THE June number of the Michigan *Sabbath Watchman* contains an article on "The Blessing of the Seventh Day, by S. H. Kellogg, D.D.," with a hearty indorsement by the editor-in-chief of the *Watchman*, Francis W. Ware, immediately preceding it, in which the latter recommends the article for its "valuable and suggestive thoughts on the day following the six great cosmogonic days, or periods, mentioned by Moses, in the first chapter of Genesis." But this entire theory, which said article labors to take for granted, is built upon false premises, from first to last, and is consequently all false; for the first chapter of Genesis contains none but the most positive statements that the six days of creation were days with an evening and a morning each, *i. e.*, like our days, reckoned, however, according to God's way, from sunset to sunset, but controlled, evidently, by the revolution of the earth on its own axis, which gives rise to the appearance of the light and the dark part of every twenty-four hours. Had these days been, on the contrary, indefinite periods, or eons, then Adam and Eve must have been much older than we have any record of, because they were created in the early part of the sixth day, as becomes evident from the consideration that "God formed every beast of the field, and every fowl of the air; and brought them unto Adam, to see what he would call them: . . . and Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field." That this must have been on the sixth day, the statements immediately following prove: "But for Adam there was not found a help meet for him. And the Lord caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs and . . . made . . . a woman, and brought her unto the man." Gen. 2:19-22. Since God rested on the seventh day from all his creative work as finished, all this must have taken place on the sixth, for the making of Eve, too, was a part of creation.

And now as to the seventh day of the fourth commandment being a memorial of God's "eonian Sabbath," it is simply absurd. For in the first place, how can anything be a memorial of a memorial? And again: a memorial is merely a reminder that points back to something which existed, or that has been completed, in the past. But if God is still resting the rest from his works of creation, as the false premises of the writers in question compel them to assert, then a memorial of such resting is still premature and entirely uncalled for. The facts in the case, however, are entirely different from what they would have them appear. We read in the scripture with which the Doctor opens his argument (Gen. 2:2) most plainly that God "rested on the seventh day from all his work which he had made;" but furthermore that *he did not bless, nor sanctify that same seventh day, until AFTER "HE HAD RESTED," i. e.*, after he had finished resting, and

the day was past; and this very fact, "because that in it HE HAD RESTED from all his work which God created and made," is given as the great and only reason in that scripture why he did bless and sanctify it. Hence, both the gentlemen alluded to entirely mistake these points. They do the very same thing in the construction they try to put upon 1 Cor. 4:3. The context, in the original of this passage on which they base their assumption, that here a long period of time, which they chose to call "the day of man," is meant, does not warrant them in any such thing. The verse, literally translated from the original Greek, reads as follows:—

"But to me it is for the least that I be judged of you, or by a human day; indeed I do not even judge myself."

Paul evidently speaks here of the different kinds of judgment that might be passed upon him: (1) the judgment of the Corinthians, to whom he is writing; (2) the judgment of the people at large, rendered collectively on any day fixed by them—hence, by metonymy, a judgment "by a human day;" and, (3) the judgment he might pass on himself. That the expression under (2) has the signification there given it, the context itself suffices to demonstrate, and usage fully sustains such a sense, as is evident also from the concurrent testimony of the very best lexicographers and commentators. From the many authorities of that kind which might be cited, we can here give only a few extracts.

Greenfield, in his Greek Lexicon to the New Testament, says, under the word *ἡμέρα* (day), this:—

"Any appointed day, *e. g.*, day of public trial. 1 Cor. 4:3."

The Analytical Greek Lexicon gives substantially the same:—

"A point or period of time. Luke 19:42; Acts 15:7; Eph. 6:13, *et al.*, a judgment, trial. 1 Cor. 4:3."

Robinson says:—

"(b) Emphat. a certain day, set day . . . See in *ἀνθρώπινοσ* (human), etc.

Under "*anthropinos*," he gives among others the following:—

"As proceeding from, or instituted by, man. . . . Also 1 Cor. 4:3. . . . a man's day, *i. e.*, a judgment day of man's appointment."

Substantially the same construction is put upon the text by Parkhurst, Thayer, Bloomfield, Dean Alford, Adam Clarke, Meyer, Lange, and many others. For all these authorities seem to agree in understanding the expression in the sense of a human judgment, as also the margin of the common English reference Bible indicates. We wholly fail to see, on the other hand, what possible sense the writer in the *Watchman* could give to the verse by fixing upon the expression under consideration the meaning he does. He simply wrests from its proper connection an isolated phrase, which by itself, as we readily admit, might be rendered by "a day of man," though literally, as above given, it reads, "By a human day," and not "the day of man," as he puts it. The word "day," in the original, does not have the article. Since the connection, however, both in what precedes and in what follows, speaks of judging; and since the word "day," as we have seen from a number of standard lexicographers, is, by metonymy, used here in the sense of "judgment" or "trial," and must have that signification in this text, in order to make sense, this last prop of their theory falls to the ground, too.

Thus the whole fabric of "eonic days" is shown to be without any foundation. There is but one memorial of the work of creation, and that is the seventh-day Sabbath, according to the decalogue, a day which has been sanctified by God himself for all men and all time; and hence Mr. Ware and his learned friend, the Doctor, are under just as much obligation in regard to this day—*i. e.*, the day which nowadays is commonly called Saturday—to keep it holy, as Seventh-day Adventists are, or any one else, for that matter; and when they contend against this, the only

scriptural and only true Sabbath, the Lord's own day, and try to substitute another, they contend against God and against his institutions. But such a course can in the end work only disastrously for them, and all who follow them, in spite of any and every apparent success they may seem to achieve in pursuing their self-imposed task to the neglect and violation of one of the plainest commands of God. May their eyes be opened to see these things in their true bearings, before it will be forever too late.

ARE YOU READY FOR THE BRIDEGROOM?

BY HETTY HURD.
(Cape Town, South Africa.)

THE rapid strides that are being made in the work, and the late decision of the Supreme Court, like the early rays of the morning gilding the mountain tops, assure our hearts that "the night is far spent, the day is at hand." Jesus soon is coming. If "Christ is enthroned in our hearts, the hope of glory," we will rejoice as we see the signs of his coming fulfilling around us. We will heed the Saviour's command, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately;" for, "Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."

If we do not have an intelligent knowledge of the events which will transpire in the near future, how will we be able to recognize them when they come upon us? The Jews were rejected because they did not accept the light God had given them in regard to Christ's first advent. Christ said of them, "Ye have not his word abiding in you: for whom he hath sent, him ye believe not." "There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me." John 5:38, 45, 46. If they were condemned for rejecting the light given them, how will we escape, if we fail to walk in the flood of light that falls upon the pathway of this generation? God by his holy Spirit has given much light in regard to the events just before us; but "many are going directly contrary to the light which God has given to his people, because they do not read the books which contain the light and knowledge."—"Testimony No. 33," p. 209. In Vol. IV of "Great Controversy" and "Early Writings" the Spirit of God has given us a faithful description of the events connected with the second advent of Christ, also admonitions and warnings which cannot fail to move the heart of any one who will read them carefully and prayerfully. If we leave these books unread, and plan according to our own fancy how these events will come, we will be deceived. God truly leads our minds in studying his word; but he will never lead us in direct contradiction to what he has revealed by the spirit of prophecy. We may think that we have found new light, but it will simply prove to be new darkness, if it is contrary to what God has already revealed.

We have great reason to be thankful that God has in mercy given us so much light in regard to the closing events of this world's history. But if we fail to acquaint ourselves with what he has given us, how can we hope to stand? Surely we have come to a time when we need to know individually what God has revealed of the near future, that we may not be "destroyed for lack of knowledge."

"An account must be rendered to him [God] for every ray of light he has let shine upon our pathway, whether it has been improved to our advancement in divine things, or rejected because it was more agreeable to follow inclination.

"The volumes of 'Spirit of Prophecy,' and also the Testimonies, should be introduced into every Sabbath-keeping family, and the brethren should know their value, and be urged to read them. . . . They should be in the library of every family, and be read again and again."—"Testimony No. 33," p. 209.

The Mission Field.

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

CONDUCTED BY W. A. SPICER AND P. T. MAGAN.

SWISS CAMP-MEETING SCENERY.

OUR camp-meeting this year was held in the French village of Hauts-Geneveys, July 6-12. Hauts-Geneveys is situated high up the side of one of the most delightful of the many charming valleys in the Jura Mountains. The valley is oval-shaped, is some ten miles in length, and contains twenty-two villages, nearly all of which were visible from the camp. To the east, the transparent green waters of Lake Neuchâtel were visible, while far beyond, away over the rolling country of the cantons of Vaud and Freiburg, the long chain of snow-capped Alps pierced the heavens with their many needle-like summits. Just behind the camp, a dense grove of tall, solemn pines seemed to whisper forth a spirit of devotion. All combined to make the place one eminently fitted for worship.

The valley below, divided into Lilliputian farms, each of which was subdivided into narrow strips, and planted with grain and vegetables, presented the appearance of a huge quilt of patchwork of various colors, in all shades, from the dark brown and green to the old gold of the ripening grain. White roads and paths wound in every direction, as in the puzzler's maze, while here and there cozily nestled a little village among fruit and shade trees, sometimes nothing but the church-spire being visible. An hour's view was wholly inadequate to take in all the beauties of the scene; indeed, a whole week was not sufficient; for every change in atmosphere or clouds gave different aspects to the view, the sunshine and shadows often chasing each other across the valley, like the shades of sadness and sorrow and the light of happiness and joy that pass in succession over the pathway of mortals who have not learned the shining pathway of faith, which is always above the clouds.

On clear days the Alpine chain was visible from Bern, the center of Switzerland, to Savoy, bordering on Italy, a distance of about one hundred miles. Ninety miles to the south of the camp, Mt. Blanc, the highest of the Alps, was distinctly seen on several occasions, and to the east the magnificent group of Bernese Alps, including the Jungfrau, Monk, etc., elevated their majestic forms, sometimes sparkling in the sunshine, and again peering through rifts in the clouds. Often it would be difficult to distinguish between the fleecy clouds and the snowy peaks; but when the dark clouds of a shower had passed over the valley, purifying the atmosphere, and would break against the mountains, the pearly white peaks peering from behind or above would stand in sharp contrast with the dark forms of the clouds.

Just across the little valley, opposite the camp, a plain white castle, once the residence of the rulers of Neuchâtel, is of interest to the Christian, as having been the place of the imprisonment of Farel, the French Reformer. It is claimed by residents that twenty years ago the building which is now in plain sight was not visible from the place of the camp, which indicates that the center of the valley is sinking. It is claimed that there are many caverns in the Juras, which are frequently the cause of larger or smaller portions of land sinking.

At the close of the meeting, as a fitting climax of the magnificent view on which we had been feasting our eyes day by day, a most perfect rainbow, that glorious symbol of promise, arched the whole valley; never, since the days of childhood, have I seen such a brilliant and complete bow, and never did we seem quite so near to Him who set it in the heavens as his token of covenant with man. Morning by morning as we rose, our first thought was of a view of the mountains in the changing hues of advancing day; while evening by evening, in the various

shades of twilight, we viewed with increasing admiration those grand monuments of God's power. What a fitting place to study the word, and power, and glory of God! As more and more of these were revealed from the word day by day, under the instruction of Dr. Waggoner, the grand scenes about us assumed new charms; and on the Sabbath, the morning instruction on the design and meaning of the Sabbath institution, filled our hearts with joy and gratitude for this glorious memorial and type, and led us to appreciate still more the wonderful works about us. The Christian alone can truly appreciate this magnificent scenery; and while beholding it, his joy is higher than that of the world; for he not only stands in awe of the wonderful power that established the "everlasting hills," but he knows that the same power will redeem him from sin, and crown him with everlasting life.

We doubt whether a camp-meeting was ever held in a more fitting place, or surrounded with views of nature so varied and so grand and inspiring. All this scenery, however, could not have been enjoyed had the weather been unfavorable, for then all would have been covered from sight; but as if to display the charms of nature to their best advantage, the Lord gave us an excellent week, apparently reserving the rain for the future; for scarce was the meeting over and the tents hastily secured, till it began to rain, and poured down almost incessantly for several days.

It was the testimony of all that our stay at this delightful place was much too short, and next year a longer period will be planned for. We left the place with reluctance, and look forward with interest to the time when we can again assemble for the study of God's word in the midst of his wonderful works. H. P. HOLSER.

MASHONALAND.

MASHONALAND, the country recently entered by British enterprise south of the Zambezi and back of Portuguese East Africa, is being rapidly opened up. Some suppose this country to be the ancient land of Ophir. However this may be, it is certainly rich in minerals, especially gold; and there is no doubt that before another year is passed, the country will have a very considerable white population. Elder Robinson sends us some clippings from South African newspapers, showing that the population of Victoria, a mining town established but a short time ago, was already 300, and others were coming in daily. Many farmers are pressing in to take out claims near the town. The country is reported to be well adapted to farming. The telegraph connects it with Cape Town, and a railway is being rapidly pushed forward to connect it with the east coast. Thus far the only access to the country has been by a rough wagon road. During June over ninety wagons from the Transvaal trekked across the Crocodile into Mashonaland.

While these efforts are being made to get into the country and to gain a share in its mineral and other wealth, missionary societies are waking up to the importance of entering the country with the gospel for the tribes of this region, who seem to be of especially promising material. It is this opportunity for missionary work in the opening up of this new country, which is of the greatest interest to us. Already the call has come for Seventh-day Adventists to enter this field, and the Foreign Mission Board has decided that this must be done as soon as practicable. A people who seem peculiarly open for missionary effort, of comparatively peaceable disposition, and as yet uncontaminated by the vices of civilization (which probably cannot be said of them very long with the present influx of a mining population), present an invitation to us to enter along with other missionary workers, which ought to appeal to our sympathies with greater force than that with which the mineral wealth of the country appeals to those who are

seeking merely worldly gain. Is it not a fact that we may learn a lesson from the earnestness with which men of the world press into every opening which furnishes a prospect of worldly gain?

W. A. S.

A BLESSING FROM A CURSE.

IT is with great interest that every Seventh-day Adventist must look upon the efforts of the Bible societies and missionary societies to place the word of God before the various tribes and peoples of heathen lands. The third angel's message is a message to every tongue, and the Lord is rapidly preparing a way for it to reach every tongue. It is said that there are in Africa alone 700 different languages, or dialects. Yet many of these are more or less similar, and it is possible in many cases for one written language to answer the purpose for a number of tribes who speak different dialects. An interesting fact which shows strikingly how the Lord overrules circumstances to his own glory, was related by Archdeacon Hodgson of the British and Foreign Bible Society, at an annual meeting held this year in London. He says:—

"On the continent of Africa there is one language which has had the privilege of boasting itself the most accursed under the face of the sun,—a language which has been used by the slave-dealers, who have traveled to all parts of Africa, and wherever they have gone, they have taken that Suaheli language with them. There is the opportunity—one language, which, among all these varying tongues, is spoken in all parts of Africa. The Church Missionary Society began the work on that language nearly fifty years ago. Dr. Krapf commenced it; the Universities' Mission thirty years ago took it up; Dr. Steere, one of the greatest of our linguists in this age, set to work on the language; and now this very year the Bible Society is enabling us to make that the most blessed language in all central Africa. Wherever we go, we are able now to present the people of the country with the word of God in a language which they understand. Is not this the work of Christ himself—the very curse of the land, the most accursed language, turned into its greatest blessing?"

IN PLAGUE-STRICKEN HAMBURG.

THE last number of the *Present Truth*, our London (Eng.) paper, says:—

"We have received a letter dated Sept. 7, from brother Boettcher, in Hamburg, which presents quite a vivid picture of the condition of things in that city on account of the cholera plague. After speaking of the courage in the Lord, which they have in their work, he says, 'Many times it has been stated that only the poorer classes are affected by this plague, but the experience in Hamburg has proved that rich and poor, high and low, are taken alike. It matters not where they are, on the streets or in their homes, in the saloons or in the palace. Day before yesterday I called on a man who used to come to our meetings, and upon inquiring of his welfare, he replied, 'My wife will be taken to the hospital in a few minutes, and I am closing up my books; for I do not know how soon I must share an equal fate.' That is about the way Hamburgers feel in general. There is hardly any business going on. . . . I had thought that nothing could sober down the Hamburgers, but this has. One does not hear any music on the streets, neither are there any concerts in the beer gardens; theaters and circuses have stopped. Up to yesterday over six thousand have died, and there has not been much of a decrease since it started. The dead are not placed in coffins, but are simply wrapped up in sheets, and placed on boards, and put into wagons. They have used old bread wagons, moving wagons, etc., to transport the dead. To carry away the sick they use old cabs, about eighty in number. These are kept running to and fro the whole time. The most of those carried away die. A man and a woman were taken out of the house in which we live; both have died. Many sick and dead have been carried away from our neighborhood. In the beginning the dead were buried between twelve and two at night, but at present they employ men during the day also. Two hundred men are employed digging graves. The poor are in great distress because of all this, and because of lack of work."

A GOOD REPLY.

A PROTESTANT missionary in Turkey tells of an old man, past four-score, who applied to the church for membership. He was told that he would be compelled to suffer persecution if he took the step, but his reply was:—

"I am by trade a dyer. Suppose you give me the material for a good dye, and I take it and use it all up. If you should then ask me for the lees, could I refuse to give them? That is what Christ has done. He has given me childhood, youth, and manhood. Now when life is used up, he comes and asks for this little remnant. Shall I not give it? I will."

—In the blackest soils grow the richest flowers, and the loftiest and strongest trees spring heavenward among the rocks.

The Home.

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

SCATTER SUNBEAMS.

BY ANNA C. KING.
(Des Moines, Iowa.)

'T WAS only a word of kindness,
Tenderly spoken to one
Whose feeble step betokened
The journey of life nearly done;
But the care-worn face grew brighter,
Which spoke of a heart made light,
And with beaming face, the angel
Recorded the word that night.

'T WAS only a song so simple,
Sung by a little child;
But the song that told of a Saviour,
Redeeming, gentle, and mild,
Brought into the fold a wanderer
From out the depths of despair,
And relief was found from burden of sin,
In the Shepherd's tender care.

So a kind word never is wasted,
And a hymn never lost on the air,
But they bring many souls from the shadows
Of darkness, doubt, and despair.
To-day there are thousands longing
For sympathy, kindness, and love,
And many encompassed in darkness—
Not a glimmer of light from above.

Then send forth the messengers holy,
And remember in love the poor;
The hungry and thirsty will bless you
If a morsel be left at their door.
Then a glorious harvest will ripen,
And Jesus will say unto thee,
"Come into my kingdom, ye blessed,
Ye have done it unto me."

WHAT DO YOUR CHILDREN READ?

THE country has just had placed before it a terrible illustration of the effects of pernicious reading upon youthful minds, in the tragedy enacted last week at Coffeyville, Kans., where four of the notorious "Dalton gang," while attempting to rob the banks of the town, were shot down, together with an equal number of citizens of the place. The parents of the Dalton boys are living, and in an interview with the father, a day or two after the occurrence, the latter said:—

"My oldest boy has always been honest and industrious, but the others, through novel-reading, took to crooked ways when the James and Younger boys began their careers of crime. They would not go to school, refused to work, and lagged at anything that was honest. My sons were not addicted to drink, but they desired a life of luxury, and would not attempt to secure it honestly."

Parents, what kind of books and papers are your children reading? What kind of men pose before their youthful imaginations as the heroes and great men in life's arena? The conditions of life to-day constantly place before young men and women the false idea alluded to in the last sentence of the quotation above, of getting rich without working for it. This is one of the most pernicious ideas that ever gets into the human mind.

L. A. S.

SABBATH AND THE BOYS.

THE wise man has said that a child trained up in the way he should go, will not depart from the instruction when he becomes grown. One of the reasons why Abraham was called to fill the exalted place he did, was for the reason that the Lord knew that he would "command his household after him;" in other words, train up his children aright. No parent will acknowledge this an easy task, but the rather, that it takes line upon line, precept upon precept, here a little and there a good deal.

It is a sad fact that at this time it is very apparent that many children who have grown up from infancy under the influences of the third angel's message, who have been instructed thoroughly in the theoretical part of the truth, at least, and who now should be earnest and active workers for the Master, are fast losing their interest in the message, and find more pleasure in

the outside world, and will very soon, without doubt, be lost to the cause entirely. This would not be, but for a lack somewhere.

A conversation that took place in the Sabbath-school at our last session, will serve to illustrate where one leak is found. The class consists of seven bright boys, ranging in age from eight to twelve years, and as active and wide-awake as boys of that age usually are. Their teacher has so gained their confidence that they are very free to ask questions, and one of them asked the following question:—

"Teacher, do you think it is wrong to play games on the Sabbath?"

The reply was that she thought it was very wrong; that that would be doing *his* pleasure on the Lord's holy day, which the Lord has said we should not do.

The boy replied:—

"I never thought it was wrong to play chess and checkers on the Sabbath. Why, after I get the *Instructor* and *Little Friend* read through, I don't have anything else to do."

Right here is the secret of the cause of many young people losing their interest in the Sabbath. It is unpopular because the world roundabout keep another day; children are often made to feel this most keenly, and unless the *love* of the Sabbath is instilled into their hearts at a tender age by the entire day being made to them one of interest and delight, there will creep in a dislike for it that will finally develop into apostasy.

It would seem the wise thing in these perilous times, when "Satan has come down with great power, knowing that his time is short," and has set a thousand pitfalls for the feet of the unwary young, that great diligence should be exercised on the part of parents, to plan to make the Sabbath "a delight" to the children rather than a period of restraint, a time that they will welcome and look forward to with pleasure, instead of the contrary. This requires diligent and prayerful thought through all the week, a remembering of the Sabbath day to keep it holy, a preparation for it in *word* and in *deed*. When such preparation and attention is given to the day in behalf of the young, then it will, from year to year, grow to be a "delight and honorable," and so intrench itself in the minds of the child that when he is grown to maturer years, he will not depart from it.

W. E. CORNELL.

SAVED BY A HYMN.

God's Watchful Care Illustrated by a Story of the Battlefield.

A PARTY of tourists formed a part of a large company gathered on the deck of an excursion steamer that was moving slowly down the Potomac, one beautiful evening in the summer of 1881. A gentleman who has since gained a national reputation as an evangelist of song, had been delighting the party with the happy rendering of many familiar hymns, the last being the sweet petition so dear to every Christian, "Jesus, lover of my soul." The singer gave the first two verses with much feeling, and a peculiar emphasis upon the concluding lines that thrilled every heart.

A hush had fallen upon the listeners that was not broken for some seconds after the musical notes had died away. Then a gentleman made his way from the outskirts of the crowd to the side of the singer, and accosted him with, "Beg your pardon, stranger, but were you actively engaged in the late war?" "Yes, sir," the man of song answered, courteously. "I fought under General Grant." "Well," the first speaker continued, with something like a sigh, "I did my fighting on the other side, and think, indeed am quite sure, I was very near you one bright night, eighteen years ago this very month. It was much such a night as this. If I am not very much mistaken, you were on guard duty. We of the South had sharp business on hand, and you were one of the enemy. I crept near your post of duty, my murderous weapon in my hand; the shadows hid me. As you paced back and forth, you were humming the tune of the hymn you have just sung. I

raised my gun and aimed at your heart, and I had been selected by my commander for the work, because I was a sure shot. Then out upon the night rang the words,—

"Cover my defenseless head
With the shadow of thy wing."

"Your prayer was answered. I couldn't fire after that. And there was no attack made upon your camp that night. You were the man whose life I was spared from taking." The singer grasped the hand of the southerner, and said with much emotion: "I remember that night very well, and distinctly the feeling of depression and loneliness with which I went forth to my duty. I knew my post was one of great danger, and I was more dejected than I remember to have been at any other time during the service. I paced my lonely beat, thinking of home and friends, and all that life holds dear. Then the thought of God's care for all that he has created, came to me with peculiar force. If he so cared for the sparrows, how much more for man, created in his own image; and I sang the prayer of my heart, and ceased to be alone. How the prayer was answered, I never knew till this evening."—*Christian at Work.*

A BOOK THAT HAS COME TO STAY.

THE Bible is a book that outlives its foes. If you could gather all the books written against it, you could with them build a pyramid higher than the loftiest spire. Now and then a man goes to work to refute the Bible; and every time it is done, it has to be done over again the next day or the next year. And then after its enemies have done their worst, some of its professed friends torture and twist and mystify and misrepresent it. Surely it is no fool of a book if it lives through all that. Infidels have been at work nearly eighteen hundred years, firing away at it, and making about as much impression on it as you would shooting boiled peas at Gibraltar.

The fact is, this book has come into the world, and it has *come to stay*. It is in the world, and I do not know how you are to get it out. One hundred years ago you might have found that book in twenty or thirty translations; but now you can find it or portions of it in between two and three hundred different versions, most of which have been made in this last progressive, intellectual, nineteenth century. All over the globe it goes; touch any shore, and you will find that book there before you.

And it is a curious fact that most of our skeptical friends contrive to keep very close to where its shadow falls. It does not take a great while to get out of sight of the Bible. You can go in a very few days where there are no churches, Sunday-schools, Young Men's Christian Associations, preachers, deacons, or anything else of the kind,—you can "go West." There is little difficulty in getting beyond the reach of the Bible. Your scalp might not be very safe, but you can easily get away from the reach of the Bible. But the infidel, while finding fault with the Bible, takes good care to stay where the Bible is. Why is this?

There was once a vessel wrecked on one of the South Sea Islands. There was on board a sailor who had been there before, and who knew that the people were cannibals. And when the ship was wrecked, and they were cast away on this shore, they knew there was no hope for them; for they saw no way to escape. The sailor, however, climbed up on a hill-top to reconnoiter a little. Presently his shipmates saw him swinging his arms in great excitement, and inquired what was the matter. He had seen just over the hill the *steeple of a meeting-house!*

That was what took all the fear of trouble out of his soul. He knew that church spire made his neck safe on that cannibal island. Now infidels know that fact just as well as he did, and they keep under the shadow of the book.—*From H. L. Hastings's lecture on "The Inspiration of the Bible."*

Special Mention.

PETITION FOR OPENING THE WORLD'S FAIR ON SUNDAY.

THE Chicago *Herald* agents are vigorously circulating a petition throughout the country, asking that the action of Congress in closing the World's Fair on Sunday be repealed. We have been asked several times to sign this petition, but have always refused to do it. Our reason in part for so doing would be because we have held to the position, so far, that it would not be proper for us to petition for the opening of the Fair on Sunday, any more than for its closing, but leave that matter to adjust itself. We have asked that Congress take no action in that matter, since it had no right to legislate on such subjects. But the chief reason we have had for not signing the petition is because of a paragraph which reads as follows:—

"That the largest opportunity should be given for admission to the grounds and buildings of the Fair on this day, and that some marked distinction should be made so as to have Sunday stand apart as a special day; such as stopping all machinery and labor connected with exhibits, and allowing exhibitors who so desired to cover their display."

Seventh-day Adventists cannot sign a petition asking that some "marked distinction" be made in favor of Sunday. The marked distinction that Sunday should have in our minds is that it is in no sense the Sabbath of Jehovah, but on the other hand, an institution that has been established by an opposing power in opposition to God's direct command; and every true follower of the Master who understands the truth of his word upon this point would not desire to put his name to a paper recommending that a marked distinction be made in favor of that day.

A. O. TAIT.

CATHOLIC PRETENSIONS TO CONTROL AMERICA.

As has already been noticed in the REVIEW, the Catholic Church is taking advantage of the World's Columbian Exposition to attract the attention of the world to itself. The pope has appointed a commissioner, space has been secured, and a Catholic exhibit will be made at the Fair. They are also putting forth at this time the claim that this should be a Catholic country, on the ground that the discovery of America was a Catholic discovery. As Columbus is popularly supposed to have discovered America, and as he was a Catholic, they hold that this discovery was a Catholic feat, that therefore this is a Catholic country by right of discovery, and that to Catholics belongs all the glory. "There were," say they, "no Protestants in the world in 1492." In one sense this latter statement is true, and in another sense it is not true. It is true that there were no Protestants, distinctively so-called, in the days of Columbus; it is not true that the principles underlying Protestantism did not exist at that time. They not only existed, but had existed for ages. One hundred years before the time of the great German Reformation, from which the name of Protestantism arose, John Huss had preached in Bohemia the same principles afterward embodied in the Reformation. For this the Catholic Council of Constance condemned him to death. At the same time Jerome of Prague was arraigned for preaching the same doctrine, and he too was put to death for his faith. As these two cases we have mentioned are typical of hundreds of similar instances, which occurred in the history of the Catholic Church from the days of Constantine to Charles V of Germany, all of which were instigated and demanded by that church, it is no wonder that Protestantism did not flourish, and it is easy to see why it was unknown in 1492.

But allowing that there were no Protestants at that time, and that Columbus and his crew were Catholics, this does not prove that that

church has any particular and exclusive right to this country. Pirates have often been bold navigators, and many islands have been first visited and explored by them. This, however, would not be considered a good reason why the pirates' peculiar maxims should be especially established in those islands.

But as Columbus never really discovered North America, but only the islands adjacent to Central America and also South America, the claim of especial religious privileges for the Catholics on the ground of Columbus's faith, even if admissible, could only be effective in the countries he actually discovered. In these countries Catholicism has been the prevailing religion. The West Indies and the continent of South America have, as the result of the Spanish conquest, become adherents to the Catholic Church. Mexico, the southern portion of North America, was also settled by Catholics, and the Catholic Church has had a chance in that country, and in the various South American countries, to demonstrate the advantages which Catholic civilization has over the Protestant and liberal civilization of the United States. The different results achieved in this country where freedom from the enactments of religious bigotry has developed a national history so different from what has been accomplished in South American countries and Mexico under Catholic influences, are such as to convince us that it is a good thing for the United States that the claim of the Catholic Church to this country by right of discovery, was not made good by actual settlement and occupation.

We have only to look to Peru and Ecuador, countries completely under the control of the Catholic Church, to see what would have been the condition of the United States of America, had providence directed that the Catholic Church should have the control of this country. Some of the Catholic countries of the New World, like Mexico and Chili, are further advanced in civilization than those we have mentioned; but liberal influences entirely outside of the Catholic Church must receive the credit for their improved condition. In view of the intense ignorance among the common people of Catholic countries, both European and American, we are at a loss to understand how the Catholic Church can claim to be the friend of education and progress, or that the Catholic Church can be given any credit for the education of the people of the United States. The Catholic Church has had control of Italy for a thousand years, the last hundred years of which time it has been a disgrace for any person to be illiterate, and to-day sixty per cent of the population of Italy cannot read. Spain, intensely Catholic, is in about the same condition. The Catholic-French people in the Province of Quebec, who, by their language and religion, have been separated from the English people and from Protestant and liberal influences, and who have been under the influence of the priests 200 years, are a fair sample of what Catholicism does for the common people. Thousands of them are entirely ignorant of letters. We have felt sad to see these French Canadians, whose naturally intelligent minds showed an adaptability for a good education, so ignorant that they would not be able to read their own names, in their own or any other language.

It is useless for the Catholic Church to say that it is not responsible for this ignorance. If it had taken half the pains to establish schools of learning that it has to foster superstitious notions about the efficacy of beads and relics, the natural ability of the French people would long ago have risen from the ignorance which has so long held it down as with iron bands. The whole educational system of the province is under its control; but it makes no effort worthy of the name to rescue the common people from the ignorance which is a disgrace to the province and to the Catholic Church. When the priests in that province wish to build a new church, they can assess any Catholic in the diocese where the

church is to be built, for any sum they see fit, and the law of the province gives them the power to collect it. If the money thus wrenched from the poor people of Quebec to build the grand stone temples which are being erected all over the province, could be used to build and equip school-houses, and to supply teachers, and the arbitrary power of the priests among their own people could be used to make education compulsory, ignorance would vanish from that benighted people as the dew disappears from the bright rays of the sun. And the reason that it does not do so, is that the priests do not want it so. Taking into consideration this undisputed fact of the ignorance of the common people in Catholic countries, which is in such marked contrast with Protestant countries, it can readily be seen that had Catholicism gained a controlling influence in the colonies, which afterward became the United States of America, the condition of this people as regards intelligence and enterprise would have been similar to what it is in those countries controlled by that church.

Looking at the settlement of this country with the firm belief that God governs in the affairs of men, we are fully persuaded that the hand of providence diverted Columbus to South America, reserving this land from settlement by Spanish Catholics, and even from English colonists, until the principles of the Reformation had made such progress in England that those who left her shores to settle here, and who laid the foundation of this country, and to a large extent directed its future course, were men who believed in the Scriptures, rather than the pope, in liberty of conscience, rather than religious tyranny, and thus the people of this country escaped the strangling meshes which in Catholic countries have kept the common people in ignorance, and have choked out all desire for education and progress.

That the greatest and most prosperous country of all the American States has thus developed under a liberal system of government which Catholicism has failed to dominate, could not have come about by accident; and we cannot but conclude that in this freedom from Catholicism the nation has been better prepared to accomplish the ends of divine providence. It is the best thing that ever happened to Catholics in this country that that church does not control the nation as it does the States of South America. It was the design of the fathers of this country that the government should be controlled by the people as a whole, and not by any church or any religion. When this fundamental principle of American government shall be destroyed, or in any way perverted, it will be the signal of the ruin of this country. And any claim that this country should be under the especial tutelage of the Catholic, or any other particular religion, is a menace to the liberty which so long has been the distinguishing characteristic of the American Republic.

M. E. K.

THE WORK IN CHICAGO.

WE have been receiving interesting reports of late from brethren Moon and Ballenger, in regard to the work being done in the city of Chicago. They have circulated thousands of pages of our literature, and are still carrying on this work, as well as speaking at various meetings that are called for the purpose of considering the Sunday-closing question, and privately visiting individuals to interest them in the subject of true religious liberty.

Perhaps there is no place where the question of enforcing Sunday observance will be more thoroughly discussed than in the city of Chicago. The past few weeks, especially, have been noted for large gatherings there, called for the purpose of creating a sentiment among the people that would extend and strengthen the Sunday-closing idea. Prominent speakers from various parts of the country, as well as Chicago, were there and took part in the discussions. It is very evident that the Sunday movement in this country, for

the present, at least, is focusing its efforts in Chicago, the World's Fair city, and the intense zeal that is being manifested to advance the cause of error, should arouse every believer in the third angel's message to the most faithful and diligent service. At the rapid rate at which things are now progressing, it is dangerous to be indifferent for a single moment. Our time should be fully occupied in a faithful study of the word of God concerning his truth for this time, and in earnest endeavors to bring the last warning message of mercy before a perishing world. To be indifferent to the work at this time is indeed very likely to prove fatal.

A. O. TAIT.

STUDYING OUR RELIGIOUS LIBERTY LITERATURE.

WE have been much interested in reports received recently from several of our churches, whose members are spending one evening out of each week in a careful, systematic study of our Religious Liberty literature. They take up "Civil Government and Religion," and "National Sunday Law," and study them through by course. Different ones of the brethren and sisters present will call attention to points that particularly impress them on the subject under consideration, and in this way the points are brought out forcibly and impressed upon the mind. After studying the pamphlets through carefully, they take up "Two Republics" and other of our Religious Liberty publications, and thus continue the study.

In view of the fact that the third angel's message is a warning against the beast and his image, and since this literature discloses this theme in a careful and able manner, there is nothing more important for us at this time than a careful study of these subjects. Those who remain true to this work to its close will be called upon to defend the truth in many places, and often at unexpected times and in unexpected ways, and it is highly important that the subject in all of its forms should be fully understood, and the mind well stored with facts and principles with regard to it. We are making a move in the direction of giving our literature a wider circulation than it has ever yet received, and there is nothing better calculated to prepare our people successfully to engage in this work than to take up such a course of study in our Religious Liberty publications. We would recommend in all of our churches and companies the plan of studying this important subject, and our isolated brethren and sisters can take up the study in their own homes.

The Testimonies from the beginning have urged us to put our minds to the stretch, in order that we may be able to grasp the scope and importance of the great truths for our time. Brethren and sisters, have we been doing it? If not, it is high time that we be giving ourselves with all diligence to a careful study of these things. If there is anything that we can do to assist any of our societies or isolated friends in taking up this study, we should be glad to correspond with them in regard to it.

A. O. TAIT.

CONGRESS AND CHRISTIANITY.

THE American Unitarian Association let slip a great opportunity to put itself on record on the right side, when it took action in regard to the Sunday opening of the Columbian Exposition. Without any reference to what should be the proper decision of that question, the true ground would have been that Congress has no right whatever to pass special laws in favor of religion in any form. Before the law and Constitution of the United States, Jew and Gentile, Christian and pagan, stand with equal rights. It is a wonder that no one of us thought of it at the time. It is a wonder that, when opinion was divided as to what recommendation we should make to Congress, no one was wise enough to arise and say that the whole scheme was foreign to the temper of Unitarianism and the spirit of our government.

We have been consistent heretofore in our opposition to the attempt to legislate Christianity into the Constitution of the United States; and now, unthinkingly, we fall into the trap set by the adversary of religious liberty, and go on record with the request to Congress that it shall take action in regard to the observance of the Christian Sunday. Are we mistaken when we say that the mere mention of this fact will convince all our readers that we might have taken higher ground in our May meeting? The question is likely to come up in our autumnal meetings. Let us fall back upon our record and fundamental principle, and say that all special legislation by Congress in regard to Christianity or any of its institutions, except to declare liberty of conscience to all men, is foreign to the spirit of our institutions. We see what has come of such legislation. Could anything be more pitiful than the readiness of habitual Sabbath breakers to put themselves on record, for political purposes, as being in favor of the "Christian Sabbath?"

The precedent is a dangerous one. Once let the question as to Christianity come before Congress, and who does not see that there is definite danger that a majority of senators and representatives will vote that Christianity is the law of the land, that this is a Christian nation, and that we are bound to support by law Christian principles and to forbid unchristian practices?

If, through inadvertence, we have slipped away from our well-defended post, let us make haste to renew our vigilance. There can be no doubt that every advocate of "Christianity in the Constitution" has taken courage at his success in vindicating the honor of the "Christian Sabbath" by voting a restriction on the loan granted to the Columbian Exposition. There can be no doubt that the next step will be taken with greater confidence and more hope of success. It is equally certain that, to make our influence felt, we must not merely support the legislation that we like, and oppose that which is not of our way of thinking, but we must resist all legislation which has the slightest tendency to limit religious liberty in belief, spirit, and practice. Let us remember that it was Anne Hutchinson's fruitful maxim, "No man a delinquent on account of creed," which put the spirit and letter of religious liberty into the Massachusetts Bill of Rights and the Constitution of the Commonwealth.—*Boston Christian Register (Unitarian)*.

THE INTERNATIONAL LANGUAGE.

As of all barriers which divide the nations, that of language is the greatest, it has long been a dream of statesmen and scholars to break down this partition wall. Urged by this desire, philologists have sought diligently to create an international language, but until recently, without success.

The man who seems to have in a great measure solved this problem of a common language, is John Martin Schleyer, who was born in Baden some sixty years ago. A clergyman and a scholar, whose favorite pursuit was philology, he devoted himself for thirty years to the study of various languages and dialects, hoping to evolve from the best features of them all a universal language. His researches had embraced fifty different tongues, and from them he had gathered a store of material so vast and so confusing that he found it impossible to arrange it in one simple and harmonious whole. The more he studied, the farther he seemed from his goal. At last that which he had so long sought came to him almost by miracle. On the night of March 31, 1879, he retired to his rest, his mind full of the subject which had for years been uppermost in his thoughts. As he slept, he dreamed. There came to him a vision, in which the required forms and characters passed in well-ordered array before his mind. On waking, the dream remained fixed in his memory, and he wrote down on a single sheet of note paper what is the substance of the whole Volapuk language of to-day.

For several years his invention met the common fate of new discoveries, ridicule and contempt. Then scholars began to look into it, and were surprised at its simplicity, comprehensiveness, and practical value. Soon it was taken up in Vienna and Paris. Adopted in the latter city by the learned director of technical instruction, it soon enrolled 2,500 pupils as its students. It soon spread all over Europe and to China and Japan. In 1885 the first international Volapuk congress was held in Munich; this was followed by one in Paris two years later.

The capability of Volapuk to express all sorts of ideas, from the driest science to poetry, has been fully tested. In 1889 a North American Volapuk Association was formed. It has already held two conventions, one at Boston, the other at Chautauqua. In 1889 a Volapuk class was formed in the Boston evening high school, and of its one hundred students, ninety-two graduated. In Chicago, a circle of Volapuk speakers has been organized, with a view to converse with adepts in the language who shall visit the World's Fair.

Nearly 1,500 books have already appeared in Volapuk. They embrace a wide range of literature, travel, science, history, and religion. "A Selection of American Poets," translated into Volapuk, has appeared under the editorship of Alfred A. Post, to whose recent article in the *Arena* we are indebted for most of the facts here given. This volume has met the approval of our best poets. Numerous text-books in the new language have also appeared.

There are in the world forty-seven Volapuk periodicals. The number who know the language is estimated at over 3,000,000. Over 150 clubs for its study have been reported. The universities of Halle and Munich give regular instruction in the new tongue, while many foreign schools make its study compulsory. Its design is not to supersede other languages, but to furnish a medium of speech between diverse peoples. To unite the nations in a common brotherhood was the thought uppermost in the mind of its inventor. He saw in fancy, not a return of those primitive days when "the whole earth was of one language and of one speech," but a glorious future when in international relations there should be one simple, common, and fraternal language.—*Minneapolis Tribune*.

IT IS CHEAPER IN THESE DAYS.

AN old almanac for 1814 gives the following as the rates of postage prevailing at that time: "For every single letter by land, for 40 miles, 8 cents; 90 miles, 10 cents; 150 miles, 12½ cents; 300 miles, 17 cents; 500 miles, 20 cents, and for more than 500 miles, 25 cents. No allowance to be made for intermediate miles. Every double letter is to pay double the said rates; every triple letter, triple; every packet weighing more than one ounce, at the rate of four single letters each ounce. Every ship letter originally received at an office for delivery, 6 cents. Magazines and pamphlets, not over 50 miles, 1 cent per sheet; over 50 miles and not exceeding 100 miles, 1½ cents per sheet; over 100 miles, 2 cents per sheet."—*New York Tribune*.

AN AMERICAN SAINT.

WITH the long catalogue of saints in the Romish calendar, America has as yet not a single saint. This is an oversight on the part of the papacy. . . . The evil is to be remedied, and it is now hinted that the late Bishop Neuman of Philadelphia is likely to be canonized, as miracles are supposed to have been performed through his intercessions. What is the matter with the late Father Mollinger of Pittsburgh, whose cures were heralded throughout the country? America ought to have at least one dead saint, if it is to compete with the Old World.—*Detroit Christian Herald*.

The Review and Herald.

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

BATTLE CREEK, MICH., OCT. 18, 1892.

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THE SPIRIT OF IT.

WHEN the claims of the fourth commandment are urged upon people, one of the most frequent excuses offered for not obeying, is that we are only required to keep the "spirit" of it. It does not matter so much, it is said, about the particular day; any seventh day answers the spirit of the commandment. And the question has even been written to this Office by one who was convinced that the commandment required the seventh day, asking (because it is inconvenient to keep the seventh day) if we could not receive members to our denomination if they kept the *first* day in the *spirit* of the seventh!

We will tell when that can be done: it is when a man can serve the Devil in the Spirit of the Lord. What is the spirit of a commandment?—In the commandment, it is what the commandment requires; in the individual, it is a spirit of obedience to carry out that requirement without deviation or prevarication. When a commandment requires a specific duty, it is impossible to keep what is called the spirit of that commandment by neglecting that duty, and doing something else. There is no spirit of the Sabbath in Sunday; and the spirit of the fourth commandment cannot be kept by trampling under foot the seventh day, which it requires, and keeping the first day, which it does not require.

The sooner people divest themselves of the idea that they can keep the "spirit" of a commandment and still break its so-called "letter," or deviate from what it requires, the sooner they will be in a position to understand the truth on the Sabbath question.

SHINE AS THE STARS.

"THEY that be wise," says the prophet, "shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." The magnitude and glory of this promise are utterly beyond human comprehension, because the brightness and glory of the firmament, like which the faithful servant of the Lord is to shine forever and ever, are but little known, and can be but imperfectly conceived of by the human understanding. And it is not perhaps therefore strange that heathen minds have entertained an idea of the same comparison, and have endeavored to represent the same honor.

The highest privilege which Rome, in her proudest days, could confer upon her most renowned warriors, was to grant them a triumph and permission to wear a crown of grass and leaves, which withered the day following,—fit type of the evanescent, transitory nature of all earthly attainments. In what remarkable contrast with them stands the reward promised to the servants of God: a crown that fadeth not away, a radiance which vies with the brightness of blazing suns, as they run their eternal courses!

It is said of Sappores, king of Persia, that in his insatiable ambition for honor, he could think of no higher title by which to be called than "Brother of the Sun and Moon and Friend to the Planets." To carry out this idea, he caused to be erected a glorious throne, having as a footstool a globe of glass, on which were artificially represented the motions of the sun and moon and stars. And to sit, clothed in royal robes, and crowned with a glittering diadem, above this fantastic heaven, was the highest pinnacle to which human effort could reach. What then shall be the reality,—what the honor of the truly wise, when they shall actually sit above the real suns of the glowing firmament, clothed in white robes, and crowned with a crown of purest gold by the hand of the Great King, stamped with the signet of heaven? Yea, more: "To him that overcometh," says Christ, "will I grant to sit with me in my throne,

even as I also overcame, and am set down with my Father in his throne."

IN THE QUESTION CHAIR.

[DESIGNED for the consideration of such questions as will be of interest and profit to the general reader. All correspondents should give their names and correct post-office address, that queries not replied to here, may be answered by mail.]

251.—THE NEW EARTH.

1. Do Isa. 35: 9 and 65: 25 both refer to the new earth state? 2. Does Luke 19: 15 have reference to the investigative judgment? 3. Is the Greek of the New Testament such that the word rendered "eternal" necessarily means to all eternity? N. C. M.

Answer.—1. The texts in Isaiah doubtless refer to the new earth condition, the language of chapter 35: 9, setting forth the freedom from all dangers and disturbing elements that exist there. 2. If we take the parable of the pounds, in Luke 19, to be the same as that of the talents of Matthew 25, it would refer to the investigative judgment; but the two parables seem to be spoken from two different standpoints. Luke says, "Having received the kingdom." But all the "reckoning" with the servants is done before Christ receives the kingdom. The results of the decision, however, are not apparent till after he has received the kingdom. And so from the standpoint of the carrying out of the decision, the parable in Luke seems to be uttered. 3. The word, *aion*, in the New Testament, translated "everlasting" and "forever," is used in the same sense as in other places, and means duration in the abstract, the length of that duration being determined by the context.

252.—MEMORIALS.

We argue that the first day of the week could not commemorate creation from the fact that creation was not completed on that day. How, then, can the Sabbath, besides being a memorial of creation, be also a memorial of redemption, the resurrection, and conversion, as some hold, since these events did not occur on that day? M. L.

Ans.—The Sabbath is declared by the Lord to be "a sign" between himself and his people. It identifies them as the worshipers of Him who made the heavens and the earth. But nothing less than that power which made the heavens and the earth can convert and save the soul. Therefore he says, "It is a sign between me and you throughout your generations; that you may know that I am the Lord that doth sanctify you." It is the same power that will accomplish the resurrection and redemption. In other words, the Sabbath is a sign of God's power throughout the whole compass of its working. As a memorial, in the strict sense of that word, it can refer only to the creation, but as a sign of God's power it takes in all the other things he will do for man. While Sunday is only the sign of the power of the man of sin, who can neither create, convert, raise from the dead, nor redeem.

253.—HEARING A VOICE. ACTS 6: 7.

Please explain the apparent contradiction between Acts 9: 7 and 22: 9, and much oblige.

E. A. G.

Ans.—In both passages Paul is giving an account of his miraculous conversion. In the first he states in a general way that those who were with him heard the voice but saw no one. In the second narrative he states more minutely and particularly that they saw the light, but heard not the voice of him that spoke to him. Now considering that the word rendered "hear" and "hearing" means also "to understand," it is allowable, in the second and more definite account, to give it this meaning. They did not hear the *words of him* that spoke to him. That is, though hearing the sound of the voice, they did not *understand* the words which he said, as Paul did.

An instance of the use of the word in this latter sense is found in 1 Cor. 14: 2: "For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him." Here the same word is used for "understandeth," and it would literally read, "No man *heareth* him."

254.—EZRA AND NEHEMIAH.

Please explain the seeming discrepancy between Ezra 2 and Nehemiah 7 in regard to the numbering of the tribes of Israel. S. S.

Ans.—The two records seem, at first sight, to be hopelessly confused, as Nehemiah has 1,765 per-

sons, which are not in Ezra; and Ezra has 494, not mentioned in Nehemiah. But Mr. Alting, quoted by Dr. Clarke, thinks this the very key by which they can be reconciled; for he finds the following singular facts in reference to these numbers; namely, that if we add Ezra's surplus to the sum given in Nehemiah, and Nehemiah's surplus to the sum given in Ezra, the numbers are equal. Thus, the number in Ezra, 29,818, plus the surplus in Nehemiah, 1,765, equals 31,583; and secondly, the number given in Nehemiah, 31,089, plus the surplus in Ezra, 494, equals again 31,583; and the sum total in both cases is exactly the same, 42,360. This shows that there was some method by which these enumerations were constructed, though we may not understand what it was. The difference between the 31,089 and the grand total, 42,360, is 10,777, omitted by both Ezra and Nehemiah, probably because their registers were not found, or they were not of Judah and Benjamin, the tribes particularly concerned.

MISSIONARY WORK THROUGH THE PRESS.

THE time has come when a great work may be done through the public press in the way of enlightening the people of our land upon topics of truth contained in the third angel's message. We put before our people a plea for the improvement of the opportunity thus presented.

In the kaleidoscope of national affairs, events have been so shaped for the past year or two as to bring into prominence certain religious issues. This we understand is in keeping with the great purpose of Him who is guiding and overruling the controversy ever going on between good and evil. We have been told that the great end toward which everything is now working is the preparation of the world for the coming crisis. This crisis will be reached when the world-wide decree shall go forth for the worship of "the beast and his image;" and the issues that are now coming to the front are such as most directly tend to prepare minds to make their final decision.

The work of the American Sabbath Union and kindred organizations, and the question of opening or closing the World's Fair on Sunday, have produced an agitation on the question of the Sabbath and Sabbath observance, which has extended everywhere and to all classes of people throughout the land. It has led ministers to preach upon the question from their pulpits; has produced mass-meetings of the people at which the subject has been discussed, and occupied a prominent place in the columns of the secular and religious press. In all this, the side of error has been much more frequently presented than that of truth, since the advocates of the former are so much more numerous. The contest should certainly not be made more unequal by apathy upon the side of the latter.

The great overruling hand that upholds and guides all things is directing this controversy in just the way that it is now going for the very purpose of giving opportunity for all to see the light. Neither side is going to obtain a sudden, complete victory that will settle the question, but events will be so shaped as to keep up the agitation and extend it more and more, until it has claimed the attention of all, and every mind has made its decision for or against the truth. And how important, then, that they have the light, in order that they may make the right decision.

In many places where this controversy has been brought locally to a head by a sermon from some popular divine, or a meeting in the alleged interests of Sabbath observance, or an article in the local paper, the columns of the latter are open to both sides of the question, and the friends of truth may, if they will take advantage of the fact, reach the ears of the people. Instances of such opportunities are constantly being brought to our notice through the papers received at our Office, and there must be a good many more of which we do not hear. Who of those that know the truth are making an effort to improve them? Not very many, we should judge. A controversy like that recently developed in the city of Detroit, alluded to in last week's paper, affords a good opportunity to hold up the light before the people by communications sent to the secular papers. Recently the *New York World* has opened its columns to the women

of all States for expressions of opinion on the question of opening the World's Fair on Sunday. These are but sample instances. And as the combat deepens, they are likely to become more and more numerous.

Do not plead the excuse that you cannot write anything for publication, that such work is not in your line, etc. It is in your line, and in the proper line of work of every person who knows the truth, to give his light to others; and no better opportunity can be had than through the papers that are circulated everywhere among their thousands of readers. It requires no great ability as a writer, no gift of eloquence or power of rhetoric, to answer the ignorant and absurd utterances that are now so frequently made—generally from the orthodox pulpit—regarding the Sabbath, and the various issues that pertain to it, especially Sunday-closing of the World's Fair. What it does require is a knowledge of the truth, an ability to tell what you know, and a fair knowledge of spelling, punctuation, and the use of capitals. The first, every Seventh-day Adventist is supposed to have; and what excuse can any one plead in this age of enlightenment, this land of cheap text-books and free common schools, for not possessing the others? If any adult Seventh-day Adventist is lacking in these respects, he must have a peculiar idea of what constitutes his duty as a Christian.

It is the duty of every Christian to be able to give a reason to every man that asketh of the hope that is in him. (See 1 Pet. 3:15.) He should be able to do this in an intelligent and convincing manner. No Sabbath-keeper in this age of the world, unless he can do this, will be prepared for the experience that is before him; for has not the testimony from God expressly stated that Seventh-day Adventists would in the near future be called before assemblies and men of intellect and education to answer in defense of their faith? How do you know that this experience will not be yours? And this was spoken to our people to impress upon them the importance of becoming students of God's word; for although God designs to speak through his followers upon such occasions, so that they need not take thought of that which they shall say, he is to do this by calling to remembrance in their minds that which they have already learned. His Spirit will indicate to them the *proper choice* that they are to make from the stock of knowledge that they have, not impart to them knowledge that they never possessed.

Therefore we may urge upon our people that they become prepared to speak at any time in defense of the truth, and that they search out and improve opportunities of speaking through the columns of the press. This is one of the best mediums through which we can do missionary work. It is to many minds the one avenue which prejudice has not closed. The combat is growing deeper, the agitation more intense; and the truth will have none too many representatives in the great controversy, if every one who believes it, stands ready to raise his voice in its defense. L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

The Warning Message of the Last Days.

PROPHECY is history in advance. History is prophecy fulfilled. It is wonderful how the predictions of prophecy are interlocked with the facts of divine providence. When God foretells great events to occur in which human agency acts a part, we always find the agents ready and prepared when the events occur. So it was when the great signs foretold by our Lord were hung out in the heavens to alarm, and for a season, daze the people of our earth, proclaiming to all its inhabitants that the last days had come.

God had agents all prepared by long study of these prophecies and a full preparation of heart, to enter at once upon the work assigned them. For quite a period many eminent men in this country and in the Old World, had been deeply interested in the study of the prophecies.

If any will take the trouble carefully to study the writings of Luther and Bengel in Germany, Irving in Scotland, and Wesley in England, they will find that these writings contain views founded on

the prophecies, that in this period of the world the coming of the Lord may be expected. During the last century the prophecies were explained, and great light shed upon them by many eminent men.

But what is far more remarkable and definite, as having an important bearing on this question, is the existence, rise, and progress of the great advent movement of the last half century, first proclaimed by William Miller in this country. He was a man of marked ability and excellent character; he was modest and upright, a well-read historian, one who had served his country as a captain in the war of 1812; and while in comfortable circumstances, his mind was led to the study of the prophecies, and he became deeply interested in them. He became satisfied that we were not only in the last days, but that the close of the great prophetic period of 2300 days of Dan. 8:14 was to be expected in 1843-44. Profoundly convinced that the grandest events foretold in the Bible were imminent, and that a careless world, lying in wickedness and pleasure ought to be warned of these truths, and pressed by the Spirit of God to enter upon this work of sounding the alarm, but feeling modest and doubtful of his own ability to do such a solemn work, he at last began to preach the message of warning in 1833, the very year when that grand sign of the falling stars occurred. Such was the power of conviction attending his preaching, that it was but a short time before more calls than he could fill came in from many directions.

Believers soon began to multiply, and other laborers arose to assist in proclaiming this great truth. J. V. Himes, a Christian minister of Boston, embraced the doctrine and began to publish the *Advent Herald*; and by means of the press, it was thus disseminated far and wide. Laborers and papers multiplied; believers increased, till within ten or eleven years, there were 50,000 Adventists in America alone. Books, tracts, and papers, were largely printed, and sent on ships to every missionary station on the face of the globe.

We present a few extracts, showing the extent of this work in 1833-1844, by those who acted a prominent part in it. J. Litch, in his lecture on Matthew 24, published in the *Advent Herald* of Nov. 23, 1850, says:—

"Joseph Wolfe has visited and proclaimed the gospel of the kingdom in the four quarters of the globe, to Protestants, Catholics, Mohammedans, Jews, and pagans. The great American movement on this subject, and the diffusion of information with regard to it within the last ten years, is too well known to need extended remarks in this place. Neither labor nor sacrifice was regarded in the wide and rapid extension of the good news of the kingdom, as far as the English language could make it known. It was sent to the four quarters of the globe and to the islands of the sea, upon the wings of the winds."

E. R. Pinney, in his Exposition of Matthew 24, published in 1848, says:—

"As early as 1842, second advent publications had been sent to every missionary station in Europe, Asia, Africa, and America both sides of the Rocky Mountains. We find this doctrine in Tartary about twenty-five years ago, and the time for the coming of Christ to be in 1844. This fact is obtained from an Irish missionary in Tartary, to whom the question was put by a Tartar priest, when Christ would come the second time. And he made answer that he knew nothing at all about it. The Tartar priest expressed great surprise at such an answer from a missionary who had come to teach them the doctrines of the Bible, and remarked that 'he thought everybody might know that who had a Bible.' The Tartar priest then gave his views, stating that Christ, he thought, would come about 1844. The missionary wrote home a statement of the facts, which was published in the *Irish Magazine* in 1821. The commanders of our vessels and the sailors tell us they touch at no point where they find this proclamation has not preceded them, and frequent inquiries respecting it are made of them."

The *Signs of the Times* for Feb. 14, 1844, says:—

"A brother of the captain of a vessel now in England, writes his friends that his vessel lay at Newport, in Wales, forty days, on account of storms, during which time a continual concourse of individuals thronged him, to inquire about the coming of the Lord, having heard that he was an Adventist. Among these were ministers and laymen who received the truth gladly, and embraced it with all their hearts."

According to F. G. Brown, a prominent Adventist laborer, speaking of Elder R. Hutchinson and of his *Voice of Elijah*, says:—

"He has forwarded them to the Canadas, Nova Scotia, New Brunswick, New Foundland, England, Ireland, Scotland, Wales, France, Germany, Constantinople, Rome," etc., etc. One thousand five hundred copies were sent to Europe every fortnight for five months."

Some three hundred ministers in America proclaimed the advent doctrine at that period, and it is said hundreds more in the Old World did the same. The advent proclamation went forth with mighty power, and stirred the world at that time as few other movements have ever done, till the

time passed in 1844. All classes of people were moved by it. Hundreds of skeptics that no other doctrine could reach, were convinced of the inspiration of the Bible by the clear fulfillments of prophecy as explained by the ministers in the gospel field. Most remarkable cases of authentic instances are on record with the names of the persons, dates, etc., vouched for by many witnesses, of children being moved upon in a miraculous manner to proclaim the coming of the Lord in countries where liberty to preach this doctrine was denied, and persons of mature age would have been arrested. Several instances of this kind have been vouched for in Sweden, Germany, and other countries to the writer's personal knowledge. Large numbers came to hear them, and were astonished and deeply affected by what they saw and heard. If ever a movement gave evidence of being blessed by the Spirit of God, this one did.

We now raise a point of deep interest: Did those who were leading out in this movement claim to be fulfilling prophecy in proclaiming the coming of the Lord as they did? Does the Bible present predictions of such a work to be done in the last days? Does it emphasize and make of vast importance such a work? Does it teach that the last days will be characterized by a special warning message, as was the world before the flood, the people at the destruction of Jerusalem and Nineveh, and other calamities in which the interests of God's people were greatly affected? These are important questions. Says Joel, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel 2:1. "The day of the Lord" embraces the second advent of Christ. 1 Thess. 4:16, 17; 5:1-4. Blowing the trumpet always implies a warning of danger. It is a signal for preparation for a great crisis. Says our Saviour: "But as the days of Noah were, so shall also the coming of the Son of man be." Noah warned the world, being a preacher of righteousness. Jonah warned Nineveh of its coming doom. So our Lord teaches it will be in the last days. John the Baptist announced Christ's first advent. Jeremiah pleaded with the people, and plainly predicted the destruction of Jerusalem. These and other instances must be familiar to the reader. Warning those in danger of ruin has always been God's plan. It is alone consistent with his infinite love and mercy.

What special message did Adventists in 1843-44, claim to be fulfilling, which is yet considered by them the last great religious movement to be proclaimed before Christ comes? The threefold warning message of Rev. 14:6-14 is second to none in importance revealed to us in the Scriptures. There is no escaping the conclusion that this is a last-day message. It is really one great movement made up of three leading subjects, yet so combined, connected, and dovetailed together that they cannot be really separated. To take either out would go far to destroy the whole. G. I. B.

(To be continued.)

IS ORGANIZATION OF GOD?

(Concluded.)

WE as a people did not follow cunningly devised fables when we left spiritual Egypt some fifty years ago, and expected to enter Canaan at the end of the 2300 days, which terminated in 1844. It is true that the Lord did not come, the Scriptures did not say he would come; but we were brought to the great day of investigative judgment. All was accomplished that the Scriptures said would be accomplished at that time, and the disappointment was no more than the disappointment to the early disciples, when He who they believed would deliver Israel was taken by wicked hands and slain.

Had the people of God moved forward from that time, as God would have had them, they would have entered heaven long before this, as surely as Israel would have entered Canaan when they reached Kadesh-barnea, had they not listened to the evil report of the ten spies. Had this been the case, there would have been no schools, as we now have them, no health institutions, as we now have them, no organizations to carry on the different phases of the work as they now exist; but

by his providence and his holy Spirit, God has in this way taught his people lessons by experience, that they would not learn directly from his hand without murmuring and complaining. Those who read these lines, who had an experience in the early history of this work, know very well the battle that was fought over organization, not only church organization, but the organization of the Publishing Association. Articles were written in the REVIEW AND HERALD, saying that it was altogether unnecessary to have any legal corporate bodies to hold the institutions now located at Battle Creek. The Scriptures gave no authority for any such move, and even the name "Seventh-day Adventist" was outside of the Bible. At each of these advance steps, the only parallel to the course pursued by some, was the course of Israel in their sin of presumption, after God said: "Your carcasses shall fall in the wilderness," "and your children shall wander in the wilderness forty years."

It was the earnest pleading of Elder James White, backed up by the testimony of the Spirit of God, with long-continued sacrifices known only to God, that brought about that organization that exists to-day, as well as the organization of the health institutions, of which the Bible in particular says nothing. Sabbath-school organizations for the benefit of the children in our churches came into existence, simply because the children had not received and did not receive the instruction which they should from their parents; but experience has proved these organizations to be a great success in accomplishing the purpose of God in the earth. To unite individual interests, these organizations should not only be local, but they should be of a nature that these local organizations would blend in one common interest. This has been the character of all scriptural organizations which have existed for the benefit of the people of God; and this principle has been indorsed by the Spirit of God from the beginning of this work.

"Now in the gathering time, when God has set his hand to gather his people, efforts to spread the truth will have the designed effect, and all should be zealous and united in the work. I saw that a paper was needed, and all should feel interested in it." (From a testimony given in 1850.)

Thus the Spirit of God, in harmony with sound sense and the necessities which grew out of circumstances in the nineteenth century, instructed God's people in regard to the publishing of the first paper, of which nothing in particular is said in the gospel. And yet, "all should feel interested in it." We do read that the gospel shall be preached in all the world for a witness, and then the end will come. The particular agency of the printing-press is not mentioned; for God deals with his people, and leads them as men endowed with a degree of the intelligence which he has imparted. Therefore to abolish these agencies because they are not particularly mentioned in the Scriptures, would be fanaticism. Any organized agencies which contribute to the establishment of God's truth in the earth, are as much under the direction of his Spirit as any plans of which we read in the Bible. In a testimony of April 6, 1892, we read:—

"How much more is needed, how much wise, well-planned efforts to send the truth by publications and the living preacher. Many, we are happy to say, are doing much in opening new fields, broadening the work in every direction."

Counseling together has been the advice of the Spirit of God for years. There never was a period fraught with greater danger than now. There never was a time when men who are sincere and devoted to the interests of the work of God are in such danger of being thrown off the track by Satan, even while they are earnestly engaged in seeking more faith, and in exercising it for others. Unless they keep their eyes upon Christ, and draw from his life every practical duty therein taught, they will be led into extremes, both in precept and action. The enemy is on the watch to lead individuals to an exhibition of this very phase of fanaticism.

God will never abolish these various agencies that he has brought into existence for the accomplishment of his purposes in the earth. This is not God's plan. He has brought into existence certain organizations, and has placed men in responsible positions in connection with these organizations for the accomplishment of certain works; and every agency is to be quickened, that the great work may be accomplished, and we must work with an intensity that we have never felt before. No man can

leave his post of duty without betraying sacred trusts, without endangering his own soul and the salvation of others. Yet it would be a great mistake to trust in organizations to save us; the power and excellency are all in our Lord Jesus Christ.

We need organizations to instruct the youth in our churches. We need organizations that will contribute toward sending the truth into foreign lands; and let none think that the time has come to go beyond these organizations and arrangements which God has sanctioned by his holy Spirit.

"When the Lord shall bid us lay off the armor and make no further effort to establish schools [including Sabbath-schools], to build institutions for the care of the sick, for the shelter of the orphans, the homeless, and for the comfort of the worn-out ministers, it will be time to fold our hands and let the Lord close up the work; but now is our opportunity to show our zeal for God, our love for humanity."

We are having to do with the world, with the disorganizing element made by sin. We are in a time when Satan is stirring every agency within his power to thwart and destroy God's work, and God forbid that we as a people should lend our influence in any way to open avenues for Satan to come in, by encouraging the work of Satan in teaching or practice, in destroying agencies which God has established.

S. N. H.

FROM AUSTRALIA.

SINCE my last letter to the REVIEW, we have had the pleasure of seeing our Australian Bible school opened and well started upon its career. The opening day was Aug. 24, when quite a large company of friends gathered, and participated in appropriate exercises led by Elder Daniells. They consisted mainly of short addresses by sister White, Elders White, Starr, Rosseau, and the writer. As stated before, the building used consists of two houses, or rather, one double house. The room in which we convened was about 35 x 20 feet, fitted with a platform and organ, and seated with chairs. This room is formed by opening folding doors. In the other house the same rooms are used for reception and dining-rooms. Besides these, on the ground floor there are two kitchens, two laundries, and a class room 30 x 18 feet, built for theatrical use by a former tenant. In the second story in front there are two large rooms 24 x 18 feet, which are utilized for study-rooms. Besides these general rooms there are bath-rooms and sleeping apartments for thirty persons. The attendance at the opening was twenty-five students of all classes, just about the number that we had been led to anticipate. A few others are contemplating joining the school during this term. We have good reason to expect that the next term, to be held near the beginning of the year and with sufficient notice, will be more favorable for an attendance than the present one. The school is especially appreciated by those who have had a few months' experience in the work, and now see their needs more distinctly than before. The most of those in attendance are of this class.

Elder Starr has been earnestly invited to engage in a course of labor for the church in Melbourne, in connection with his Bible work in the school. We have reason to believe that this will be productive of good. There is here, as elsewhere, a tendency to relapse into indifference, even though there is the most urgent need for activity. The church needs help in this direction, and also in the line of practical instruction in work and doctrine. Besides, there are a goodly number of those around us who have become interested to learn about the truth, and even with the very little work that has been done, some are continually accepting it. Several have begun to observe the Sabbath in Melbourne within the last few weeks.

Brethren Steed and Hare at Paramatta, near Sydney, are still holding their interest. After seventeen weeks in a tent they retired to a hall. Brother Starr was with them and organized a church of twenty-two members, about a month ago. There is now a membership of thirty-six, and several more to be admitted soon. Brother Baker has just finished a successful visit to the churches in Tasmania, and entered the school, where he will, while assisting in the instruction, avail himself of the opportunity to pursue some studies.

The opening of the school will for a time affect the work in the field to some extent. There are no ministers there now except those at Paramatta, though it is probable that brother Daniells will spend some of his time among the churches. But those canvassers who are at work seem to be doing very well, in spite of the prevailing hard times. And there are silent influences at work almost everywhere that are drawing people toward the truth of God. A letter just received from a lady in an interior town states that she had purchased a copy of "Great Controversy," but for some time was deterred from reading it, by the advice of her pastor, who warned her that the book was a dangerous one. Another of our canvassers called upon her and quieted her fears, so that she read the book, loved it, learned to love the truth, and is praying for the way to open for her to walk fully therein. She subscribed for the *Bible Echo*, and induced her neighbor to do so, and is now working to spread the truth.

We watch with the deepest interest the progress of events in America, and realize that all over the world they are tending in the same direction. The troublous times into which we have fallen when nature, society, and politics seem shaken to their foundations, cause all men to feel that we are on the eve of some great event. The *Christian Commonwealth*, a leading London religious paper, says:—

"If wars, rumors of wars, volcanic eruptions, avalanches, earthquakes, and general upheaval in the moral, political, religious, and physical realms are indications of the near approach of a new era, then there can be little doubt that we are not very far from the fulfillment of some startling prophecies."

He who has hope only in this life, certainly has not a very assuring prospect for the future; but those who have their eyes upon the fast fulfilling prophecies and the reward which lies beyond these scenes of turmoil, may with calmness await the issue.

I have just received a letter from Dr. Martha A. Sheldon, in charge of the Deaconess' Home at Muthra, India, a training school for missionary workers, from which I take the liberty to extract the following:—

"Your valuable and esteemed paper [the *Bible Echo*] was sent me by some Baptist friends whom I entertained at the Home. They were missionaries to India from Australia. In our Deaconess' Home we have a large circle of readers, and your paper is most acceptable. After reading it here, I send it out to some of our native Christians who read English. It is a handsome, clearly printed, clean thought, inspiring paper. Whether it would be easy to obtain subscribers in India, I know not. There is a painful lack of good literature in many homes. I should think that it would be good missionary work to try to circulate your paper in India; and I, for one, should be most happy to forward your efforts.

"We have here a training school for workers, and a boarding school with thirty-five pupils, girls, zenana and medical missionary work. So we are all pretty busy.

"Thanking you for your interest in our work and for your generous offer to send us some reading-matter, which would be gratefully received, I remain,—

"Yours in the common warfare."

Thus does the hand of providence appear to be opening the doors for our workers, even before we are ready. I cannot help thinking how exactly our young medical students and nurses are adapted to step in and assist in such a noble and philanthropic work. And again, how vast is the work before us.

The sun appears to be once more approaching these southern latitudes, and as the dampness of winter gives place to the genial warmth of spring, it is gratifying to be able to report that sister White's health shows signs of improvement. Still it is not satisfactory, but we all anticipate the time when she will be able to labor for the people; and upon their part there is a general anxiety that the time may quickly come.

G. C. T.

MAN'S DAY AND GOD'S DAY.

THE Executive Committee of the national celebration of "Columbus day," Oct. 21, has addressed an open letter to the ministers of America, requesting co-operation in its observance, suggesting that Oct. 16, the Sunday preceding "Columbus day," be observed as "Columbian Sunday." We have no fault to find with this suggestion, but refer to it as an illustration of the inherent difference between the day man has chosen and ordained to be a Sabbath, and the day which God has set apart as his own, and which he calls "my holy day." Isa. 58:13. Sunday—the man-made Sabbath—can become "Columbus Sunday" or anything that man, its originator, may choose to make it; but the seventh day—the Sabbath which God made—can never be anything else than "the Sabbath of the Lord thy God." That day must always be observed with reference to God alone; but the theme of thought and discourse for Sunday may be anything, from Columbus and his discovery to that of the duties of municipal office holders. Between the two there is all the difference in the world.

L. A. S.

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.

HOW LONG?

BY ELIZABETH ROSSER.
(Salem, Oregon.)

- O FATHER, for the last loud cry
To spread the gospel light!
The coming of the Son of man
In clouds of glory bright!
- O Father, for the trumpet-sound,—
The voice of Christ, the Lord,—
To raise the waiting, sleeping saints,
Immortal at his word!
- O for the glad, triumphant shout
As from the earth they spring,
"O grave, where is thy victory?
O death, where is thy sting?"
- O for that perfect character,
To meet the great "I Am!"
- O for the joy of joys, to be
Forever with the Lamb!
- O for that city of our God,
With gates all pearly white,
With jasper walls and streets of gold,
Where shall be no more night!
- O Father, for the harps of gold!
O for the great, glad song!
The sea of glass before the throne!—
How long, O Lord, how long?

REPUBLICA ARGENTINA.

I REACHED Buenos Ayres Friday morning, July 8, only stopping at Montevideo a few hours. Brethren Snyder and Nowlen happened to be in the city after books, but brother Stauffer, whose work has been several hundred miles north, has not been in the city since last January. I spent the Sabbath and two other days with the brethren, in consultation, then they left for the country to make some deliveries, and I started for a journey of a month or more in the northern provinces.

My visit occupied nearly five weeks, during which time I visited our German brethren in the province of Entre Rios, and the French brethren in the province of Santa Fé. I was with the German brethren two Sabbaths, although the time during the week was partly spent in another place. Owing to the poor mail facilities, brother Stauffer did not get my letters in time to join me there at my first visit, so my work with them had to be done in English and Spanish, some of them understanding a little of each language. The second Sabbath brother Stauffer joined me, and interpreted for me into German. During my two visits to this German colony, I preached eight times, besides holding four meetings for counsel and general instruction. Some of these brethren came here from Kansas, and have had no privileges of this kind since, while others came direct from Russia, and had never heard any preaching by one of our ministers. I think I never enjoyed better freedom in trying to preach the word. Our meetings were held in the mud house of one of the brethren, and were well attended by their neighbors.

There are eight families of Sabbath-keepers in the colony, and as their houses are all within calling distance of each other, they are very conveniently situated for meetings. The last Sunday we were with them, two of the brethren were chosen as leaders of the company, and a third one for treasurer. A superintendent was elected for their Sabbath-school, and as they had just received their first copies of a club of the *Hausfreund*, they will have their Sabbath-school lessons from it.

I did not think best, under the circumstances, to organize a church, as they need more instruction than I was able to give them, and they will wait patiently for a German laborer to be sent to that field, who will find many open doors for labor among the German colonies.

In company with brother Stauffer, I made a short visit to the French brethren. Not being able to speak French, our work with them had to be done in Spanish, which they understand well. I preached once at the house of brother Floris Matéo, and held two meetings for consultation. Brother Brooking, who has recently accepted the truth in Buenos Ayres, and who is now canvassing, was with us here. He has been seven years in Argentina, and bids fair to be a useful man in the canvassing field.

I made a short visit to the borders of Paraguay, and picked up a good deal of useful information concerning these fields, which I hope to place before the next General Conference.

After my return to Buenos Ayres, I spent several days there in consultation with the brethren, visiting a family named Post, during the time, over the river in Uruguay. Mr. Post is a brother of sister Lucy Post of Minnesota, and Mrs. Post is a cousin to sister Reeder of Washington. They have lived in this vicinity for twenty-seven years. While there, I met an English family that had not heard a sermon for twenty-six years. There are many openings here for labor.

I stopped at Montevideo long enough to make satisfactory arrangements for a reduction of duties on our books into Uruguay, then came back to Rio, where I am now writing, and expect to take a steamer to-day (Sept. 13) for England, from whence I will sail for Africa.

I have been in Brazil now two weeks, and have made the best possible use of the time. I have been impressed with the immensity of these fields. Here in Brazil, Portuguese is the prevailing language, but it is so nearly like the Spanish that I get along without difficulty.

Although thousands of miles from home, I often meet people in my travels who are well acquainted with those I know at home. A few months ago I met a gentleman on a steamer, who had just come from Battle Creek, Mich., and several times have met another gentleman from California, who knows our work there, and who is acquainted with some of our people in Battle Creek. So, although the world is large, the present facilities for travel enable one to find friends from home in almost any part of it.

L. C. CHADWICK.
P. S.—My address until Dec. 15 will be 451 Holloway Road, London, N., Eng.

NEBRASKA CONFERENCE PROCEEDINGS.

THE fifteenth annual session of the Nebraska Conference convened on the camp ground at Seward, Nebr., Aug. 30 to Sept. 6.

Six meetings were devoted to the business of the Conference. Sixty-seven delegates were present, representing twenty-eight churches.

The following committees were appointed by the President: On Nominations, Jonathan Porter, Jerry Martin, and George Blum; on Resolutions, L. A. Hoopes, J. E. Jayne, O. A. Johnson; on Licenses and Credentials, J. C. Middaugh, Z. Nicola, A. J. Devinney, E. W. Farnsworth, J. B. Mourer.

The church at Arlington, which was raised up during the past winter, and organized Aug. 21, was received into the Conference.

The following resolutions were presented and adopted:—

We, your committee, would earnestly recommend that with gratitude we recognize God's goodness and mercy in the marked degree of prosperity that has attended his work in our hands during the past year. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." Ps. 115: 1.

Whereas, God has manifested so much interest in the ministry as to give repeated testimonies on the work of the ministers, their duties and dangers, and the encouragement of proper persons to enter that sacred calling; therefore,—

1. *Resolved*, That it is the sense of this Conference that more attention be given the subject of issuing Credentials and Licenses; and further, that the laborers follow the line of work indicated by their papers.

Whereas, we believe, according to the word of God, that he never did and never will, require any one to work for him in any capacity until he is qualified to do the work; therefore,—

2. *Resolved*, That our denominational schools were established to train men to teach the everlasting gospel, the third angel's message; and,—

3. *Resolved*, That we hereby express our gratitude to God for his blessing upon Union College, and the success that has attended it during the first year of its existence.

4. *Resolved*, That we pledge ourselves to sustain and help build up the College by our influence, by encouraging proper persons to attend it, and by our means.

5. *Resolved*, That all who contemplate working in any capacity as ambassadors for Christ, should, if possible, attend Union College for a time, in order to qualify themselves for such work.

6. *We recommend*, That in establishing the Sanitarium among His people, we recognize the kindness and mercy of God; and,—

Whereas, There are from our Conference increasing demands upon the Sanitarium for charity treatment; and,—

Whereas, The Sanitarium has generously provided for this want by arranging for the endowment of charity beds at a price covering board only; therefore,—

7. *Resolved*, That we commend the action of our Conference Committee in establishing a free bed at the hospital.

8. *Resolved*, That we tender to Mr. Schaffer a vote of thanks for the free use of this beautiful grove in which to hold our meeting.

A resolution pledging the Conference to pay the salary of a teacher in the foreign department of Union College the coming year, was referred to the Conference Committee, as was one providing for the purchase of 100 new family tents, and two large tents for meeting purposes.

The Committee on Credentials and Licenses reported as follows: For Credentials, W. B. White, L. A. Hoopes, J. P. Gardiner, D. Nettleton, George Langdon; for Ordination and Credentials, C. C. Lewis and J. E. Jayne; for Licenses, James Skinner,

W. A. Hennig, Edward Loeppeke, C. N. Harr, J. J. Devereaux, George Oblander; for Missionary License, George W. Boughton. The secretaries and missionary workers were referred to the Conference Committee.

The Nominating Committee made the following report, which was adopted: For President, W. B. White; Secretary, Mrs. Nettie G. White; Treasurer, Nebraska Tract Society; Conference Committee, W. B. White, L. A. Hoopes, John Gardiner, C. S. Anderson, J. C. Middaugh, R. R. Agent, L. A. Hoopes; Camp-meeting Committee, John Gardiner, J. C. Middaugh, Jerry Martin, J. B. Mourer, G. A. Kirkle, L. E. Johnson, P. B. Eno; Delegates to General Conference, W. B. White, L. A. Hoopes, John Gardiner.

As several churches in the Conference had been practically disbanded for some time by removals, it did not seem best to keep their names upon the Conference records longer. A committee consisting of C. C. Lewis, J. D. Porter, and J. N. Loughborough, was appointed to consider the matter, and report to the Conference. This committee recommended that the churches of Rushville, Bloomington, Otis, Crete, Silver Creek, Halifax, and Madison be dropped from the Conference records. The report was adopted.

A petition from the Raeville church that their name be changed to Petersburg was granted.

It was moved and seconded that the President appoint an auditor for the coming year, who will take time to audit the Treasurer's books before the opening of the Conference. Carried.

It was moved and supported that the President appoint the usual committee long enough before the opening of the next Conference that they may have the business of the Conference arranged before the Conference opens. Carried. It was voted that the Nebraska Reporter be dropped, and that the Conference accept of the offer of the editor of the *Weekly Enterprise*, and publish the Conference news and notices in that paper.

Adjourned *sine die*. W. B. WHITE, Pres.
NETTIE G. WHITE, Sec.

ARKANSAS CONFERENCE PROCEEDINGS.

THE fifth annual session of the Arkansas Conference was held in connection with the camp-meeting, at Springdale, Aug. 4-15.

FIRST MEETING, AUG. 9.—The President, C. McReynolds in the chair. Seventeen delegates answered to their names. The church lately organized at Ellsworth, Logan Co., was taken into the Conference, and Elder McReynolds represented it as a delegate at large. A short report of the work done the past year was given by the President, which was very encouraging, as it showed an increase in membership of 111. The financial part of the work was also shown to be very encouraging, over fifteen hundred dollars having come into the treasury during the year.

The usual committees were appointed as follows: On Auditing, Wm. Martin, G. Phillips, John Morgan, David Allen; on Nominations, J. M. Pool, F. N. Elmore, George W. Rich, John Huddleston, John Morgan; on Credentials and Licenses, P. M. Ownbey, S. P. Adams, A. B. Cheek, W. W. Stebbins, J. H. Cunningham; on Resolutions, J. A. Sommerville, J. H. Durland, W. F. Martin, Jacob Newhart, H. W. Woodruff.

The Committee on Nominations reported as follows: for President, C. McReynolds; Secretary, W. F. Martin; Treasurer, Wm. Martin; Executive Committee, C. McReynolds, J. A. Sommerville, G. Phillips, H. C. Griffin, Allen Meeks.

The following resolutions were offered by the committee:—

1. *Resolved*, That we express our gratitude to God for his blessing upon our labors, and for the increasing prosperity of our Conference, and especially for the additional light we are receiving at this time; and that we continue fully to consecrate ourselves to his work.

Whereas, The demand for laborers is constantly on the increase, and the supply of laborers is so short of what it should be; therefore,—

2. *Resolved*, That the churches and companies do all in their power to encourage a spirit of consecration and labor in all lines of missionary work.

3. *Resolved*, That, in view of the importance of the Sabbath-school work, the Executive Committee be requested to permit the President of the Sabbath-school Association to visit each church and school in the Conference during the year, so far as it is possible for him to do so.

4. *Resolved*, That we urge upon church clerks the necessity of promptly and faithfully reporting quarterly to the Conference Secretary.

Credentials were granted to C. McReynolds and Geo. W. Page, and Licenses to J. A. Sommerville, W. F. Martin, Jonas Divelbiss, Thos. I. Roffe. Missionary Credentials were granted to L. C. Sommerville, W. J. Kerr, H. Clay Griffin, Henry Woodruff.

After remarks from Elder Underwood, advising all to secure the General Conference *Bulletin*, the Conference adjourned *sine die*.

C. MC REYNOLDS, Pres.
W. F. MARTIN, Sec.

TENNESSEE RIVER CONFERENCE PROCEEDINGS.

The twelfth annual session of the Tennessee River Conference convened at Nashville, Tenn., Aug. 30, in connection with the camp-meeting.

FIRST MEETING, TUESDAY, AUG. 30, AT 9:30 A. M.—Prayer was offered by Elder C. M. Kinney. The following-named churches were represented by delegates: Springville, Leach, Rio, Edgefield Junction, Cross Plains, Lane, Bowling Green, Trezevant, and Nashville.

It was voted that Elder H. W. Reed act as Secretary *pro tem*. As J. T. White, the Conference Secretary, was absent, the Chair called upon J. H. Dortch to read the minutes of the last Conference, which after reading, were accepted.

The Chair was authorized to appoint the usual committees, which were as follows: On Nominations, J. H. Dortch, F. Kinney, W. R. Burrow; on Resolutions, H. W. Reed, R. G. Garrett, R. M. Kilgore; on Credentials and Licenses, J. H. Dortch, L. A. Callicott, A. T. Jones; on Auditing, W. R. Burrow, W. B. Johnson, J. Moon, J. B. Yates; Auditor, H. W. Reed. The following is a synopsis of the President's address:—

"Many marked tokens of the love and favor of the Lord have been manifested toward us during the past year. But few deaths have occurred, and there has been but little sickness among our people. Blight, mildew, and destroying insects have been stayed, and the earth has returned to the husbandman a bountiful harvest.

"Our efforts to advance the gospel light committed to our trust have been largely made through the printed page. Our canvassing agents have been unusually successful in selling the literature containing the precious truth of God. These efforts have been alike successful in Tennessee and Kentucky. More than three thousand dollars' worth of literature has been placed in the hands of the people. About fifteen hundred copies of 'Bible Readings' have gone into about as many different families. We will look for the fruit when we get through to the kingdom.

"While these things give encouragement, and call forth the gratitude of the soul, there are some things which produce feelings of regret.

"Productive of both joy and sorrow may be mentioned the blows which have fallen upon our people at the hands of the good State of Tennessee. Four of our brethren of the Springville church, of the county of Henry, and the State of Tennessee, were arrested on the charge of laboring on the first day of the week.

"These men were convicted on the evidence of being members of the Seventh-day Adventist Church, a church which teaches that it is vain to worship God, while breaking his commandments, and teaching for doctrines the commandments of men.

"We are sorry that the good people of Tennessee are so blinded as to think it their duty to govern the conscience and control the religion of their fellow-men, and so deceived that they think that the truth of God can be bound by the imprisonment of its advocates. But we rejoice that God has accounted us worthy to be a 'kind of first-fruits' of that which is to follow among those who remain loyal to the God of heaven. We rejoice that those thus arrested, dragged from their homes, and shut up in jail, remained faithful to their Master, thus setting a worthy example to those who may hereafter be accounted worthy to suffer affliction for his name."

Elder C. M. Kinney reported organizing a colored church at Bowling Green, June 13, 1891, numbering eight members, with Isham Johnson as local elder, and Viola Pollard as clerk. He made a request that the church be admitted to the Tennessee River Conference. Brother J. H. Dortch moved that this church be united to this Conference. Carried.

Adjourned to call of Chair.

SECOND MEETING, AUG. 31, AT 9 A. M.—The following-named persons took their places among the delegates: Francis Kinney, L. A. Callicott, W. R. Burrow, W. B. Johnson, I. W. Hunley. By request, the Nashville church of nine members was voted into the Conference. The ministerial brethren from abroad were invited to participate in our deliberations.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 1, AT 9 A. M.—Brother H. H. Lowe presented his credentials as a delegate from the Edgefield Junction church.

The Committee on Nominations then made its report as follows: For President, C. L. Boyd; Conference Committee, C. L. Boyd, R. G. Garrett, J. H. Dortch, L. A. Callicott, F. Kinney.

This report was accepted, and all were unanimously elected.

The Committee on Nominations presented a further report, which was as follows: Camp-meeting Committee, W. R. Burrow, W. D. Dortch, Harry Ward, J. D. Kivett, the fifth member to be reported at another meeting. The Conference ratified these nominations.

Adjourned to call of Chair.

FOURTH MEETING, SEPT. 2, AT 5:45 A. M.—Isham Johnson presented his credentials as a delegate from the Bowling Green church.

The Committee on Resolutions reported the following:—

Whereas, The demands upon our Conference treasury during the past year have so far exceeded our resources that it has taken one third of the tithe of the present fiscal year; and also

that two of our three ministers have been obliged to engage in the canvassing work a portion of the present year; and,—

Whereas, Our ministerial force at best is too small to meet the opening providence of God, and it seems evident that somebody is robbing God; therefore,—

1. *Resolved*, That we will henceforth bring all our tithes into the Lord's treasury, and prove him therewith, if he will not pour us out such a blessing as to necessitate the increase of our capacity in order that we may receive it.

Whereas, The Lord has given us instruction to look after the needs of widows and orphans, and as such are in our midst of whom the Lord has made us guardians; therefore,—

2. *Resolved*, That the Chair appoint a committee of three to take this matter in charge, and to see that means for their care and protection are provided.

Whereas, We have a minus tent and camp-meeting fund; and,—

Whereas, We are without a suitable tent for camp-meeting purposes; therefore,—

3. *Resolved*, That we will raise a tent and camp-meeting fund of \$500.

Whereas, The Indiana Conference has kindly given us the free use of its commodious pavilion for this camp-meeting service; therefore,—

4. *Resolved*, That we return to it our heartfelt thanks for the same.

5. *Resolved*, That we return to the managers of the public affairs of this city a vote of thanks for the free use of hydrant water.

Whereas, There are in our Conference young persons of promise and devotion, who with school advantages, which they cannot procure at their own expense, might become useful laborers in the cause of God; therefore,—

6. *Resolved*, That an educational fund be raised for the purpose of loaning financial aid to such individuals as the Conference Committee may advise.

Resolution 1 was considered, and after remarks by several of the brethren, it was carried. Resolution 3 received proper remarks by several present. Meeting adjourned to call of Chair.

FIFTH MEETING, SEPT. 4, AT 9 A. M.—Resolution 3 was taken up, and after further consideration, was adopted. It was then voted that a committee of three be appointed by the Chair to solicit and receive money and pledges for the camp-meeting fund. The Chair appointed the following-named persons for this purpose: W. S. Lowry, L. A. Callicott, J. A. Parker. Resolution 4 was considered, and after many feeling remarks, was carried. Resolution 6 was spoken to by Elder C. L. Boyd. Carried. Resolution 2 was clearly set before us by Elders R. M. Kilgore and C. L. Boyd, and was carried.

The Chair then appointed a committee of three for the purpose expressed in the resolution, which was as follows: J. H. Dortch, L. A. Callicott, F. Kinney.

Remarks were then made by Elder R. M. Kilgore on first-day offerings.

Adjourned to call of Chair.

SIXTH MEETING, SEPT. 4, AT 5 P. M.—Resolution 5 was considered and carried.

The Committee on Nominations reported further: For Conference Secretary, H. W. Reed; Treasurer, C. T. Schwarz. Willie Mason was chosen as the fifth member on the Camp-meeting Committee.

Adjourned to call of Chair.

SEVENTH MEETING, SEPT. 5, AT 9 A. M.—After the usual opening exercises, the meeting was adjourned to call of Chair.

EIGHTH MEETING, SEPT. 5, AT 10:45 A. M.—The Committee on Credentials and Licenses recommended the following-named persons for Credentials: C. L. Boyd, H. W. Reed, R. G. Garrett; for Missionary Licenses, Mrs. C. L. Boyd and J. A. Parker.

Some most excellent remarks were made by Elder A. T. Jones, on an efficient ministry, based upon 1 Tim. 4:15: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all."

The report on Credentials and Licenses was adopted. It was voted that C. L. Boyd be a delegate to the General Conference.

Meeting adjourned *sine die*.

C. L. BOYD, *Pres.*

H. W. REED, *Sec. pro tem.*

COLORADO CONFERENCE PROCEEDINGS.

THE tenth annual session of the Colorado Conference was held at Boulder, Colo., Aug. 31 to Sept. 12. Forty delegates were present, representing ten churches.

FIRST MEETING, SEPT. 2, AT 3 P. M.—The President, Elder J. R. Palmer, in the chair. Prayer was offered by Elder J. D. Pegg.

The President's address, briefly summarizing the work of the past year, was of considerable interest. He emphasized the fact that in order for the truth to reach all classes, each one must take up the duties lying nearest him. There is need of an earnest laborer in Cheyenne to carry on the work begun by our dear brother Michaels, who has recently been called from among us.

A request from the church at Eckert, Colo., for admittance into the Conference, was read and granted.

A motion was made and carried that the Chair appoint the usual committees, which were as follows: On Nominations, W. J. Barnes, Wm. Cavinness, G. W. Barker, W. E. Fisher, E. A. Whipple; on Resolutions, E. W. Whitney, J. D. Pegg, J. H. Durland; on Credentials and Licenses, J. G. Matteson, W. Ziegler, R. B. Barker; Camp-meeting Committee, G. W. Barker, W. E. Fisher, G. O. States; Conference Committee, E. Green, J. M. Green, J. W. Franklin, J. P. Farnsworth, W. J. Barnes, W. E. Fisher.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 5, AT 9 A. M.—The Nominating Committee brought in a report, which after extended discussion, was again referred to it for further consideration.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 6, AT 9 A. M.—The President read an extract from a recent testimony, showing the necessity of having laborers who have a close connection with God.

The Committee on Resolutions submitted the following:—

Whereas, The times in which we live demand that more labor be put forth for the spread of the last message; and,—

Whereas, Men and women cannot give their entire time to the work, unless there are means in the Conference treasury to sustain them; and,—

Whereas, The Colorado Conference treasury is so reduced that the present laborers cannot be sustained in the field the coming year; therefore,—

1. *Resolved*, That we pledge ourselves to greater faithfulness in sustaining the laborers in the field by the prompt payment of at least a tithe of our income to the Conference treasury.

The resolution was carried after being spoken to by Elders Durland, McReynolds, and Palmer.

Adjourned to call of Chair.

FOURTH MEETING, SEPT. 7, AT 9 A. M.—The Committee on Nominations reported as follows: For President, J. R. Palmer; Secretary, Leah Vandermark; Treasurer, Elbridge Green; Executive Committee, J. R. Palmer, J. G. Matteson, G. O. States, G. W. Anglebarger, J. D. Pegg; Delegate to General Conference, J. R. Palmer.

After the separate consideration of each name, the report was adopted. A motion was made and carried that the Conference Committee select a second delegate to the General Conference, if they think it advisable at the time.

The Committee on Credentials and Licenses brought in a partial report as follows: For Credentials, J. R. Palmer, J. G. Matteson; for Missionary Licenses, Laura Cushing, Emma Barker, Ellis Waldemer.

It was moved and carried that the fiscal Conference year end Aug. 31, instead of June 30.

Adjourned to call of Chair.

FIFTH MEETING, SEPT. 8, AT 9 A. M.—The Committee on Resolutions further reported:—

2. *Resolved*, That we believe it to be in harmony with the true spirit of the gospel for ministers to report to the Conference all donations received in consideration of labor performed while in the employ of the Conference.

The resolution was adopted after some consideration.

The Committee on Credentials and Licenses brought in a further report, and the following were voted Missionary Licenses: L. F. Trubey, Mrs. S. B. Shaw, Leah Vandermark, Florence Cornell, Hattie Green, J. B. Wilson. Credentials were granted to J. D. Pegg, Smith Sharp, E. W. Whitney, G. O. States, and G. W. Anglebarger.

Adjourned to call of Chair.

SIXTH MEETING, SEPT. 11, AT 9 A. M.—The following resolutions were unanimously adopted:—

3. *Resolved*, That we hereby express our thanks to the daily press of the city for the courtesy shown us in giving regular reports of the meetings; and,—

4. *Resolved*, That we hereby express our appreciation of the favor shown us by the Electric Light Company of this city in lighting our audience tent free of charge; and,—

5. *Resolved*, That a vote of thanks be tendered the railroad companies for granting reduced fare to those attending the meeting; and,—

6. *Resolved*, That we hereby extend our thanks to the gentleman who so kindly kept the street leading to the camp grounds sprinkled during the meetings.

A report of camp-meeting expenses was read, showing an indebtedness of about sixty dollars. Since that time, the account has been balanced by donations. Pledges were made toward the Union College fund, to the amount of seventy-three dollars.

The Treasurer's report was read, as follows:—

| | | |
|---------------------------------|------------|------------|
| Cash on hand, Sept. 1, 1891, | \$1,138 28 | |
| Received during the year, | 4,900 86 | |
| | Total, | \$6,039 14 |
| Paid out during the year, | \$5,398 61 | |
| Balance on hand, Sept. 1, 1892, | 640 53 | |
| | Total, | \$6,039 14 |

A motion was made and carried that the Chair appoint an auditor in season for him to complete his work before the camp-meeting begins.
Adjourned *sine die*. J. R. PALMER, Pres.
LEAH E. VANDERMARK, Sec.

MICHIGAN CONFERENCE PROCEEDINGS.

THE thirty-second annual session of the Michigan Conference convened at Lansing, Sept. 23 to Oct. 3.

FIRST MEETING, Sept. 23, AT 9 A. M.—The President, I. H. Evans, presided. The Conference was organized with 180 delegates present, representing eighty-one churches. After the reading and adoption of the proceedings of the previous session, the Chair was authorized, by vote, to appoint the standing committees.

The churches at Grandville, Detroit, and Petoskey were presented for admittance, and were received into the Conference by vote. By request, the name of the Gaines church was changed to Duffield, and that of Spencer Creek to Alden.

The President gave a brief address, in which he stated that in his opinion, the ministers' institute held last fall, so benefited the laborers that they were able to do much more efficient work, and had proved to be the best investment the Conference had made during the year. He reported the best results in Ontario that have ever been reached in one year, also that several are keeping the Sabbath as a result of city mission work.

The committees were named as follows: On Nominations, H. M. Kenyon, J. L. Edgar, and M. J. Cornell; on Credentials and Licenses, J. Fargo, O. A. Olsen, and E. H. Root; on Resolutions, J. O. Corliss, J. N. Loughborough, and I. D. Van Horn. Adjourned.

SECOND MEETING, SEPT. 25, AT 9 A. M.—The church at Fenton was presented for admittance, and was received by vote of the Conference. The Chair was empowered to appoint a committee of three to look over the list of churches, and report those which were properly organized and entitled to representation in the Conference, and also if any should be dropped from the list. Wm. Ostrander, A. O. Burrill, and Eugene Leland were named as such committee.

The Treasurer's report was then given, as follows:—

| RECEIPTS. | |
|---|--------------------|
| Cash on hand Aug. 1, 1891, | \$ 7,216 18 |
| Tithes for year ending Aug. 1, 1892, | 29,647 93 |
| Error on last year's tithe to Gen'l Conf., | 197 75 |
| Overdraft on labor, etc., | 365 33 |
| Loaned by Michigan Tract Society, | 4,000 00 |
| Surplus on camp-meeting, 1891, | 374 81 |
| Camp-meeting in 1892, | 213 73 |
| Total am't rec'd on Petoskey Mission, | 2,772 30 |
| Total, | \$44,788 03 |
| DISBURSEMENTS. | |
| Labor, | \$25,534 63 |
| Petoskey Mission, | 1,382 91 |
| Battle Creek Tent Company, | 656 97 |
| Michigan city missions (old account), | 600 00 |
| Tithe to General Conference, | 2,980 11 |
| Michigan tent and camp-meeting fund, | 5,713 52 |
| Typewriter, printing, postage, freight, etc., | 154 88 |
| Total, | \$37,023 02 |
| Cash on hand Aug. 1, 1892, | \$ 7,765 01 |
| In debt Aug. 1, 1891, | |
| { Mich. tent and camp-meeting fund, | \$ 5,713 52 |
| { Mich. city missions, | 600 00 |
| { Petoskey Mission, | 1,382 91 |
| { Battle Creek Tent Co., | 400 00 |
| Total, | \$ 8,096 43 |
| Cash on hand Aug. 1, 1891, | 7,216 18 |
| Deficit, | \$ 880 25 |
| After settling with laborers for last year and paying usual amount for 1892, the Conference has cash on hand, | \$7,765 01 |
| In debt Aug. 1, 1892, | 4,000 00 |
| Total, | \$ 3,765 01 |
| Receipts over expenses, | \$ 4,645 26 |
| REVIEW AND HERALD, Treas. | |

Per. C. D. RHODES.

The Committee on Resolutions presented the following as a partial report:—

Whereas, Recent testimonies have spoken very decidedly on the necessity of reviving health and temperance work among our people; and,—

Whereas, Late resolutions of the General Conference Committee set forth the duties of State Conferences respecting the training of laborers in health and temperance work; be it therefore,—

1. Resolved, That this Conference heartily indorses said resolution of the General Conference Committee as recorded in the Year Book for 1892, p. 64; and in REVIEW AND HERALD, Vol. 60, No. 17, p. 266.

The following is a copy of the resolutions referred to:—

Whereas, The health work is a part of the third angel's message, which is to prepare a people for translation, and should therefore receive its due share of attention from the denomination; and,—

Whereas, Organization and discipline are essential to success in this, as in other branches of the work; and,—

Whereas, This branch of our work must be protected against the influence of those who may engage in it for selfish motives, who, not being actuated by the fear of God and the love of the truth, may prostitute the work and destroy its influence for good; therefore,—

2. Resolved, That it is the sense of this committee that those who work in this branch of the message, bear the same relation to it that the minister and those engaged in other branches of the work do, and should work in harmony with, and under the advice of, the General Conference; and that institutions raised up in the providence of God, under the counsel of the body, to develop the principles of healthful living, to heal the sick, and to educate men and women to go forth as medical missionaries, should be sustained by the officers and ministers of the General Conference and the State Conferences; and that no encouragement should be given to those, who, by taking an independent course, not only show that they do not respect organization, but also that they fail to recognize in the health work a part of the third angel's message, and thus refuse to unite their interests with those who are giving that message.

Whereas, The Lord has spoken plainly regarding the importance of health reform, in testimonies recently received, as is brought to view in the following statement:—

"A responsibility to spread a knowledge of hygienic principles rests upon all who have enjoyed the benefits of health reform. This responsibility should be felt by every man and woman who claims to be a Seventh-day Adventist. . . . God's blessing will rest upon every effort made to awaken an interest in health reform, for it is needed everywhere. . . . There must be a revival in regard to this matter, for God proposes to accomplish much through this agency." Therefore,—

3. Resolved, That we recognize in this line of work one important branch of the work of God which should receive its due share of attention from all who have accepted the light which God has given us for these last days, and especially from those who stand in responsible positions as leaders and instructors of the people.

4. Resolved, That we recommend the officers of local Conferences to give the health question a reasonable share of attention, and instruct their ministers and other laborers to prepare themselves to instruct the people in the principles of healthful living, and also that they encourage competent persons to take a thorough course in theoretical and practical hygiene, that they may be prepared to teach others.

5. Resolved, That we request those who visit camp-meetings as camp-meeting laborers, to fit themselves to give instruction on health reform from the standpoint of the Bible and the Testimonies.

Whereas, One special object in the establishment of our denominational schools is to fit young men and women for missionary work, by educating them in all branches of the truth; therefore,—

6. Resolved, That instruction in health and temperance should be recognized as a part of the regular course in our schools, as soon as competent teachers can be procured, and that such instruction be in harmony with the teachings of the Bible and the Testimonies on this subject.

It was moved and supported that the resolutions reported be adopted.

Adjourned.

THIRD MEETING, SEPT. 27, AT 9:30 A. M.—The resolution presented at the last meeting was taken up and discussed by J. O. Corliss, A. T. Jones, Dr. Griswold, and O. A. Olsen. Before any action was taken, the meeting adjourned.

FOURTH MEETING, SEPT. 28, AT 9:30 A. M.—Resolution under discussion at last meeting was again taken up, and Elder Olsen spoke further in its favor. Elders Loughborough and Evans spoke also in its favor. The resolution was then unanimously adopted by the delegates, and afterward by the entire congregation.

Adjourned.

FIFTH MEETING, SEPT. 29, AT 9:30 A. M.—The Committee on Nominations reported as follows: For President, I. H. Evans; Secretary, J. S. Hall; Treasurer, REVIEW AND HERALD; Executive Committee, I. H. Evans, O. A. Olsen, J. Fargo, I. D. Van Horn, E. H. Root.

On motion, these names were considered separately, and elected.

The report of the Committee on Credentials and Licenses being called for, the following partial report was submitted: For Credentials, U. Smith, I. H. Evans, I. D. Van Horn, J. Fargo, R. J. Lawrence, J. O. Corliss, H. M. Kenyon, J. L. Edgar, E. H. Root, E. Van Deusen, A. O. Burrill, H. S. Lay, R. C. Horton, Wm. Ostrander, L. G. Moore, Eugene Leland, W. H. Littlejohn, D. H. Lamson, and J. W. Covert.

On motion, the report was adopted.

Adjourned.

On Sabbath, Oct. 1, brethren F. I. Richardson, W. H. Falconer, H. C. Basney, and S. M. Butler were ordained by recommendation of the committee.

SIXTH MEETING, OCT. 2, AT 9:30 A. M.—The committee to investigate church organization offered the following resolution:—

Whereas, The churches at Armada, Cedardale, Holly, Marshall, Rochester, and Tuscola have discontinued meetings on account of removals, deaths, etc.; therefore,—

7. Resolved, That these names be dropped from the records of the Conference, and that the remaining members be recommended to unite with the nearest church.

On motion, the name of Lockwood was added to the list, and the report was adopted.

The Committee on Credentials and Licenses reported further as follows: For Credentials, J. F. Ballenger; Licenses, W. A. Colcord, A. J. Haysmer, Charles Sanders, Dr. J. H. Kellogg, Homer Day, Jasper Harris, P. M. Howe, John Kolvoord, and W. S. Bennett. Referred to Conference Committee, G. H. Randall, T. M. Steward, and E. S. Griggs. Referred to General Conference, M. J. Van der Schuur; for Missionary Licenses, the two canvassing agents, the secretary of the Sabbath-school Association, and all of the newly elected directors.

On motion, the report was adopted. There being no further business, the Conference adjourned *sine die*. I. H. EVANS, Pres.
J. S. HALL, Sec.

MISSOURI TRACT SOCIETY PROCEEDINGS.

THE seventeenth annual session of the Missouri Tract Society was held in connection with the camp-meeting at Sedalia, Mo., Aug. 17-30.

FIRST MEETING, AUG. 22, AT 5 P. M.—President, Elder W. S. Hyatt, in the chair. Prayer by Elder C. McReynolds. After a short address by the President, the minutes of the last session were read and approved. On motion, the Chair was empowered to appoint the usual committees, which were announced as follows: On Nominations, C. Santee, R. Low, A. E. Flowers; on Resolutions, W. B. Tovey, H. L. Hoover, J. H. Durland, J. B. Beckner, Joseph Hobbs.

By vote, it was decided that an auditor be appointed to audit the society books for the year ending June 30, 1892. It was further moved and carried that the tract society board do the appointing.

Meeting adjourned to call of Chair.

SECOND MEETING, AUG. 24, AT 5 P. M.—The annual report was read, a vote on the acceptance of which was deferred until the books were properly audited. The Committee on Resolutions then submitted the following partial report:—

Whereas, The *Signs of the Times* has been enlarged to sixteen pages, and is now better adapted for missionary work in new fields than formerly; and,—

Whereas, The Spirit of the Lord has told us we are not doing what we should do in circulating this valuable paper; therefore,—

1. Resolved, That we pledge ourselves to greater earnestness in home missionary work, and that we will do all we can to increase the clubs and individual subscriptions in our churches.

2. Resolved, That we recommend all our local societies to encourage suitable persons to canvass for the *Signs* and *Sentinel* from house to house in their neighborhoods.

The first resolution called forth lengthy remarks from Elders Underwood and Durland.

Elder Underwood read some very pointed extracts on the circulation of the *Signs*, and spoke of the uselessness of "wanting" to do something, and yet remaining inactive. He asked, "What shall we do?" It was suggested that we go to work, and many seemed to catch the spirit of the idea.

Elder Durland read a portion of a letter from Elder D. T. Jones, who is now connected with the *Signs*, suggesting methods of working with it. Also a recent letter was read on the subject of missionary work, from sister White. Elder Durland suggested that action on the resolution be postponed for further deliberation.

On motion, the society adjourned to call of Chair.

THIRD MEETING, AUG. 28.—The board reported the name of Elder J. O. Beard as auditor. After some further discussion, Resolutions 1 and 2 were unanimously adopted. The following resolution was then presented:—

Whereas, Our little paper, the *Worker's Record*, seems not to be appreciated by our people, and in view of the few numbers taken and the great expense attending its publication; therefore,—

3. Resolved, That the *Worker's Record* be discontinued.

A motion to adopt, and also a motion to sustain the paper, by raising the subscription price to fifty cents per year, were lost.

It was then recommended by vote that all who feel interested in the *Record*, and would like to pay more than twenty-five cents, do so, either in donations, or by paying subscription of others who are not able to take it.

The report of the Committee on Nominations was then given, as follows: For President, W. S. Hyatt; Vice-President, A. E. Flowers; Secretary and Treasurer, Vita Morrow; Directors of Districts: Northwest, H. K. Willis; Northeast, C. H. Chaffee; Southeast, J. B. Beckner; Southwest, C. Santee; State agent, H. L. Hoover. Voted that this report be accepted.

Adjourned *sine die*.

W. S. HYATT, Pres.

VITA MORROW, Sec.

COLORADO TRACT SOCIETY PROCEEDINGS.

The first meeting of the tenth annual session of the Colorado Tract Society was called Sept. 4, at 5 P. M., on the camp ground at Boulder, the President in the chair. Elder G. W. Anglebarger offered prayer. The minutes of the last session were read and approved. The President gave an encouraging account of the progress of the work, noting particularly what had been done in Denver. But three of the directors were present.

Elder C. McReynolds spoke of a church recently organized in Arkansas as the result of an interest awakened by Colorado missionaries sending reading-matter to that place. The plan of canvassers sending in names of interested parties to the State secretary was approved.

The Chair appointed the committees, as follows: On Nominations, J. M. Green, J. Whatley, J. P. Farnsworth; on Resolutions, G. W. Anglebarger, C. McReynolds, B. P. Shilling; Auditors, W. Ziegler, Mrs. J. P. Farnsworth.

The Treasurer's report was then read, as follows:—

| | | |
|--------------------------------|------------|-------------------|
| Cash on hand June 30, 1891, | \$ 796 10 | |
| Received during the year, | 7,045 75 | |
| | | Total, \$7,841 85 |
| Paid out during the year, | \$7,585 58 | |
| Balance on hand June 30, 1892, | 256 27 | |
| | | Total, \$7,841 85 |
| RESOURCES. | | |
| Stock, furniture, etc., | \$2,400 28 | |
| Due on notes and accounts, | 2,051 60 | |
| Cash on hand, | 256 27 | |
| | | Total, \$4,708 15 |
| LIABILITIES. | | |
| Due publishing house, | \$1,117 21 | |
| " on other accounts, | 826 39 | |
| Present worth, | 2,764 55 | |
| | | Total, \$4,708 15 |

Adjourned to call of Chair.

SECOND MEETING, SEPT. 6, AT 5 P. M.—The Committee on Resolutions reported as follows:—

Whereas, The *Signs of the Times* has been enlarged to twice its former size, and is now especially adapted to the needs of the missionary cause; therefore,—

1. We recommend, That our tract societies and our people everywhere take it in clubs and single copies and use it in this work.

Whereas, The times in which we live demand that we as a people be informed upon the subject of Religious Liberty; and,—

Whereas, The general public needs to understand these principles; therefore,—

2. Resolved, That we earnestly urge our people in this Conference to subscribe for the *American Sentinel*, and read and study it. We would also encourage our tract societies to take clubs of the same for general use.

The first resolution was carried, after being spoken to by Elders Durland, Palmer, McReynolds, and States.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 8, AT 5 P. M.—After the usual opening exercises, the second resolution was adopted.

The Nominating Committee reported as follows: For President, J. R. Palmer; Vice-President, G. O. States; Secretary, Leah Vandermark; Corresponding Secretary, Hattie Green; State agent, G. O. States. The nominees were elected.

The committee recommended that the office of district director be discontinued. A motion was made and carried that the constitution be so altered as to admit the change, and the recommendation was adopted.

Adjourned to call of Chair.

FOURTH MEETING, SEPT. 11, AT 11 A. M.—There being no further business, meeting adjourned *sine die*. J. R. PALMER, Pres.

LEAH VANDERMARK, Sec.

The Sabbath-School.

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

LESSONS FROM THE NEW TESTAMENT.

LESSON V.—THE GOSPEL PREACHED AT ANTIOCH.

ACTS 11: 19-30.

Commit Verses 21-24.

(Sabbath, Oct. 29.)

TEXT.—"A great number believed, and turned unto the Lord." Acts 11: 21.

1. What took place immediately upon the death of Stephen? Acts 8: 1.

2. To whom did they preach the word? Acts 11: 19.

3. What different course did the disciples from Cyprus and Cyrene pursue? Verse 20.

4. What was the result? Verse 21.

5. When the news of this came to the church in Jerusalem, what did they do? Verse 22.

6. What did Barnabas do? Verse 23.

7. What was the result? Verse 24.

8. What is further said of his work and unselfishness? Verses 25, 26.

9. How long did these two continue to preach in Antioch? Verse 26.

10. For what is Antioch noted in the history of the gospel? Same verse, last part.

11. While Saul and Barnabas were there, what was prophetically declared to the church? Verses 27, 28.

12. What did the Christians at Antioch determine to do? Verse 29.

13. How was this resolution carried out? Verse 30.

14. What exhortation should the church always have in mind? Gal. 6: 10.

15. What was the apostle Paul's practice? Gal. 2: 10.

ADDITIONAL NOTES.

1. ANTIOCH.—This city was named after Antiochus by his son Seleucus Nicator. It was situated on a fertile and beautiful plain on the left bank of the River Orontes, in Syria. It was the chief city of Syria, and at one time had a population of 400,000. It was a favorite residence of the kings of Syria. It was celebrated for the magnificence of its palaces and temples. The people of all nations mingled in its busy marts, and it was the first important point the gospel reached after the dispersion of the disciples by the persecution in the time of Stephen. To this great city the gospel was now introduced by the disciples, and "the hand of the Lord was with them, and a great number believed and turned to the Lord." Notice what they did. "They believed," and as the result of their belief, they turned to the Lord. It would have been impossible for them to turn to the Lord any other way. Real belief of the gospel and turning to the Lord are inseparable. Any belief that does not lead us to turn to the Lord is nothing but a sham.

2. THE CHURCH AT JERUSALEM.—For some time after the ascension of Christ, the apostles remained at Jerusalem. The persecution that began with Stephen's martyrdom, while it had the effect to scatter the disciples who went everywhere preaching the word, did not drive the twelve apostles away from Jerusalem. They remained at the head of the work to counsel and advise. So when they heard of the great work done in Antioch, none of the apostles went there, but Barnabas was sent there to establish them in the faith. That some of the apostles were in Jerusalem at that time is evident from the first words of Acts 12. Afterwards the first Christian council was held in Jerusalem, and probably other decrees besides the one referred to in Acts 16: 4 were sent from the apostles in council to the Christian churches.

3. "ADDED UNTO THE LORD."—The character and qualities of Barnabas fully justify the action of the church at Jerusalem in sending him to Antioch. "He was a good man, and full of the Holy Ghost and of faith." In the exercise of these truly Christian graces, he "exhorted them all, that with purpose of heart they would cleave unto the Lord." The results were at once manifest. "Much people was added unto the Lord." No doubt they were added to the church, but a more expressive term than that of "church" is used to express the work done for them through Barnabas's ministrations. One may join the visible church on earth without being added to the Lord, but if one is added to the Lord, he is at once joined "to the general assembly and church of the first born, which are written in heaven." Heb. 12: 23.

4. CHRISTIANS.—It was at Antioch that the believers in Christ were first called Christians. They were not thus named until after Barnabas had been to Tarsus and had induced Saul to go back with him to Antioch, and not until after they had put forth a year's labor in that city. The theme of their discourses no doubt suggested the name. Christ's life, miracles, sufferings, and death, and his resurrection to the right hand of the Father, and his intercessory work in the sanctuary in heaven were the themes of their conversation and preaching. If all those who now claim to be Christians would in themes for conversation and in life, represent Christ, as did these faithful men, their claim to be Christians would not be disputed, as is now often the case.

5. THE GIFT OF PROPHECY.—The gift of prophecy was all through the early church. Paul the great apostle to the Gentiles was given so many revelations that an especial affliction was laid upon him, lest he should become exalted. In fulfillment of Joel's prophecy (Joel 2: 28, 29), referred to by Peter (Acts 2: 16), this gift was bestowed upon those in the humbler positions, as well as upon the apostles. The daughters of Philip the evangelist prophesied. Acts 21: 9. The Christian prophet Agabus (Acts 11: 28) by the Spirit of God foretold the coming famine, that provision might be made for the relief of those who would without relief be distressed. Thus the providence of God watched over his children, and provided for their temporal as well as their spiritual wants.

News of the Week.

FOR WEEK ENDING OCT. 15.

DOMESTIC.

—A valuable coal mine has been discovered in Schuylkill county, Pa.

—Judge Stover of New York, refuses naturalization papers to foreigners who cannot read and write the English language.

—It is estimated that the United States debt statement will show an increase of over two million dollars in the cash balance since Sept. 1.

—A boarding-house at Homestead, Pa., occupied by about forty non-union men, was blown up by dynamite, Oct. 7. The force of the shock was expended downward rather than upward, and no serious casualty occurred.

—The Washington *Post* asserts that the President will be compelled, on account of Mrs. Harrison's condition, to abandon all plans for his participation in the Columbian exercises at Chicago.

—By a collision between the steamers "Premier" and "Williamette," in Puget Sound, Oct. 8, in a dense fog, four persons were killed, and seventeen badly wounded. Both vessels were badly shattered and drifted ashore together.

—The United States Court of Appeals in the case of the Edison Company against the United States Illuminating Company, has affirmed the decision of the lower court in favor of Edison. It involves the right to use the incandescent light.

—People's party men of Alabama, Monday, caused the arrest of the probate judge and circuit clerk of Bullock county, Alabama, for interfering with the Federal statutes in refusing to appoint third party men on the election boards, as required by law.

—A heavy storm of wind, snow, rain, and sleet prevailed throughout Colorado, Oct. 12. Telegraph communications were interrupted. In Denver signs were blown down, cornices were torn off, and hundreds of trees were uprooted and split by the wind.

—The naval parade in New York harbor, Oct. 11, in honor of Columbus, was a grand affair. There were eleven ships of war, representing the United States navy in the van, followed by the ships of France, Spain, and Italy. The street parade, Oct. 12, was an imposing sight.

—The Grand Jury sitting at Pittsburgh, Pa., has found true bills against thirty-one persons for treason. The Grand Jury has also found true bills against thirteen persons for conspiracy and murder, including H. C. Frick and Robert and William Pinkerton. Interesting and exciting times may be expected.

—The infamous Dalton gang of robbers who have committed so many murders and robberies, while attempting to rob a bank at Coffeyville, Kans., Oct. 5, were entirely wiped out by the sheriff and a body of citizens who rallied to his help. The Daltons were cousins to the notorious James brothers, and they were well known at Coffeyville, where they were killed. Only one of the robbers escaped. Four were killed. Four citizens were also killed.

FOREIGN.

—The ameer of Afghanistan has defeated the rebels with heavy loss.

—The Indian press takes a very gloomy view of the harvest prospects in southern Bengal.

—General Crespo at the head of the insurgent army of Venezuela, entered Caracas, Oct. 9.

—The French troops in Dahomey attacked the forces of King Behanzin, Oct. 4, and completely routed them.

—M. Renan, the noted French author whose writings against Christianity have been so widely known, died Oct. 2.

—Socialism is making rapid progress in France and Germany, and many people predict revolution in the near future.

—Peru and Chili are very likely to follow Colombia in establishing a strict quarantine against European and American ports.

—The insurgents in Venezuela gained an important victory, Oct. 6. The battle was fought near the city of Caracas. Six hundred men were killed.

—A German Jack the Ripper is causing some excitement in Berlin. Two women, mutilated after the fashion of the Whitechapel murders in London, have been found.

—The British government has decided to abandon Uganda, but to give a grant of money for three months to enable the British East Africa Company to wind up its affairs.

—With the setting in of cold weather the cholera scourge is decreasing in Hamburg and other parts of Germany. In some parts of France and Russia it seems to be on the increase.

—The negotiations which have been going on for two years between the United States and the king of the Samoan Islands, for the purchase of the harbor of Pago Pago, have been satisfactorily concluded, and the harbor now belongs to the United States.

—Oct. 12, the body of the poet Tennyson was laid to rest in the poet's corner in Westminster Abbey, with imposing ceremonies. Thousands of floral offerings were sent to the Abbey by friends. The choir sang his latest poem, "The Silent Voices." He was interred by the side of the poet Browning.

—Parnell day was celebrated at Dublin, Oct. 9. Thousands of people were present, representing every city in Ireland. Floral tributes in the form of wreaths, harps, and other designs were received from political bodies throughout the country, and completely filled the memorial car and two carts. J. J. O'Kelly delivered an oration at the grave.

—A trial of the powers of endurance of men and horses in the German and Austrian armies has lately occupied the attention of army circles in Europe. The best work done by the Germans was that of Prince Frederick Leopold. Lieutenant Miklas of the Austrian army made the best ride, making the distance of 350 miles, from Vienna to Berlin, on one horse, in 3 days, 1 hour, and 45 minutes. He was obliged to sustain his horse on brandy. Much betting was done upon the race, and it is estimated that 20,000,000 marks changed hands.

RELIGIOUS.

—Columbus services were held in many churches in the United States, Sunday, Oct. 9.

—A new church has been organized in this country. It is called the American Catholic Church. It starts out with one archbishop and one priest.

—Oct. 10 was the closing day of the Rock River conference of the Methodist Church. Strong resolutions were adopted, indorsing prohibition and Sunday-closing of the World's Fair.

—At the school election in Fairbault, Minn., Oct. 1, it was voted to discontinue what is generally known as the Fairbault plan. The vote was 700 against it, and 300 in favor of it. The Catholics will now resume their own parochial schools.

—The author of a pamphlet on the "Holy Coat of Treves" has been found guilty of slander at Treves, but judgment was deferred. The principal witness was a bishop, who swore that several miracles took place during the exhibition of the coat.

—The Universalist Society of Chicago has been making arrangements for a series of lectures on the Bible in the Universalist church, at Englewood, on Sundays. The Baptists of Englewood are much opposed to these lectures, and are trying to prevent them.

—The sixty-second annual conference of the Mormon Church closed, Oct. 8, with 15,000 people in attendance. The report showed a membership of 200,000. It was decided to dedicate the new temple on April 6, 1893. This building was begun forty years ago, and has cost \$2,500,000.

—A meeting of the American Sabbath Union was held in Chicago, Sunday, Oct. 7, to ratify the act of Congress closing the World's Fair on Sunday. There were 5,000 people in attendance. Colonel Shepard of the Mail and Express, presided. The fourth commandment was read, and much enthusiasm was manifested.

—The meeting of the provincials of the society of Jesus, in the monastery at Azpeitia, near the birthplace of Ignatius Loyola, for the election of a successor to the late Father Anderledy as General of the Order, resulted on Oct. 2, in the choice of Father Martin, who as Vicar-General has been presiding over the meetings. The new general is a Spaniard, fifty years of age, a thorough student of science, and of some reputation as an author.

—Three thousand retail traders of Cologne have petitioned the Federal Council and the emperor to abolish the new Sunday-rest law. They assure the emperor that Sunday rest tends to make employees not more religious, but more pleasure-seeking and discontented. The petition adds that statistics show that it is unfavorable to morality and bad political economy to hamper trade, and collect experience from the ruin of many poor traders. The Chamber of Commerce of Upper Bavaria is preparing to agitate the question, holding the same views as the Cologne petitioners.

CHANGE OF ADDRESS.

I WOULD say to the many brethren who desired to know what my address would be in my new field, that it is 19 Conally St., Atlanta, Ga.

Also I would be glad to ask all who have friends or relatives in this State to furnish me with their names and addresses, as it might be very helpful in getting acquainted and introducing the work in their respective localities, as they are reached. W. A. Mc CUTCHEN.

ADDRESS.

THE address of S. B. Horton is now 28 Erie street, Paterson, New Jersey.

PAPERS WANTED.

CLEAN copies of Sentinels and other publications on religious liberty. The Sentinels should be no further back than Feb. 25. Send post-paid. F. B. Fleming, Carlton Center, Mich.

Clean copies of the REVIEW, Signs, Sentinel, and Instructor can be used with good effect by M. G. Smith, Upperville, Fauquier Co., Va. Send post-paid.

DISCONTINUE PAPERS.

MRS. CARRIE BLOCK, of Mitchell, So. Dak., has enough papers for the present.

BUSINESS NOTICES.

[Under this head, short business notices will be inserted at one cent per line for each notice of four lines or less. Over four lines, twenty-five cents a line. Persons unknown to the managers of the Review must give good references as to their standing and responsibility. Ten words constitute a line.]

FOR SALE.—My house and lot, in same block with Pacific Press, Oakland, Cal., also 160 acres of land in Napa county, Cal. The above I will sell at a bargain. For further information, address Mrs. J. Gotzian, St. Helena, Cal.

WANTED.—A good man to work on farm by month or year, to be a Sabbath-keeper or one who will work on Sundays. Good wages to good man. Correspondence solicited. W. H. Cullen, New Castle, Dixon Co., Nebr.

Obituary Notices.

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

"TILL HE COME."

BY MRS. M. J. BAHLER.

"TILL he come, oh let the words Linger on the trembling chords." Till Christ comes we'll work and sing, He from death our loved will bring. Angel arms will bear to you That sweet babe whose days were few, Angels faithful vigils keep; Then look up, and cease to weep.

Valley lilies, pure and sweet, In the hand—an emblem meet— Fair, dear hands—they're folded now, Lines of pain gone from the brow; On the lips a smile doth rest, Mourn not, for thy babe is blest; Blest such slumber till Christ come, Then your dear one will come home, Come with laughing, dimpled cheek, Sparkling eye and brow so meek, Rippling voice and shining hair, Yours forever, with no care.

Till Christ come, oh let the words "Linger on the trembling chords" Of your saddened harp of life, Soothing you amid earth's strife. Sing them softly: "Till he come, We will wait, they'll then come home;" Sing them o'er and o'er again, Let them breathe sweet hope's refrain.

Swiftly speed, ye lagging hours, Bring the time when Eden's bowers, Shall resound with songs of praise Ransomed ones alone can raise. "Till he come" we'll hold our trust, Then he'll summon from the dust Precious treasures laid away. "Till he come," O, haste, glad day!

GILLET.—At Sweeden, N. Y., Sept. 12, 1892, Joel Gillet, aged sixty-five years. Funeral sermon by Elder W. W. Manning (Free Methodist). M. S. CRAIG.

MARSH.—At Maple Works, Wis., June 4, 1892, Diana, wife of Levi Marsh, aged 66 years, and 6 months. Sermon by Elder Buswell (Methodist). M. E. TOMPKINS.

PEOPLES.—At Petaluma, Cal., Sept. 24, 1892, of consumption, Tillie Peoples, aged twenty-four years. Funeral sermon by the writer, from Rev. 14: 13. H. F. COURTER.

DE FOREST.—Killed in a railroad wreck near Rich Hill, Mo., Sept. 22, 1892, F. De Forest, aged thirty-seven years. Funeral services by the writer. Text, Jer. 22: 10. A. E. FLOWER.

MEYERS.—At Pasadena, Cal., Sept. 18, 1892, of injuries received by being thrown from a hay baler, John E. Myers, aged forty years. Services by the writer, in the Methodist Episcopal church. FRANK M. BURG.

TAPLIN.—At Springfield, Ark., Aug. 17, 1892, of consumption, Melissa L. Taplin, formerly Rice. An infant son five weeks old was buried five days before she died. Funeral services by the writer. C. W. Mc REYNOLDS.

NEEDHAM.—At Ferrisburgh, Vt., Sept. 28, 1892, of consumption, Mary J. Needham, aged 37 years, 6 months, and 9 days. Words of comfort were spoken by Elder Francis (Methodist), from Rev. 14: 13. E. W. BATES.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 12, 1892.

Table with columns for EAST, WEST, STATIONS, and various train times. Includes routes to Chicago, Buffalo, Detroit, and Niagara Falls.

Daily, † Daily except Sunday. ‡ Except Saturday. Accommodation Mail train goes East at 1.05 p. m. daily except Sunday. Night Express goes West at 12.05 a. m. daily except Monday.

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 26, 1892.

Table with columns for GOING WEST, STATIONS, GOING EAST, and various train times. Includes routes to Port Huron, Saginaw, and other Michigan cities.

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.

DEDICATION WORLD'S COLUMBIAN EXPOSITION.

Announcement of Excursion Rates and Outline of Dedicatory Ceremonies.

THE Chicago & Grand Trunk Railway, Cincinnati, Saginaw & Mackinaw Railroad, Michigan Air Line and Detroit Division Grand Trunk Railway, will sell excursion tickets to Chicago each day, commencing with Oct. 19 until Oct. 22, inclusive, good to return up to and including Monday, Oct. 24.

THE ceremonies connected with the Dedication of the World's Columbian Exposition cover Thursday, Friday, and Saturday, Oct. 20, 21, and 22; and embrace a grand program of civic and military parades, musical festivals, orations, fireworks, etc., etc., on the most magnificent scale ever attempted on this continent.

WEDNESDAY.—Decorations of Chicago. WEDNESDAY EVENING.—Reception to the President of the United States, the Cabinet, the Congress, and the representatives of foreign governments, at the Auditorium. (Not open to public.) THURSDAY.—Civic parade, 50,000 men in line, including civil societies, trades, floats, etc., etc. will be reviewed at the Government Building, Adams and Clark streets, by ex-Presidents Cleveland and Hayes, General Miles, the Cabinet, the Congress, representatives of foreign nations, and the National Commission.

WHAT MORE DO YOU WANT? SHORTEST line, fastest time, low rates, Union Depots, Pullman Dining and Sleepers, fine scenery and perfect service on the Union Pacific to all points west.

The Review and Herald.

BATTLE CREEK, MICH., OCT. 18, 1892.

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We have received the cheering word that our missionary ship, "Pitcairn," safely arrived at San Francisco, Oct. 8. Elder Gates sends a report from the island of Pitcairn, which comes just too late for this number, but will appear next week.

The Unitarians are awaking to the proper position on the subject of religious legislation. (See the article from the *Boston Christian Register*, "Congress and Christianity," in our Special Mention department this week.)

It is reported from the East that the Porte has given Russia a bold rebuff concerning some ministerial correspondence between the two nations, manifesting the most courageous attitude that Turkey has ever assumed toward the czar. This would seem to confirm the note in last week's REVIEW, that Turkey has come to an agreement with some of the great European powers, and feels independent of Russia.

Next week Elder W. H. Littlejohn will begin a series of articles on the Sabbath in Prophecy, being an expansion of his sermon in the Tabernacle, Sept. 17, of which mention was made in the REVIEW of Sept. 20. This he has kindly written out for publication. The series will occupy some five numbers of the paper. The matter can be issued in tract form if brethren so desire. We call attention to it thus early, that attention may be given to it from the beginning.

QUITE CONSISTENT.

The *Boston Herald* of Oct. 10 contains the following item, headed "Christ before Moses:"—

"The Episcopal convention at Baltimore has apparently made a change that will create general surprise, by voting to reject the decalogue from the first part of the communion office, on the ground that it is better to hear from Christ than Moses, in regard to our duties toward God and toward our neighbor."

If they have an idea that the ten commandments came from Moses, they should reject them from all their service; but they should strike out the fourth commandment anyway; for to read a commandment which says that the seventh day is the Sabbath, and then pray, "Lord, have mercy upon us, and incline our hearts to keep this law," while their Sabbath practice is as far from that law as the east is from the west, is not very consistent, to say the least.

THE JOY SET BEFORE US.

We are told to look unto Jesus, who for the joy that was set before him, endured the cross, despising the shame. Another witness, to whose example we are pointed, is Moses, who had "respect unto the recompense of the reward." And the warm words of welcome finally extended to the overcomers, will be, "Enter thou into the joy of thy Lord." We are further given to understand that every soul saved in the kingdom of heaven will add to the joy and satisfaction of Christ in the eternal world; for, says the prophet, "He shall see of the travail of his soul, and shall be satisfied!"

This heavenly prospect is one of the means provided to enable us to endure the toils and trials and crosses of the way, and it is no selfishness on our part to be animated by it, as was our Lord himself. If we suffer, we shall reign. When we feel that our trials are bringing us into closer sympathy with Christ, they are made light; and when, in the chastening and discipline to which we are subjected, we recognize the hand of a loving God perfecting us for the enjoyment of his own presence and glory, it becomes easy to endure.

A NEW AND SIGNIFICANT DEFINITION.

CHIEF-JUSTICE PAXSON of Pennsylvania, has delivered to the grand jury of that State, at the session of the court of Oyer and Terminer at Pittsburgh, a definition of treason against the State, in what promises to be one of the most interesting trials conducted anywhere in recent times. The occasion is an outgrowth of the Homestead riot, thirty-one persons who acted a leading part on the side of the strikers at that time having been indicted on a charge of the above-named crime. In his charge to the jury, Justice Paxson said:—

"Treason is the organization of a large number of men in a common purpose to defy the law, resist its officers, and to deprive any portion of their fellow-citizens of their rights under the Constitution and laws. It is a state of war when a business plant has to be surrounded by the army of the State to protect it from unlawful violence at the hands of former employees. Every member of such asserted government, whether it be an advisory committee, or by whatever name it is called, who has participated in such usurpation, who has joined in a common purpose of resistance to the law and a denial of the rights of other citizens, has committed treason against the State. With the definition of this offense is the designing or overturning of the government of the State. Such intention need not extend to every portion of its territory. It is sufficient if it be an overturning of it in a particular locality, and such intent may be inferred from the acts committed. If you find from the evidence that the defendants have, or any of them has, committed, participated, and aided in any of the acts which I have defined to you as constituting the offense of treason, it will be your sworn duty to find a true bill against the party or parties so offending. We have reached the point in the history of the State where there are but two roads for us to pursue; the one leads to order and good government, the other leads to anarchy. The one great question which concerns the people of this country, is the enforcement of the law and the preservation of order."

This, with the exception of the trial of Jefferson Davis for the part he acted in the great Rebellion, is the first case of a trial for treason in this country since the historic John Brown, in this same month of the year 1859, was tried for treason and murder at Charlestown; but if the definition laid down by Justice Paxson is upheld, and the indicted persons found guilty, it will be likely to be very soon followed by others. We fail to see how the charge of treason in this case can be sustained. The Homestead affair seems to us to have been clearly a case of riot, like other riots that have marked this age of strife between capital and labor, and no more partaking of the nature of treason than were others that preceded it. Riot and treason are two essentially different crimes. Treason is the highest crime known to the law, and involves a criminal renunciation of allegiance to the sovereign power. Under the United States Constitution treason is defined as levying war against the United States, or adhering to their enemies, giving them aid and counsel. By levying war is meant resistance to the sovereign State through force of arms, by a body of men assembled for the purpose of executing a treasonable design. The distinction between a treasonable and a riotous assemblage of men is in the intent. If the object to be accomplished is of a public nature and looks to the overthrow of the government, there is treason. But an armed resistance to the law by any number of persons for purely private ends, is not treason. We could cite legal authority for these statements, but it is not necessary.

It is the closing words of the quotation from Justice Paxson, however, to which we particularly call attention. "We have reached," he says, "the point in the history of the State where there are but two roads for us to pursue; the one leads to order and good government, the other leads to anarchy. The one great question which concerns the people of this country is the enforcement of the law and the preservation of order." Such words, uttered on such an occasion, were almost, if not quite, equivalent to saying that resistance to law was to be regarded as treason. It is very easy to see where this will place seventh-day observers who refuse to comply with the law for the observance of Sunday.

Already the organs of the Sunday-law party are making just such an application of the Justice's words. The *Christian Statesman* of Oct. 15 contains a long editorial utterance on the subject, in which it says that the definition laid down by Pennsylvania's Chief Justice "has a bearing upon the municipal government of all the large cities of this country," "is a timely document anent the attitude of the Columbian Fair directors on the Sabbath and saloon questions," and "bears directly on the publishers of the Sunday newspapers of this State."

And thus out of the utterances of the Judicial branch of our government, and the enactments of its legislative branch, the tide is setting ever more strongly toward the realization of that which is pointed out in the prophecy of Revelation 13.

L. A. S.

CHICAGO TRAINING SCHOOL.

We have received the announcement of this school for the winter of 1892-93, constituting its eighth year's work. The special twelve weeks' course begins Oct. 25, 1892, and closes Jan. 17, 1893. The instructors are Elders A. T. Jones and J. N. Loughborough. Address Central Bible School, 26-28 College Place, Chicago, Ill.

"PROPHECIES OF JESUS" IN DANISH AND SWEDISH.

This book has now been revised, and published in both the Danish and Swedish languages. It is bound in four styles,—cloth, marbled, \$1.50; cloth, gilt edges, \$2; half morocco, \$3; full morocco, \$4. Address REVIEW AND HERALD, Battle Creek, Mich.

WALLA WALLA COLLEGE CALENDAR.

We have received a copy of the Calendar of Walla Walla College for the year 1892, giving full information on all points pertaining to the establishment and present running of the school. For copies, address Principal Walla Walla College, Walla Walla, Wash.

LITERARY NOTICE.

"THE CROWNING SIN OF THE AGE: THE PERVERSION OF MARRIAGE."

Such is the title of a book just issued from the "Scriptural Tract Repository" of H. L. Hastings, No. 47 Cornhill, Boston, Mass. It consists first of a sermon by Brevard D. Sinclair, on the widespread practice of resorting to criminal means to pervert the nature of the marriage relation, and defeat its legitimate end, the increase of offspring. Feticide, or criminal abortion, is a crime which stands in the same category with infanticide. Other chapters are: "The Reviewers Reviewed—The Decay of New England—The Voice of the Church—Small Families—Commendatory Letters." This book is a most timely one; for the sin which it exposes and denounces is all-pervading, prevailing especially in what are called the "higher circles," or "good society," and even among those who make the very highest professions of virtue and piety. The object of the work is to awaken the deadened moral sensibilities of the people to the sanctity of the marriage relation, and so rescue it from the mire of selfishness and lust into which it is now so largely plunged, and thus to foster the growth of noble families and happy homes. Could the truths here uttered be heeded, there would be fewer disappointed and disgusted men and women, fewer separations, broken-up families, and ruined homes, and less of the terrible tide that flows through the divorce courts. Mr. S. deserves all encouragement and co-operation in his noble effort to expose and arrest this appalling evil which is sapping the very foundations of society itself. Every party to the marriage relation, present or prospective, should have a copy of this book, and be benefited by its sound instruction and solemn admonitions. Price 50 cts. Address as above.