

The Adventist Review and Sabbath Herald

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

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TWENTY-THIRD PSALM.

BY MRS. P. ALDERMAN.

THE Lord is my shepherd, King David could say,
He guards me, and keeps me, by night and by day
From danger and want. How then can I stray?

In living green pastures I'm constantly fed;
Beside the pure streamlet my feet shall be led;
And when I am weary, my couch he will spread.

He restoreth my soul; yea, he maketh me glad;
With Jesus my Saviour, how can I be sad?
In the paths of the righteous true comfort is had.

And though to the valley of death I descend,
Thy rod and thy staff shall support to the end;
I am safe, and shall triumph in Jesus, my friend.

He spreads me a table—a banquet of love—
Though friends may allure, my heart shall not rove;
But I'll serve him below, and enjoy him above.

Thou'st anointed my head, filled my cup to the brim,
From a shepherd I'm raised to the throne of a king;
In thy house will I dwell, and thy praise ever sing.

The Sermon.

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

LABOR VS. CAPITAL.

BY ELDER L. G. MOORE.

I HAVE felt constrained to say something upon this subject that is now more than any other, engaging the attention of a large proportion of the people of this city. As a Christian minister, I feel inclined to speak in no uncertain way, because God has spoken upon this subject before us.

I would have you to understand that my sympathies are with the oppressed, in this city as well as elsewhere; no iron-clad contracts for me. I have chosen the words of Christ, as found in Luke 21:25, as the foundation of my remarks, but I shall dwell especially on the middle clause of the verse, "And upon the earth distress of nations, with perplexity." The evidence is conclusive that we have passed the fulfillment of the prophecy given in the first part of this verse. The sun has been "supernaturally" darkened, which event transpired May 19, 1780. The moon, although in the "full," was remarkably darkened the night following. The "stars fell to the earth" in the remarkable star shower of Nov. 13, 1833. These facts all bear witness to the truthfulness of Christ's wonderful prophecy. None can doubt for a moment, who are at all conversant with the history of these remarkable events, that we are on the eve of that greatest of all events (before which the glory of the "star shower" would sink into insignificance); namely,

the indescribable epiphany of the Son of God—our Lord and Saviour Jesus Christ. The words found in my text were given in reply to the oft-repeated interrogation of the sorrowful disciples, "What shall be the sign of thy coming and of the end of the world?" Yes, and to us more than to them these "signs" belong. Hundreds of years have they been quietly sleeping, but to us who are living in the time of their startling fulfillment, they are, or at least should be, of double interest.

After giving the "evidences" of his coming as presented in the world above us, the Saviour said in the words of my text, "And upon the earth distress of nations, with perplexity." You ask, were these events given as some of the signs that would herald his coming?—They certainly were. But, says one, the world has always been "troubled"; "nations have frequently been perplexed." This certainly cannot be adduced as evidence. But hold, my brother, perhaps you are mistaken. Jesus must certainly have known what he was saying, and to whom. Any "distress or perplexity" previous to the "shortening of the days" noted in the prophecy which had its fulfillment about A. D. 1778 (as explained in previous lectures on the subject), will not do. These "events" must take place subsequent to that time. In former discourses we have learned that the days of persecution and oppression were shortened for the elect's sake. (See Matt. 24:22.) Said the Saviour, "Immediately after the tribulation of those days shall the sun be darkened [notice that it was immediately after the tribulation], and the moon shall not give her light, and the stars shall fall from heaven."

Thus we see that these events have followed the time (the shortening of the days) indicated in the prophecy, consequently the "distress and perplexity must follow" them also. The "star shower" took place some fifty years ago, in A. D. 1833. What comes next in this "prophetic line"?—"Distress of nations with perplexity," said Christ. As there can be no effect without a cause, we inquire what produces this "national distress and perplexity"? Can we tell? If we cannot, why did Christ speak of it as characteristic of the times just before his return? In the epistle of St. James, fifth chapter, we think we find a clue to the causes that naturally would lead to "national distress and perplexity." He says, "Go to now, ye rich men, weep and howl, for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." It will be noticed that treasure was to be heaped together for the last days. Daniel the prophet gives us unmistakable data that fixes the time of the end (the last days) as beginning in 1798 A. D. The last days, then, must come in subsequent to that time.

Again: in Dan. 12:4, he says, that when we reach the time of the end, "many shall run to and fro, and knowledge shall be increased." For proof, let us look back 100 years. What do we find?—As far as the arts and sciences are concerned, about the same condition of things as was found in the days of Abraham—"a pall of

darkness covers all." But what do we behold now?—Everything that goes to make life desirable as far as conveniences are concerned, and the mystery is that nearly all these wonderful inventions have been brought out during the lifetime of men now upon the earth. Since the introduction of steam navigation, "many shall run to and fro, and knowledge shall be increased." Is not this remarkable?

In wealth, too, we find marked instances of the literal fulfillment of the prophecy. One hundred years ago there was not a millionaire on the American continent. To-day there are hundreds who claim that amount, and some, two and three hundred million. Have they not, as the prophecy specifies, "heaped treasure together for the last days"?

Well, is it not right to accumulate property?—Certainly, in a legitimate way. But the apostle teaches that they have not done this. Hear him: "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you."

Is not this an inspired picture of the "greed and power" of the present time? Do you wonder that it is noted in prophecy? Even now it is having its fulfillment in the terrible struggle going on between labor and capital. What other question is so perplexing as this labor problem? It must come to the front. The condition of society is such that it will engage their attention. We are living at a time when these great questions are due. "Perilous times shall come" (see 2 Tim. 3:1-5), and we must meet them. In every department of science, art, and trade, labor-saving devices are found—machinery that in one day will do the work of twenty, with only one man to direct. We ask in all candor what disposition is to be made of the nineteen men who were formerly employed? How and by what means are they to support themselves and families? This is not an isolated case. Thousands of such cases are coming to light every day.

There was never so much money, never so much bread-stuff, never so much of everything as at present, and yet thousands of the poorer classes know nothing of the luxury of wholesome food from one month's end to another. The cry for bread, simply bread, goes up with their cry for mercy.

On one hand is the rich man with his "corrupted gold," rolling in luxury and affluence, with every wish gratified, the choicest viands at his command. He has literally more than heart could wish. While on the other hand, his "poor brother," child of the same God, by nature of the same flesh and blood, is ground into "abject poverty," a crouching servile slave to power. Well may we exclaim, An ounce of blood for a moment of life; it is hard to bear! But is there no redress? None; you say? But hearken! Do you not hear that long and bitter wail, as it goes up from thousands of bursting hearts filled unutterably full, until they must give expression, or break? Do you not hear it as it echoes

* Sermon preached in Good Templar's Hall, Grand Rapids, Mich.

from hill-top to hill-top? It is ominous, and a thousand-fold more to be dreaded than the deadly cyclone. It is full of gaunt hunger, poverty, and wretchedness; concentrated agony, debased manhood, rights that have been spurned, trifled with, and then rejected. We hear its voice in the pent-up tempest of "communism," "anarchism," "nihilism," combinations, trade unions, etc., that are connected by "promises," which, if broken, are ruinous.

This power has been, and will be more a cause of "national perplexity" than ever before. Continental Europe to-day is sleeping upon a "magazine" that but awaits the spark to touch it into action. Thousands, yea, hundreds of thousands of men made in the image of God are toiling for bare subsistence until life itself becomes a burden, ground down as they are, by the iron heel of despotism. But what can they do? To remain is starvation; to fly is "suicidal," and yet with longing eyes and breaking hearts, they turn to that (to them) "El Dorado" of all nations—our own great and free America.

Through the assistance of friends they arrive, but they find, however, only too late, that the "stalwart monster" is even here. Yes, the cries and tears of continental Europe are not unknown in free America. I am no alarmist, but the prophecy is sure. Were not the "signs" in the sun, moon, and stars remarkable?—Yes, certainly, you say, nothing like it was ever known before. It struck terror to every heart. Even so this national distress and perplexity will rise higher and higher, until it culminates in Daniel's "time of trouble, such as never was." (See Dan. 12:1.)

What other problem causes so much perplexity to diplomats and political economists as this question of capital vs. labor? Men look grave and apprehensive, but can suggest nothing permanent. What looks feasible to-day is useless to-morrow, and while the cry of "peace and safety" is heard from nearly every pulpit in the land, the roar of the gathering storm is echoing from continent to continent. While, as the prophet has it: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. . . . Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." Zeph. 1:14-18.

The "time of trouble, such as never was since there was a nation" is just upon us. Are we ready for the issue? The prophet assures us that it will terminate in the glorious deliverance of God's people. Jesus said, "When these things [signs] begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. The strife between "capital and labor" has but faintly begun. The rich man who has gained his wealth by unrighteous means will yet cry for mercy, and that too, bitterly, but none will be shown to him. His riches at that time can buy him no "favor nor clemency." The coming of Christ, and that only, will solve this "perplexing problem." To the sorrowing ones, I would say in the words of inspiration, "Be patient, therefore, brethren, unto the coming of the Lord." James 5:7, 8.

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.

JUSTIFICATION BY WORKS.

BY ELDER J. F. BALLENGER.

(Covert, Mich.)

(Concluded.)

In Matt. 3:2-8 John the Baptist says, "Repent . . . and bring forth fruits answerable to an amendment of life." (See margin of verse 8.) In Mark 1:15 Jesus says, "Repent ye, and believe the gospel." In Luke 13:3 he says, "Ex-

cept ye repent, ye shall all likewise perish." In Acts 2:38 Peter says, "Repent, and be baptized," and in chapter 3:19 we read, "Repent ye therefore, and be converted." As before noticed, this was the order in which Paul always presented the testimony both to the Jews and the Greeks, that is, repentance toward God and faith toward our Lord Jesus Christ. In Matt. 21:32 Christ tells the Jews that they would not repent that they "might believe," thus showing that faith depends upon repentance.

In order to stand forgiven, the sinner must exercise repentance toward God, whose law has been transgressed, and faith in Christ, his atoning sacrifice. Without true repentance, there can be no true conversion. Many are deceived here, and too often their entire experience proves to be a deception. This is why so many who are joined to the church have never been joined to Christ. — "Great Controversy," Vol. IV, page 298.

We have seen that to repent is "to feel such sorrow for sin as to lead one to turn from it and seek forgiveness." Then when Jesus and the apostles told the people that they must repent before they could believe or be converted, they must feel such sorrow for sin as would lead them to turn from it, and seek forgiveness, or, in other words, they must stop sinning before they could receive pardon or be justified. This is the reason why there are so many spurious conversions. Men preach faith, profess faith, talk faith, who have never felt such sorrow for sin as to lead them to turn from it and seek forgiveness.

The people are taught that obedience to God's law is not necessary to salvation; that they have only to believe in Jesus, and they are safe. Without the law, men have no conviction of sin and feel no need of repentance. Not seeing their lost condition as violators of God's law, they do not feel their need of the atoning blood of Christ as their only hope of salvation.—Id., p. 297.

When we put the question squarely to a prominent minister, whether we should tell the people to keep the commandments as a condition of life, he replied, "No, sir; tell them to believe." Is it so that we cannot repeat the injunction so many hundred times repeated in the Bible that "if thou wouldst enter into life, keep the commandments"? Is it true now that circumcision is nothing and uncircumcision is nothing, and the keeping of the commandments is of so little importance too that we need not tell the people to observe them? (See 1 Cor. 7:19.) In warning against the dragon, are we to leave off the commandments of God? Rev. 12:17. While giving the last message this world is ever to hear, are we to keep silent about the commandments of God? Rev. 14:11, 12.

The religious atmosphere of to-day is redolent with the profession of faith. From every religious sect and party you hear the cry of faith. From the superstitious and degraded worshippers of the false Christ of Rockford, Ill., up to the most refined and educated pulpit orators, comes the cry of faith. And yet the sins of the people cling to them like the leprosy of Gehazi. Everywhere there arises a cloud of iniquity like the smoke from the plain of Sodom. When we tell the worshiper of mammon that he is violating the tenth commandment, his reply is, "I believe in Christ, and attend church every Sunday." If we tell the devotee of fashion "that she is making an idol of dress, she says, 'I believe that Jesus is my Saviour, and it makes no difference what I wear.'" Hold up the fourth commandment to the Sunday-keeper, and his reply is, "It makes no difference what day I keep. I have faith that Jesus saves me, and that is enough." Tell the man that makes a god of his appetite to "put a knife to his throat," and his answer is, "I believe that Christ dwells in my heart, and it makes no difference what I eat or drink." And thus faith is made a cloak for almost every evil practice that the divine law condemns. How true the words of Christ, "Many say unto me Lord, Lord, but do not the will of my Father which is in heaven."

Let me say again, reader, do not get the idea that I am trying to lessen your obligation to believe in Christ. Let me define my position once more. To make satisfaction for past sins, faith

is *everything*. Precious indeed is that blood that blots out all our sins, and makes a clean record of the past. Faith only can make the promises of God our own. But present duty is ours to perform. When God says, "To-day if ye hear his voice, harden not your heart," all depends upon how we hear. Justification or condemnation is ours to choose. Obey the voice of God and live, or disobey and die. The choice is ours to make. We have it in our own power to live or die. The Lord pleads and entreats us to turn and live. "Turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?" "I have no pleasure in the death of him that dieth." Please turn to Ezekiel 18, and read from the 27th verse to the close of the chapter, and carefully consider it in connection with the foregoing evidences, and then see if you will not come to the conclusion with James that a man is justified by works "and not by faith only."

FRAUDS IN FAITH-HEALING.

BY ELDER A. O. TAIT.

(Battle Creek, Mich.)

The following appeared in the *Daily News* of Denver, Colo., Sept. 1:—

A MYSTERIOUS AND WONDERFUL GIFT.

In all ages the gift of healing by the laying on of hands has been known and practiced, and its application in the treatment of disease has resulted in many marvelous cures of hitherto supposed incurable cases. The fact remains, however, that but few possess this gift. Charles A. Russelle, M. D., a thoroughly educated physician, is endowed with this mysterious and wonderful gift to a remarkable degree, and will give free, public demonstrations in healing the sick at Plummer's Hall, Charles Building, every morning from 10 to 11 A. M., commencing Monday, Sept. 7. All are cordially invited to attend and witness these most marvelous demonstrations. Admission to the hall and treatment entirely free.

The fact that the would-be-faith doctor advertises in the way he does, is quite sufficient to cause strong suspicions in the minds of any one who has ever studied the manners of Christ in his work of healing. But the fact that fraudulent "faith doctors" are becoming so numerous everywhere, is strong evidence that God is preparing to pour out his Spirit in healing power during the latter rain, and hence Satan is seeking to deceive as many as possible, and blind them to the genuine work of divine power. Matt. 24:24 states that "there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." The Saviour has thus placed us on our guard against these deceptions, and if we study his instructions closely, we need not be deceived. But those who do not fortify themselves with Scripture truth, will surely be swept into the whirlpool of delusions that are in so many forms being seen on every hand.

DEAD, YET ALIVE.

BY GEO. B. THOMPSON.

(Willow Hill, Ill.)

DEAD, yet alive, is a paradox, seemingly quite incomprehensible. We can think of no greater. Never, viewed in the light of any human possibility, can such a thing be true. Yet it is true; for its origin is divine. Says Paul, "I am dead: nevertheless I live." He at once proceeds to give us a divine comment, explaining how this can be. He says, "Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God." "This brings the paradox within the grasp of our understanding. By faith he had crucified the natural man, and laid hold on the life which is hid in Christ—a life of righteousness. The old man of sin was dead,—slain by the life-giving power of the Holy Spirit, and Christ had given to him his own righteousness. Thus was he enabled to exclaim, 'I am dead: nevertheless I live.' And from this mighty paradox beams forth a ray of gospel truth, which fills the heart with inexpressible joy.

THE WONDERFUL STORY.

BY ELDER L. D. SANTEE.
(Princeville, Ill.)

OH, I love to list to the story,
Though I've heard it oft before,
Of the love, the peace, and the glory
That wait on the farther shore;
And though gloom all the earth is shading,
Still I smile and grow glad to know
I shall walk mid the flowers unfading
Where the roses of heaven blow.

I know in earth's beautiful places
Is change and death and decay;
I have seen my friends' blooming faces
Grow old and vanish away;
I have seen the forms once so youthful,
Grow bent by the touch of the years,
And childish lips once so truthful,
Grow foul with deceit and sneers.

And I long, as I'm growing older,
For the far-off shadowless shore,
Where the burdens that press my shoulder
Shall fall and be felt no more.
No pain for friendships oft slighted,
And where tear-drops never fall;
Where every wrong shall be righted,
And God shall be all in all.

When the evening is red with its fire
Of crimson and purple and gold,
I think of the home that is higher,
That one day mine eyes shall behold;
I think of the King in his glory,
Of the joys on the evergreen shore,
And I love to list to the story,
Though oft I have heard it before.

I never am weighed by sadness;
For the story lives in my heart,
And I think of the infinite gladness
Where friends shall nevermore part.
I enjoy the smile of the Master,
And daily his Spirit is given,
And I say to the seasons, "Roll faster,
And bring Him—the gladness of heaven."

THE JUDGMENT AND THE PAPACY.

BY ELDER W. H. LITTLEJOHN.
(Battle Creek, Mich.)

IN Dan. 8:13, 14 is found a most remarkable prediction. It reads as follows: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under-foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." It will be observed that in this passage is recorded a question which one angel propounded to another angel in the hearing of the prophet. The question itself is simple and direct, and relates to the period during which the church of God was to be subjected to oppression from certain hostile powers. For some unexplained reason, the answer to the question propounded, if given at all, was given to Daniel instead of the angel who uttered the interrogatory.

We can readily perceive that there may be good reasons why the angel addressed, should make his reply to the prophet, but it would look very much like discourtesy on the part of one angel toward another, had the one appealed to, refused or neglected to respond either directly or indirectly to his questioner. As Daniel represented the church in all ages, and as the conversation that took place was especially designed for the enlightenment of that church, it was in the highest degree proper that the instruction given should be addressed to Daniel personally.

Taking it for granted, therefore, that our text does really contain an answer to the question relating to the duration of the time during which the saints were to be trodden under-foot, we are shut up to the conclusion that the answer sought for, is found in these words: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

To the casual reader, it might be difficult to discover in this language an answer to the angel's question. I fancy that I hear him say, "It is true there is an allusion to time in the passage,

but the 2300 days spoken of are said to reach to the cleansing of the sanctuary, which event, whatever it may be, certainly can in no wise be connected with the persecution of the people of God." Such, we say, would be the view that the average reader would take of the subject.

But before accepting that view as conclusive, it would be well to examine it a little more critically. If the premises are correct, the conclusion is sound. If not, the conclusion may be faulty. The premise is that the cleansing of the sanctuary could have no connection with the oppression of the saints. The conclusion is that the sentence in which it stands, could not have been designed as an answer to the question propounded in reference to that oppression. Before adopting such a conclusion, it would be well to inquire of the one offering it, whether he is quite sure that he understands exactly what is meant by the term "cleansing of the sanctuary." Unless he differs widely from the average reader, we would risk nothing in venturing the assertion that the subject is one to which he has never given any thought; or at least, one that he does not comprehend. Possibly, therefore, investigation might reverse his premise, and consequently, his conclusion. In other words, if it can be shown that in connection with the cleansing of the sanctuary, events will transpire of such a nature that they might properly mark the termination of the long and bloody period of persecution through which the saints were to pass, then a reference to that work would furnish an answer to the angel's question, both intelligible and pertinent.

What, then, we inquire, does the cleansing of the sanctuary signify? To answer this question intelligently, one must first understand what the term "sanctuary" is applied to in the Scriptures. The first mention of it is found in Ex. 25:1-8. In these verses Moses is instructed that the people should make for the Lord a sanctuary that he might "dwell among them." The sanctuary, therefore, is nothing more nor less than a dwelling place for God. In Heb. 9:1-5, Paul describes the sanctuary of the first covenant; *i. e.*, the sanctuary with which Daniel was familiar and therefore the one to which allusion was no doubt made by the angel. Should it be suggested that the tabernacle of Moses had given place before Daniel's time to the temple of Solomon, it is sufficient to reply that they were substantially one and the same thing, though varying somewhat in external form. The furniture of both was practically identical, since both contained an ark, a candle-stick, a golden altar, a censer, a table of show-bread, and the tables of the covenant on which were written the ten commandments.

Thus much by way of defining the term "sanctuary." The next inquiry should relate to what is meant by the "cleansing of the sanctuary." The writings of Moses will, we think, furnish the desired information. From them we learn that on every day in the year, except the last one, the victims were slain, and their blood brought by the priests into the first apartment of the sanctuary, and sprinkled in front of the vail that separated that apartment from the most holy place, where the ark was situated that contained the law of God that the sinner had broken.

To sum up as briefly as possible, this procedure signified that the transgressor wished to confess his sins and secure pardon for them through the blood of Christ, which blood was typified by the blood of the victim that the sinner had slain with his own hands, after confessing over it his sins. John 1:29; 1 John 1:7. We repeat that on all except the last day of the year this work went on in the first apartment of the sanctuary. On the last day of the year, which was called the day of atonement, the high priest alone entered the most holy place where he made an atonement for the sins of the people and cleansed the sanctuary, performing certain very solemn rites and sprinkling the blood of a bullock and of the Lord's goat, so called, upon the mercy seat and in front of the ark, agreeably to the provisions of the Mosaic law. Lev. 16:31-34.

In the 9th chapter of Hebrews the apostle Paul enters into an extended discussion of this subject, and shows most conclusively that the services performed in the tabernacle of Moses were simply typical and incapable of actually cleansing from sin. Heb. 9:6-28. He also demonstrates the fact that the blood of Christ will do that which the blood of bulls and goats could not accomplish; *i. e.*, purge the "conscience from dead works." Putting these two facts together, the conclusion is reached that the high priest of the Mosaic ritual simply performed a service that symbolized a work that Christ, the antitype of the high priest, should do for his people at some future time.

To locate that time, it is only necessary to examine the type a little more fully. Remembering that the round of service in the tabernacle of Moses covers the *whole* year and was repeated *each* year, it is readily perceived that it was designed to typify a work that would be co-extensive with the history of the race, and that the day of atonement, or last day of the year, must have symbolized a service that Christ, our High Priest, will perform for his people in the very close of time. The nature of that service at once becomes apparent. It must necessarily be performed in connection with the judgment, as it represents the final and unconditional disposition of the sins of Christ's people; a thing that cannot be accomplished until the close of probation. Acts 3:19-21.

Thus much by way of defining what is meant by cleansing the sanctuary. From the facts adduced, it is discernible that the cleansing of the sanctuary was but a symbol of the judgment. Such being the case, we shall do no violence to the sense, if, in the reply of the angel we substitute the word "judgment" in the place of the expression "cleansing of the sanctuary." The passage would then read as follows: "Unto two thousand and three hundred days; then shall the judgment take place."

But says one, you have simply changed the form of expression without helping us to understand its connection with the termination of the persecution of the people of God, spoken of by the angel. I answer, Very true; but if you will follow us a little further, all will become plain. In a former prophecy, Daniel had been shown that the session of the judgment would be the signal for the final overthrow of the papacy. In Dan. 7:25, 26 we read, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." The "little horn" which the connection proves to be the power alluded to in these verses, is admitted by nearly all Protestant commentators to represent the pope of Rome. Here, therefore, is a brief outline of the bloody history of that apostate power. For 1260 years ("until a time and times and the dividing of time") the saints were to be delivered into his hand. At the expiration of that period, they were to be taken out of his hand, and subsequently to that event his dominion was to be taken away and consumed to the end; *i. e.*, he was to be utterly shorn of the authority which had so long enabled him to put to death the saints of God. While his dominion remained, he could terrify the church. Deprived of that dominion, he could no longer harm any one. But when was that dominion to be taken away? The text says at the time of the "judgment." Putting these things together, the import of Dan. 8:13, 14 becomes obvious to all. The angel had inquired, how long the "daily" (paganism) and transgression of desolation (the papacy or the Roman power) should tread under-foot the sanctuary and the host. The answer in substance was, as we have seen, that the host, or church, should be trodden under-foot until the judgment should sit. This answer Daniel could not fail to comprehend when he recollected the fact that the cleansing of the sanc-

tuary and the work of the judgment were the same, and that the "little horn" was to lose its dominion when the judgment should sit. Dan. 7: 25, 26.

There was one thing in the connection, however, that the prophet did not comprehend then and there. That thing was the time of the commencement of the 2300 days which were to reach to the final complete deliverance of the saints in the taking away of the dominion of the papacy. Subsequently he was enlightened upon this point also. Now if it is possible to find the termination of the days in question, and if, when found, it can be made to appear that the dominion of the papacy was taken away to be consumed to the end; and that from that time to this the pope has been powerless to oppress the saints, then the exegesis offered above will be so fully confirmed that no man ought to doubt its accuracy. It does not come within the scope of this article to enter into an exhausted discussion of the teachings of the 8th chapter of Daniel as a whole, or even of any part of it. For such a discussion, the reader is referred to a work entitled "The Sanctuary and Its Cleansing," published at the Review and Herald Office.

In the vision of the 8th of Daniel, there was something which at its close, the prophet did not comprehend. The thing in question must have been the starting point of the 2300 days, since everything else was satisfactorily explained. In confirmation of this theory, the reader's attention is called to Dan. 9: 22-27. There the angel who had been sent to give Daniel "skill and understanding" requests him to "understand the matter, and consider the vision." This done he addressed him as follows: "Seventy weeks are determined upon thy people and upon thy holy city." You will observe that the allusion is to the matter of time. The word translated "determined," signifies "cut off," in the original. Do you ask what the seventy weeks were cut off from? The answer is, there is nothing from which they could be cut off save the 2300 days of the previous chapter. In other words the passage teaches that the first seventy weeks of those days were devoted to the Jews as a people; the balance was to cover the Gentile period. The Jews were cast off in A. D. 34; and about that time Paul was converted and sent to preach to the Gentiles. Acts 9: 1-17. Seventy weeks (490 years) measuring backward from A. D. 34, would reach to B. C. 457, marking that point as the commencement of the 2300 days (years). Twenty-three hundred years, measuring from B. C. 457, would reach to A. D. 1844, when, if the view here advocated is correct, the cleansing of the sanctuary, or the judgment, must have been entered upon.

Do you inquire what sanctuary there was in existence at that time, since both the tabernacle of Moses and the temple of Solomon had been destroyed long ages before? The reply is, God has a sanctuary, or temple, in heaven, which is the great antitype of the Jewish buildings. In proof of this position, consult the following texts: Ps. 11: 4; 102: 19; Heb. 8: 1, 2; Rev. 15: 5; Heb. 9: 23, 24; 8: 4, 5. In 1844, from the premises introduced, it is argued here that the investigative judgment, or the cleansing of the heavenly sanctuary, was entered upon by our great High Priest, the Lord Jesus Christ. To this proposition it is idle to oppose worldly wisdom. God knows his own times better than we do. In such things it is only safe to follow the teachings of his word. The angel said that at the end of the 2300 days, or 2300 years, since in the prophecies of Daniel a prophetic day stands for a literal year, the sanctuary should be cleansed. As there was no sanctuary save that in heaven which existed at the end of that period, that must have been the one to which he referred.

If the interpretation of a prophecy be absolutely correct, events will in process of time, confirm that interpretation. Though we believe that no solid argument from the Scripture standpoint can be forged against the explanation of Dan. 8:

13, 14, heretofore set forth, it would be very satisfactory could it be made to appear that it is confirmed by the facts of history. A few words on this point, and the subject will be left with the reader.

About 1844 there was an unusual development in Italy, of factions hostile to the pope and his rule. The populace clamored more and more for Italian unity. The pope was in the way of the realization of that scheme. In 1848 he was driven from Rome. Subsequently he returned to that city. Never after that did he sit firmly and easily upon his throne. In 1870 he called the Ecumenical Council, that uttered the decree of papal infallibility. In July of the same year the cannon of Victor Emmanuel thundered at the gates of Rome, and the pope was virtually made a prisoner in his own palace; his temporal power was revoked, and he was deprived of the territory of the papal states. In other words, his dominion was wholly taken away. To-day he dare not lay so much as his finger roughly upon the shoulder of the meanest peasant residing within the limits of his former domain. The thunders of the Vatican are not feared, because they are not attended as formerly, with the lightning of the temporal power in any part of the world.

Thus, candid reader, in two significant directions does history confirm the fact that the judgment is now in session, first, by the blasphemous claims of the pope, which we all have heard in the matter of the papal infallibility dogma (Dan. 7: 8-11); secondly, by the record of those startling events by which the pope has been gradually but surely bereft of his political power and influence. Dan. 7: 25, 26. In the face of these facts, who will venture to deny that in Dan. 8: 13, 14 there is found the question of an angel respecting the length of the persecution that the people of God were to suffer from papal Rome, and a clear and definite answer to the same in the words, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed"?

USE OF THE WORD *αἰών* IN THE SEPTUAGINT.

BY ELDER F. D. STARR.
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In the investigation of the Greek version of the Old Testament, the fact becomes very apparent that the idea of consciousness in death is not supported by this ancient translation. For instance, the use of the word *αἰών*, commonly rendered "forever," is such as to show that it by no means implies unending duration. It is often used where in English we have the expressions *of old, from ancient times, etc.*

If the reader will take the pains to examine a few passages, he will find this point demonstrated. In Gen. 6: 4 we read: "The same became mighty men which were of old." The term *αἰών, forever*, is here used, which would be equivalent to the rendering, *which were from forever*. It will be clearly seen that the "forever" here refers to a period entirely in the past. Ezra 4: 15: "This city is a rebellious city, and hurtful unto kings and princes, and that they have moved sedition within the same of old time." "It is found that this city of old time hath made insurrection against kings." Verse 19. In both these instances the expression "of old time" is rendered in the Greek by the words *ἀπὸ ἡμερῶν αἰῶνος, from the days of forever*. Thus we see that the term "forever" refers not only to a limited period of duration sometimes, but also, as in these cases, to a period of duration entirely in the past.

The same expression is also used in Isa. 63: 11: "Then he remembered the days of old, Moses, and his people." (See also verse 9.) Jer. 28: 8: "The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms" (Greek: "The prophets that were before me . . . from forever"). Lam. 3: 6: "He hath set me in dark places, as they that be dead of old" (Greek: "As they that have been dead

forever"). Ps. 143: 3: "As those that have been long dead" (Greek: "Dead forever"). Eze. 26: 20: "When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old." In both instances in this verse the term "of old" is rendered in the Septuagint by *αἰών, forever*.

Amos 9: 11: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old." Micah 7: 14: "Let them feed in Bashan and Gilead, as in the days of old." Mal. 3: 4: "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, as in the former years." In all of these places the expression "in the days of old" is rendered in the Greek, "in the days of forever." Other references equally forcible, such as Jer. 2: 20, might be given to show the true sense of the term *αἰών*. Two more will suffice. In Ps. 77: 5, in the expression "the years of ancient times," the term *αἰώνων* in Greek is used for the word "ancient;" and in Eze. 35: 5, for the word "perpetual." This is the same term *αἰών*, that in the New Testament is so often translated "forever."

As the New Testament writers and speakers quoted so largely from the Septuagint version of the Old Testament, of course they must have understood the signification of terms as used in the Greek version of the Old Testament, and used them with the same signification. One can more readily discover the great extent to which the Old Testament is quoted in the New by reading the Septuagint, than he can without consulting that version. To take terms and expressions borrowed by the New Testament from the Old Testament, the meaning of which is *from the days of old, from ancient times, ancient, etc.*, signifying limited duration, and that often entirely in the past, and make them signify, as thus used, unlimited duration, throughout a future unending eternity, and thus attempt to prove the never-ending torment of the wicked, and consequent natural immortality of man, is certainly unreasonable.

ABUSSOS AND TARTARUS.

The first of these words occurs very often in the Septuagint. This is the word rendered "bottomless pit" in Rev. 9: 1, 2 and 20: 1. It is rendered "the deep" in Luke 8: 31. The following references show how the word is used in the Septuagint. The word rendered "deep" in the English, is *abussos* in the Septuagint, in these instances. Gen. 1: 2: "Darkness was upon the face of the deep." Gen. 7: 11: "The same day were all the fountains of the great deep broken up." Gen. 8: 2: "The fountains also of the deep . . . were stopped." Deut. 33: 13: "The deep that coucheth beneath." Ps. 42: 7: "Deep calleth unto deep at the noise of thy waterspouts." Isa. 63: 13: "That led them through the deep."

In Job 40: 20 occurs the word *tartaro* in the Greek. It is the word rendered "field"; it occurs also in Job 41: 32, in connection with *abussos, τάρταρον τῆς ἀβύσσου, tartarus of the abussos, or abyss*; or, as it is rendered by translators of the Septuagint, "The lowest part of the deep." The word "deep" in Job 41: 31, is also *abussos* in the Septuagint. Many other like uses of *abussos* might be given. As *tartaro* occurs but once in the New Testament; viz., in 2 Pet. 2: 4, the use of the same word in Job throws some light on its meaning. Both these terms are seen to refer to some wild, deep, waste, or desolate place, and confined to this earth, and do not refer to some ultramundane region.

—I pray you, with all earnestness, to prove and know within your hearts that all things loving and righteous are possible for those who believe in their possibility, and who determine that, for their part, they will make every day's work contribute to them.—*Ruskin*.

The Home.

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

CURING HABIT.

"How shall I a habit break?"
As you did that habit make.
As you gathered, you must lose;
As you yielded, now refuse.
Thread by thread the strands we twist
Till they bind us neck and wrist;
Thread by thread the patient hand
Must untwine ere free we stand.
As we builded, stone by stone,
We must toil unhelped, alone,
Till the wall is overthrown.

But remember, as we try,
Lighter every test goes by;
Wading in, the stream grows deep
Toward the center's downward sweep.
Backward turn, each step ashore
Shallower is than that before.
Ah, the precious years we waste
Leveling what we raised in haste;
Doing what must be undone
Ere content or love be won!
First across the gulf we cast
Kite-borne threads, till lines are passed,
And habit builds the bridge at last.

—John Boyle O'Reilly.

ICY PEOPLE.

It is a great thing to have a loving heart. We are not all so gifted, but the soul that naturally has a large, warm heart, full of loving and lovable qualities, has a great advantage in many respects over others not so constituted. We find souls that seem to have been born not only in the tropics of God's "peculiar smile" in this respect, but in the sunniest atmosphere of human possibilities as well. These literally love their way through, where others have to work their passage, and that at the hardest. One has to fight self and an ugly, cold disposition at every step, to be able to appear lovable, while the other only seems to have been born in the frigid zone, and for the life of them they can't get over it, even after they have moved into the Canaan of perfect love. You may want to love them, and yet somehow you are held off. Even they may not always be able themselves to soften up their excessive mannerism. It is one of the unfortunate things, but love is the best remedy. If that medicine does not cure it, write the thing incurable.

The best thing we can do for such people is to love them. Nothing melts ice like that. We need to remember that anything that is icy and cold is stiff, and can't have any freedom till it is thawed out. The cold-natured people need these warm-hearted people to love away their ice and chilliness. Perhaps there is no gift so little used for God as the gift of love. Cold-blooded people are easily chilled. They scent the chill a great way off, and then imagine that they are the object of distrust, perhaps, when a little showing up of a warm, sympathizing, kind-hearted nature would do worlds for them.

What does all this mean? Why, that you, dear reader, owe it to God and man to do more at the work of loving people out of the bad, the uncomfortable, the chilly, the unsocial, the selfish, and ill-natured ways, into something good. Yes, more, love them upward to God and heaven.

Men and women, youth and children, seek the friendship of the sunny-faced. All doors are open to those who smile. All social circles welcome cheeriness. A sunny face is an *open sesame* to hearts and homes. By it, burdens are lightened, cares dispelled, sorrows banished, and hope made to reign triumphant where fear, and doubt, and despondency held high carnival. Your own life will be sweetened, your own hopes quickened, your own joys heightened by your perennial, heaven-lighted, sunny face. Get the glow and radiance from such nearness to the throne as God permits to his own. Bring from a holy and di-

vine communion a face luminous with light, and let it glow and shine on all around.

A little child on the street of a large city, wishing to cross at a point where the surging throng and the passing vehicles made the feat dangerous to the strong and especially so to the weak, paused, hesitated, and then asked a sunny-faced gentleman to carry her across. It was the sunny face that won the child's confidence. Childhood runs into the arms of such. — *Christian at Work.*

A SERMONETTE ON ETIQUETTE.

ONE hardly likes to say the word "etiquette," when the question is that of being kind and lovely in one's own family. Yet if members of the same household used a little more ceremony toward each other, no harm would be done.

What true gentleman would treat his mother or his sister with less courtesy than he would a chance acquaintance?

No one would greatly respect a boy whose custom it was to let his sister trot about on his errands; run up-stairs for his handkerchief, fly hither and thither to bring his bat or his racket.

I well remember the surprise of a young lady when, in a certain family, the brother sprang up to light the gas for his sister; and when the latter attempted to put some coal on the open fire, quickly took the hod from her hand, and did the work himself.

"You wouldn't catch my brother being so polite to me!" she said.

"So much the more shame to your brother!" I thought.

Every boy ought surely to feel a certain care over his sister, even if she is older than he. As a rule, he is physically stronger, and consequently better able to bear the burdens of life than she.

There is nothing more charming than the chivalrous protection which some boys (bless them!) lavish on their fortunate "women-folks." And nothing is so attractive to other girls as to see a boy gentle and tender to his sister.

As for you, dear girls, you would never be so rude as to fail to acknowledge any courtesy which your brother paid you? If you would deem it extremely unladylike not to thank any person who gave up his seat in the horse-car to you, or who helped you across an icy spot on the sidewalk, you should blush to be less grateful for a similar kindness on the part of your brother.

If he is ready to place a chair, or to open a door for you, to make sure that you have an escort after dark, to take his hat off to you on the street, surely you are eager to please him—to sew on a stray button, or mend a rip in his gloves; to thank him for taking pains to call for you and bring you home from a friend's house; to bow as politely to him, and to accept him for a partner with the same pleasant smile which you would have for some one else's brother.

A boy should learn the habit of easy politeness in all circumstances, but if there be one place on earth where one should use freely his very best manners, it is in his own home. — *Epworth Herald.*

THE KEY OF KNOWLEDGE.

"THE fear of the Lord is the beginning of knowledge" as it is also the beginning of wisdom (Prov. 9: 10), and the key of knowledge would seem to be a most fit term to describe that sacred word, in which God reveals his thoughts to men. There he, in whom are hid all the treasures of wisdom and knowledge, makes known the riches of his grace to the sons of men.

The scribes of old were reproved because they had taken away the key of knowledge. There are men who live to-day who justly merit the same reproof. They have closed the word of God, have concealed it, have forbidden it, have contradicted it by their traditions, have buried it beneath their decrees, and have left the people in their wickedness, darkness, and blindness, to stumble onward until they fall into the ditch. If the key of knowledge had been in their hands,

they might have unlocked the rich treasures of divine truth, and having obtained the knowledge of God, they would then have attained to all other knowledge essential to their prosperity and well-being. For where the word of God and the Spirit of God illuminate the souls of men, the darkness vanishes, and the true light shines. But with this word comes freedom; and men who hate freedom, who desire to retain their fellow-men in captivity of body and mind, who seek to control and despoil their fellows, who live in luxury while those around them pine in poverty; who erect magnificent cathedrals from the hard earnings of men who live in hovels, and garrets, and cellars; who stock their vast libraries with books purchased by the toil of men who do not even know how to read; and who find their wealth and their prosperity in the ignorance and poverty and degradation of the people;—such persons may well ponder the solemn words which the Saviour spake to those who of old professed to be the authoritative expositors of the law of Moses: "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." Luke 11: 52.

Every man, who, professing to teach, withholds the knowledge which the people need; every man who bars out the words of God that he may make his own words more authoritative and more acceptable; every man who makes void the commandments of God by human traditions and inventions, may well bethink himself, lest this fearful woe shall fall upon his head. — *The Christian.*

HURRY.

SOME people are always in a hurry, and generally always behindhand. The two go together; for hurry is the child of a state of mind, rather than of a train of circumstances. The methodical man is never in a hurry. He moves along in his orbit, as Goethe says, the stars do, "without haste and without rest." He knows what is first to be done, what next, and how long each item to be attended to, will require. He sees in an exigency what can be omitted or deferred, and what must be done according to the program he has made. If he is due at a certain train, he is there on time, with five or ten minutes to spare. If a certain task is to be done by a certain date, the work is ready, a little in advance of the date.

All this comes from a habit of forecasting, planning out, of working daily according to a settled program, of allowing for each tick of the pendulum a second to tick in.

If the person who is always in a hurry will sit quietly down and make a list of what he has to do, what must be done, and what may be omitted, and of the time each task will probably take, of the limit beyond which work cannot be deferred, and will then simply work up to his program, he will find no need to be in a hurry.

Some house-keepers are always in a hurry about breakfast or dinner or getting to church, or having their sewing done or making calls, or something else; and they do not realize that hurry is the state of mind, is within them, and not caused by circumstances outside of them. — *Canadian Baptist.*

THE WANTS OF HUMANITY.

RANSACK the whole earth, and show me one man who has been made happy by temporal success. You cannot find one of the millions and hundreds of millions, not one! First, a man wants to get a living. Having obtained a living, he wants to get a competency. Having obtained a competency, he wants to get a superfluity. Having obtained a superfluity, he wants more—more. The husks of this wilderness can never satisfy the hunger of the soul. A lion is carnivorous, and wants meat; an ox is graminivorous, and wants grass; but man is omnivorous, and wants everything. The buckets of this world's pleasure are not large enough to bring up water to slake the thirst of the soul. — *Talmage, in N. Y. Observer.*

The Mission Field.

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

CONDUCTED BY W. A. SPIGHER AND F. T. MAGAN.

FROM THE "PITCAIRN."

Suva, Fiji, Aug. 5, 1891.

LEAVING Samoa June 8, we were three days beating against a head wind before reaching the Friendly Islands; though the distance was not much over 300 miles. On account of the choppy sea, some of us suffered more from seasickness than at any other time during our voyage. Our first stop was at Vavau, which is the most northerly of the Friendly Islands. The Tonga, or Friendly Islands, are composed of three distinct groups; the Haafaluhoa, the Haabai, and the Tonga groups. Tongatabu (sacred Tonga) is the largest of the Friendly Islands, and gives its name to the whole group. Vavau, the first island at which we stopped, is the principal island of the Haafaluhoa, or Vavau Group, and is surrounded by a number of small islets, a few of them being inhabited. Vavau is one of the most lovely spots we have seen, and the harbor is the finest in the South Pacific.

After reaching the island, we sailed for several miles among most beautiful little islands, and at last dropped anchor at the village of Neiafu. The next day we went to the top of an extinct volcano, the highest point of the island, from which we could see the whole of the group in all of its loveliness.

We found a very agreeable change of temperature in sailing 300 miles south; for we were now getting into tropical winter. On the evening of June 21, the shortest day of the year, the mercury was down to 70° above zero, which, in comparison with the extreme heat of Samoa, felt quite cold. Since then it has been at times one or two degrees lower, which has given a climate perfectly grand. At the village of Neiafu, we saw thousands of orange trees loaded down with the most delicious oranges we ever tasted. Though large quantities are shipped to New Zealand, at ridiculously low prices, thousands of bushels will fall off and be eaten by the hogs.

The natives of the Friendly Islands are the most intelligent and civilized of any we have found. The islands were evangelized by the Wesleyans, beginning in the year 1826. In 1797 several missionaries from the London Missionary Society were brought to the group in the same vessel that brought missionaries to Tahiti, but not understanding the proper methods of labor, the field was abandoned after a three years' trial. One of the missionaries apostatized, three were murdered by the natives in one of their wars, and most of the others returned to England. With the exception of a few Catholics, the Wesleyan church is the only one in the group,—though it has been split in two by internal dissensions. We formed a pleasant acquaintance with Mr. Crosby, the European missionary of the island, and at his invitation, preached in his church. As with the last two groups visited, the people all keep the true Sabbath in these islands. There were but a few Europeans in Vavau and the surrounding islands, but we found them hungry for reading-matter. Though we staid at the group but a little over two weeks, we sold \$226.50 worth of our books, one man buying forty dollars' worth. The health books are valued very highly by the people here. Some of these books that were brought to the island by trading vessels, were sold at exorbitant prices, one "Ladies' Guide" being sold for \$17.50. When the people found that the books could be bought at reasonable prices, nearly every family took one or more, and some took a whole set. Nine copies of "Home Hand-Book," three of "Man the Masterpiece," and seven of "Ladies' Guide," were sold. In addition to the books sold, we put a good supply of tracts and periodicals into the hands of all the Europeans on the island, and left them, feeling that we had done all that could be done at present. We ex-

pect to visit them again, and hope then to see the fruit of our labors.

Leaving Vavau, we sailed to Lifuka in the Haabai Group, seventy miles further south, passing in sight of two volcanoes, from one of which smoke was issuing. For many miles outside of Lifuka, there are small islands and reefs on every hand, making it dangerous sailing for those unacquainted with the route. But we passed them all in safety, and anchored at the village of Lifuka on the island of the same name. This island differs from all others we have so far seen, in being low, flat, and rising but a few feet above the sea. There are several small islands in this group, but not more than ten or twelve European families in all of them. Here we met with a young man from Norfolk Island, whose parents formerly lived on Pitcairn.

It seemed that the people on this island were as hungry for reading-matter as those in Vavau; for in the first three days we sold over \$100 worth of books. There was no white minister at this island, and the people were nearly all traders. Having seen all the people with two or three exceptions, and wishing to get to Nukualofa, Tongatabu, before the parliament adjourned, we set a day to sail; but the night before sailing, the wind hauled around directly ahead, and we took it that the Lord wanted us to stay longer. The next day we sold eighty dollars' worth of books, and though we staid in the group but a little more than a week, our sales amounted to \$217. By invitation, we held three meetings. We here met a native minister and his wife, who were educated people, and who spoke English readily. This minister distinctly remembers the days of heathenism before the gospel came to the island. His home was fitted up with all the European conveniences, and we were privileged to enjoy his hospitalities at our pleasure. He secured a good supply of our publications, and is studying them faithfully.

Notwithstanding that a majority of the white people were skeptical concerning Christianity, they bought our books and read them with interest. One man had by some means secured a copy of the "Great Controversy," which he had read through many times. He bought a copy of nearly every book we had aboard. Wherever our books are scattered, they are highly prized. We felt that no better work could be done for these islands than to leave a good supply of publications, and then visit them again in the future. We knew that if the people could see Christ's life in us, it would do more than anything else to bring the truth to them; but at the same time, by conversation and by means of a good supply of tracts and papers covering all points of the truth, we endeavored faithfully to set before the people the special features of our faith. Considering the large amount of reading-matter sold to the islanders in the Tonga Group, we believe none can plead ignorance of the truths for the present time. Our medical books sold readily, nearly every family buying more or less of them.

July 12, we left for Tongatabu, which is ninety miles south. Wishing to go the direct route, which would take us among dangerous reefs and small islands, thus saving many miles of travel, we took a native pilot, and the next morning landed at Nukualofa, the capital of the Tongan Group. This town is a neat little place, presenting quite a European appearance. King George, who rules over the whole Tongan Group, has his royal residence here, which is really quite an imposing structure, being built after European style. Close to it, stands his church, which is used but two or three times a year. This is as fine a structure as is usually seen outside of the large city churches. The king is now about ninety-five years old, but nearly as active as ever. He has been king since 1845, and before that, was leading chief of the Haabai Group. Sometime between 1830 and 1840 he accepted the gospel, and used his influence to extend it, not only in the Tongan Group, but in Samoa and Fiji. It is largely through his influence that the Friendly Islands

are more advanced in civilization than many others. He has been a skillful warrior, and in earlier days, came near conquering Fiji. When war was made upon the first Christians in the group, by the heathen party, it was the skill and valor of King George that brought victory to the believers.

A few days after our arrival, we called on him, and had a very pleasant visit. As he cannot speak English, we had to use an interpreter. He seemed glad to accept some of our books that we gave him, and had no objections to our work, though he knew what we believed. The chief of police told us that we were at liberty to go where we pleased on the island, and establish ourselves as we saw fit. We availed ourselves of the opportunity, and visited nearly every white family on the island, selling books to the value of \$225. Here we sold the last of our "Home Hand-Books," and sent to New Zealand for a new supply for Fiji. Our other health books are also running low.

The Tongan Parliament was in session on our arrival, and the members greeted us very warmly. Here for the first time we saw the kava ring formed. At the close of the afternoon session of the parliament, we saw a large number of Tongan ladies, fantastically dressed in their native mats, and decked with other native trappings, marching in single file, each one carrying a basket of fish, yam, taro, clam, sucking pig, or some other food, which they deposited in a pile before the parliament house. Some of the women were really good looking, and carried themselves very gracefully, as they brought forward the kava bowls, and prepared to serve out the delectable (?) beverage. In earlier days, it was the custom to have the kava root chewed by young girls, after which it was placed in bowls, water poured in, and the juice expressed by the hands of the women. This has been discontinued, and instead, the root is bruised with stones. One who did not know what was being done, might have supposed, from the appearance, that the women were washing out some fibrous article in dirty soap-suds. When the root had been sufficiently manipulated, the kava cups, made of cocoa-nut shells and highly colored from long use, were brought forward, and the kava passed around to the members of parliament.

One day we walked out to the village of Bea, and saw the place where three of the first missionaries who ever came to the island, were cruelly murdered in 1799. Among the interesting sights of the island are the burial-places of the ancient Tui-Tongas, or sacred kings of Tonga. There are several of them, the largest being about 135 x 95 ft., on the ground, and rising like a pyramid, several feet high, in three terraces. Others are much higher. They are built of coral rocks, one stone that we saw measuring twenty-two feet long, six feet wide, and four feet thick. No one knows how long they have been built, but evidently they are very ancient. Another structure resembling a huge gateway, called the Haamoga, is quite remarkable. It has large side pillars, fourteen feet and a half high, ten feet wide, and three or four feet thick, with a slab seventeen feet long, reaching from the top of one to the other, and mortised into them. No one knows when or for what purpose it was built.

The ministers of the place were very friendly, exchanging visits with us. One of them, who is the minister to King George, bought eighteen dollars' worth of our books, and manifested a deep interest in them. The hand of the Lord was very plainly seen in our experience at this island. We held a few meetings on board our vessel, which were attended by a good-sized company from the shore. Our Scandinavian sailors held some meetings on a Norwegian bark that was lying in the harbor, and sold twenty-five dollars' worth of books to the crew. The captain's wife had some of our books that had been put on board the vessel at New York some time ago. Just before we left, another Scandinavian ship came into the harbor, which we had seen at Samoa, and to whom our sailors had sold some books. The ear-

nter told our men that he had been reading our
oks, and had decided to obey the truth. In
is way the truth is being carried to the different
rts of the earth. Our book sales for seven
onths ending July 31, amounted to \$1,038.50,
sides many thousands of pages that have been
ven away. We devoutly thank God for the
asure of success that has been realized in this
irection, and pray that faithfulness may char-
acterize our efforts in the future. Leaving Tonga
uly 30, we had a safe and pleasant passage to
his place (Fiji), where we are now at anchor.

We send this letter via Australia. Mail may
e sent to us at Auckland, New Zealand, though
e shall not reach there for some weeks yet.

E. H. GATES.

Special Mention.

"THE DRINK CURSE IN FRANCE." 10

THE following is a translation of an article
which appeared in the issue for July 13 of *Le
Petit Journal*, which is the most largely circu-
lated of Parisian daily newspapers, its sales aver-
aging something like 900,000 copies per day.
An article in so widely circulated a journal cer-
tainly must tell the truth:—

It has been said with truth that, of all the dangers
menacing our agricultural population at the present day,
the gravest and most difficult to fight against is alcohol-
ism. No one can have been a resident of a country
district without being struck with the development of
this scourge during the last thirty years, the deplorable
effects of which are everywhere visible. The habit of
saving, that was so long the strength and the glory of
our tillers of the soil, is gradually disappearing. The
money box of the liquor seller swallows up, sou by sou,
the wages that formerly, in the form of silver pieces,
were hidden away in some corner of the clothes-press, to
be brought out when enough was accumulated to buy a
little piece of ground. The peace and harmony of
families is seriously impaired. In the villages the women
are reduced, like the wives of workmen in the towns,
to haunt the doors of the drink shop in order to rescue
the bread of their children from the alcoholic gulf. In
most of our hamlets the drunkard, who was formerly the
exception, has multiplied by contagion. Once the peas-
ant never entered the cabaret except on a Sunday to
leisurely sip a few litres of wine and play a long game
of cards or bowls for the scot. To-day, when idle and
when going to work, whether it is a holiday or not,
the rural laborer never meets a comrade without inviting
him to take a glass—a glass of brandy, be it understood.
One glass means two; for it is only common civility to
call for another, and if, as often happens, friends drop
in, each one treats in his turn, until the man, who came
in just to take a nip, goes away charged with a half-pint
or pint of spirits, almost always adulterated. This
guzzling of spirits (and what spirits! for the country
tavern-keepers do not hesitate to sell the most frightful
mixtures for gain) is not a rare occurrence. Repeated
daily, it becomes pernicious in the last extreme. When
a young man begins drinking, only to do like the rest,
habit soon makes it a necessity, and rapidly he becomes
imbruted. The agricultural laborer is only willing to
work for the sake of procuring the pleasures of new
carousals. Deprived of liquor, he is stupid and brutal;
when drunk, he is transformed into a savage beast.
Tied to this animal, who covers her with blows and even
refuses to give her food, the unhappy wife loses courage
and sometimes takes to drink in her turn. So much the
worse for the children! They will follow the example
of their parents.

No more terrible picture was ever drawn from
actual life than the above. It seems that a revolu-
tion is going on in France—a revolution which
is destroying the one class of her people who
have been her stability, and the foundation stone
on which she has built the magnificent structure
of a mighty nation. The agricultural class re-
ferred to above are the ones who, going to their
secret hoards, poured into the lap of the nation
those milliards of francs which were required not
only to meet the expenses of the war with Ger-
many until the capitulation of Paris, but then to
pay the unexampled war indemnity which that
country exacted as the price of peace. Great
as was the rapidity with which the United States
recuperated after the civil war, and paid off the
larger portion of her immense war debt, it was
but child's play in comparison with what France
did after the Franco-Prussian war. No other
country ever had a rural population who could

respond to such enormous demands by pouring
into the nation's purse their accumulated savings.
If the article above quoted from *Le Petit Journal*
be true,—and we have, unfortunately, no doubt
but that it is correct,—the rum curse has fallen
upon this industrious and saving class. From a
nation of thrifty and frugal and hardworking
men, they have become drunken and debauched,
working only to obtain money wherewith to con-
tinue their potations, and even starving their
wives and children to do so. In place of the
peasant's wife having laid up, in some snug cor-
ner, a bulky accumulation of silver coins, saved
piece by piece, wherewith to purchase a bit of land
and become an independent freeholder, she is
obliged to go and wait at the door of the village
wine-shop, in order to waylay her husband and
obtain money for the bare necessities of life, be-
fore he goes within and wastes it in drink. No
longer, it seems, can the French peasants be
pointed to as an example of a people who can
indulge in drinking their light native wines as
freely as we drink tea and coffee, without becom-
ing sots, and without losing their well-earned
reputation for industry and frugality. From
drinking wine they have gone to drinking brandy,
and that of a most abominably adulterated kind.
In place of being economical, they are spend-
thrifths; in place of being industrious, they are
loafers. The consequences, it is not too much
to say, will prove fatal to France. —*Toledo Blade*,
Aug. 12.

CHURCH FESTIVALS.

THE notices given below, clipped from the *Palo
Alto Reporter*, Emmetsburg, Iowa, Oct. 2, 1891,
are a sample of the many church entertainments
in vogue here, given, they claim, to help on the
Lord's work. Further comment is unnecessary,
as the clippings will loudly proclaim the condition
of the churches. The items read as follows:—

The ladies of the Methodist society will give their an-
nual Harvest Home festival supper at the church, next
Monday evening. Decorations and unique costumes will
help you to enjoy the roast pig and other edibles.

HARVEST HOME.

Harvest Home services are to be held at the M. E.
church on Sunday next. The church will be tastefully
decorated; and while we have not been advised as to the
program for the exercises, it is safe to say they will be
appropriate and interesting. On the evening following
(Monday), the ladies of the society will hold their annual
New England supper, at the church, and for this they
hand us the following:—

MEN-U-SEE?

(Done in Dog Latin, Gum-Arabic, and such stuff.)

The waiters are strictly forbidden to interpret unless they
are "tipped" 25 cents' worth.

SOUP.

You Are in It.

SALADS.

Ostrea Virginiana—Fried.

Originator of the Color Line.

Sick Man of the East—Sliced.

Snaeb Dekab Notsob.

Bell Clappers—Boiled.

Slilor.

FANCIES.

Saladum Tuberosum et Leakout.

What You're In.

Wals—Cold.

TOPOFFS.

Ekac—In Variety.

Kahwa—Boiled.

H2O

Segnaro.

It was the pastor of this same M. E. church
who told his congregation that it was a disgrace
for them to go near our tent which was pitched
here this summer, by brethren J. S. Hart and
E. E. Gardner, and who also refused to give out
a notice from his pulpit, of a meeting at an hour
when he had no meeting, and on a subject all
should be interested in; Christ's second coming.

My wife and I came here from Battle Creek
last spring as workers from the Medical Mission-
ary class. I have canvassed nineteen towns for
Good Health, and have taken 430 orders in forty-
three days. We find Northwestern Iowa a good
field for health and temperance work. A lady
who assisted in getting up the supper noticed
above, called yesterday, in search of a cook-book.
Mrs. Miller told her we had a hygienic cook-book,
but she thought that a hygienic cook-book would

not answer. Our earnest prayer to God is that
we may ever be kept from these frivolities and
sins of the world and ever be earnest and zealous
in trying to dispel this darkness.

GEO. L. MILLER.

Emmetsburg, Iowa, Oct. 6.

PREHISTORIC INDIAN CANALS.

THE greatest souvenir left by the aboriginal
races of North America, says a writer in the *Ir-
rigation Age*, is the immense net-work of prehis-
toric irrigating canals that intersect the Salt
River and Gila Valleys of Arizona. The age of
these canals is entirely a matter of conjecture.
But one tradition exists among the present In-
dian tribes regarding them, and that is only of
their destruction. When in 1542 Coronado,
the intrepid conquistador of old Spain, seeking
in the North the seven cities of Cibola, from
which he might wrest glory and gain, as Cortez
and Pizarro had done in the South, first saw
these immense ruins, he was astonished at their
extent and size, but failed to learn aught of
their age or builders. To him, as to many a
later traveler, the old Indian tradition was prob-
ably told of how the immense valleys had been
once peopled by a dense and prosperous popu-
lation, who greatly excelled all other people in
the manufacture of stone implements, the build-
ing of great houses, and in changing the desert
into a mighty garden, by putting on it the waters
of the great rivers.

Never has the level of the best of modern en-
gineers been able to improve on the lines of
these ruined canals, while in the selection of lo-
cations at which to take the water from the
rivers, there are exhibited the greatest skill and
intelligence. It was these ruins that in the
early '70's first gave the American settlers the
idea of reclaiming the valley where now stands
Phoenix, the capital of the territory, surrounded
by a population of nearly 20,000 souls, the first
canal constructed simply following the line of a
prehistoric one. In the selection of the routes
of the subsequent ones, it was merely the ques-
tion of picking out of the labyrinth of ruins the
lines of the main canals and following them.
This at times was a difficult work; for some of
the laterals were of considerable size and capacity.

How extensive the entire system of irrigation
in the Salt River Valley alone was, may be in-
ferred from the fact that the amount of land
practically covered by the canals was over a
quarter of a million acres, nearly treble the area
of the lands at present actually cultivated within
the county of Los Angeles, Cal. The popula-
tion supported must have been very great; for
it is almost impossible to find an acre within the
line of ancient acquias on which fragments of
pottery, shell ornaments, or stone implements
cannot be found; while the ruins of ancient
adobe habitations can be seen in every direction,
where they have not been obliterated by the set-
tler. These are always of the style still to be
found among the Zuni, Moqui, and other Pueblo
Indians of the Southwest, thick, strong walls,
with a few openings for doors and windows, and
small rooms, with the buildings clustering so
closely together as to form almost one tenement.
Estimating the acreage of the past as being one
acre to two persons, the present Indian rule
among the Pueblo tribes, the population sup-
ported by the ditches would not fall short of
500,000—an estimate the best authorities con-
sider conservative.

The canals themselves, with their principal
laterals, must have exceeded 1,000 miles in
length, and the ruins of many of them give evi-
dences of the vast labor of their construction.

It is to be regretted that the Government, in
the interest of science, has made no provision by
which the few remaining ruins of this descrip-
tion still intact, can be given a thorough and
scientific investigation before the last traces of
this ancient skill in irrigation engineering have
disappeared.—*Home Journal*.

The Review and Herald.

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

BATTLE CREEK, MICH., OCT. 20, 1891.

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PEWS OBJECT, AND PULPITS YIELD.

OCCASIONALLY religious papers in describing the present condition of the religious world unwittingly present a picture which exactly accords with the state of things pointed out in the prophecy to exist among professed religionists in the last days. The prophecy says that in the last days men will not endure sound doctrine, but after their own desires shall "heap to themselves teachers, having itching ears." That is, the people will have itching ears for novelties and pleasing things to be spoken to them, and they will seek for teachers of that kind, and the teachers will cater to the popular clamor, and teach accordingly.

The *Christian Register* of Oct. 1, notes the change which has come over the tenor of pulpit utterances within a few years past. Men used to be reined up to repentance and the service of God, in view of the uncertainty of the future, the judgment, and the solemn destinies of eternity. But worldly church-members do not relish such themes, and so, it seems, the pulpit has largely dropped them. The *Register* says:—

"Men were often urged from the pulpit then to prepare for death and the judgment and eternity. It is certainly not common to hear such urgency now. The pews object, and the pulpit yields and seeks to attain its end in some other way."

The sentence, "The pews object, and the pulpit yields," tells the whole story, and fully confirms the apostle's prediction.

FAMINES IN DIVERS PLACES.

As we read the following chilling account of the situation in large portions of Russia, from the *New York Herald* of Oct. 2, it is impossible not to think of the troubles predicted in the prophetic word to occur in the last days, prominent among which are "famines, pestilences, and earthquakes in divers places." Some would fain persuade themselves, and ask others also to believe, that the earth is now just in its infancy, and that the great era of peace and prosperity is yet before us. Whereas evidences are everywhere appearing that the earth is becoming old and decrepit; it is wearing out, and its vitality and fertility are ebbing away. Some localities, it is true, have long been subject to occasional drouths and floods, with accompanying pestilences and famines; but these calamities, as in the present instance, are spreading to new and unusual fields, and the power of the earth to respond to the wants of its inhabitants, is becoming more and more uncertain. It sighs for the renewing touch of the hand of its Maker, when his promise shall be fulfilled, "Behold, I make all things new." And we all have reason to pray for the coming of that day. Of the famine in Russia the *Herald* says:—

"It is difficult for us to appreciate the awful sufferings of our contemporaries in Russia. The reports we have received present a picture so lurid and repulsive that the imagination shrinks from its contemplation. Indeed, we are half inclined to regard the statements made by cable as utterly incredible, or at least to assure ourselves that they must be terribly exaggerated. The failure of the rye crop was the first of a series of disasters. No one knows by a more bitter experience than the subjects of the Czar in thirteen districts of that great empire, that a rain of misfortune is apt to develop into a pour. The rye crop furnished their staple food. It was not only used for the daily sustenance of the family, but for barter at the village store in the purchase of other necessities of life. When this capital in trade failed them, they

could not purchase clothing, bread, or anything else. Even the shop-keeper was ruined by the want of customers, and his closed shutters announced his bankruptcy. Nobody could buy; for nobody had either money or farm produce. The great fair, therefore, which is annually held at Nijni Novgorod, and which offers a gala season to the Russian peasantry and small holders of land, presented a most lugubrious spectacle. It amounted to nothing; for the people were so hungry and disheartened that they could not attend. Then came heavy and prolonged rains, as though nature had determined to complete the misery of the populace. The roads were impassable, and the yield of potatoes was so soaked that they rotted and became useless for food. After that a cattle plague made its appearance. So long as his cows could find pasturage, the peasant might keep soul and body together in spite of rain and in spite of the loss of his rye. He needn't quite starve to death; for at the last pinch he could kill his stock and wait for another harvest, impoverished, but still alive. When, however, the plague got into his barn-yard, and his cattle fell before the pestilence, his last stay broke under him and the gnawings of hunger were increased by despair. His house caught fire, and we are told that in some instances whole villages were burned. But he had n't strength to resist the flames, and sat weak and helpless by the roadside as the shelter of his family crumbled to ashes. But men must eat, and when desperate, they will eat anything. The stories which are told of what is called "hunger food," and which is eagerly consumed, are enough to chill one's marrow. There is no lower depth conceivable than when men are so reduced that they will eat a mixture of weeds and dried dung; and yet so great has been the extremity in certain portions of Russia that this has been their sole supply of food.

IN THE QUESTION CHAIR.

GOSPEL AUTHORITY, AND GOSPEL SIGNS.

1. Where did you get authority to preach the gospel and baptize?
2. Why are not the promised blessings of the church in this age the same as in the time of Christ?
3. If the everlasting gospel was on or in the earth, why the message of Rev. 14: 6?
4. Why do not the promised signs of Mark 16: 17, 18, follow the believer now, as we are told they shall?

Yours in search of truth,

W. L. F.

Answer.—1. We derive authority to preach, from the commission the Lord left with his church, as he was about to ascend to heaven: Go teach all nations, he said, baptizing them in the name of the Father, Son, and Holy Ghost, and lo, I am with you alway, even to the end of the world. Peter, on the day of Pentecost, said, "For the promise is unto you, and to your children, and to all that are afar off, even as many as"—men shall call?—No; but—"the Lord our God shall call." The authority of the gospel minister rests upon a divine call to the work; and if he has not such a call, he has no authority to preach the gospel, no matter how many hands have been laid upon him, nor how pompous the ceremony of ordination performed over him. Christ can give authority to men to preach his gospel, as well in the nineteenth century as in the first. The idea that the authority to preach must be transmitted through an unbroken line of ministers from the time of the apostles till now, is a fiction; the attempted application of it has been a farce; the line has been hopelessly broken, lost in the sink-holes of rottenness and corruption during the ages of papal glory. So we say, again, that they have authority to preach whom the Lord calls to the work. If it is asked, why then have any outward ceremony of ordination at all, a sufficient answer is found in the fact that such a service gives unity to the work, and is a means by which the church can show its acquiescence in, and its harmony with, what they consider the divine will.

2. All the blessings ever given for the church are for the church to-day; and special blessings are promised in the last days.

3. Different features of the gospel become prom-

inent in different ages, to correspond to the different stages of its development. It was at first to believe on Christ and him crucified; after the apostasy, as in the time of Luther, justification through Christ, became for a time the prominent feature, to lift the church out of the slough of papal errors and corruptions; later, as we draw near the end, the nearness of Christ's return, in addition to all the other truths, will be the burden of gospel work. This is the feature that is brought to view in Rev. 14: 6, 7. The same is brought to view in the "gospel of the kingdom" (Matt. 24: 14), which is to be preached in all the world just before the end, and as a sign of the end.

4. The signs to follow believers (Mark 16: 17, 18), were never promised to gratify curiosity, nor to meet the challenge of the opposer, nor to countenance presumption, nor to uphold fanaticism. The conditions necessarily understood are, that the Lord will work as promised when necessary to prevent the defeat of his purposes, to preserve his cause, and uphold the honor of his name. And can any one point to an instance where the Lord's interposition was necessary to any one of these ends, where he has not so interposed? The history of the church is full of the records of special providential manifestations of the power of the Lord in behalf of his people.

EDUCATION.

THE value of education lies not in the possession of the knowledge with which it is sought to store the mind, so much as in the training and discipline which the mind receives. The truly educated person is the one who has cultivated the faculties of his mind so as to make them reliable in the investigation of truth, rather than the one who has simply accumulated a large amount of information.

The duty of every person to become educated, so far as opportunity will permit, is self-evident; for it cannot be supposed that the Creator has given to man all his various faculties of mind and body, so susceptible to improvement, to be left unused in the brain. The question which is sometimes asked,—Should it be our aim in this world to become great?—may be answered by saying that it should be our aim in this life, as it will be in the life to come, to cultivate to the fullest extent every faculty with which we have been endowed. If such effort causes us to become great, our greatness is legitimately gained. We may seek for greatness: we should never seek for notoriety. God has never objected to any man's services on the ground of his being great.

It need hardly be said that in this cultivation it is important that each faculty should be given its due amount of exercise. The instances in which one faculty can be profitably developed at the expense of others, are not so common as to justify any one in making a rash experiment. The spectacle of a one-sided development is rarely a pleasing one in the human species, whether it pertains to the body or to the mind. The narrow-minded man is naturally the object either of pity or aversion. Having given himself wholly to one pursuit, to the acquirement of a single branch of knowledge, he necessarily exhibits himself at great disadvantage in respect to all other branches, not only because he knows little or nothing about them, but because, as it often happens, he entertains very decided opinions upon matters concerning which he is seen to be profoundly ignorant; for there can be no doubt that our breadth of view upon any subject increases in almost direct proportion to the amount of study which we bestow upon it. It is impossible that a person should entertain other than narrow views upon a subject which he has never taken the trouble to investigate.

Education is valuable, because truth is valuable. All men are continually seeking for truth, and the uneducated mind is but poorly equipped for the search. Education equips the mind by training it to think. It enables the mind to grasp all the facts which bear upon the point of truth under investiga-

him, and from them to draw a correct conclusion. Without this power, the mind is baffled and deluded every turn, and becomes filled with a jumble of truth and error; for to the uneducated mind error easily assumes the guise of truth. It is a misfortune of which such a one is blissfully ignorant, that glimpses of the higher forms of truth come to him through a haze which distorts and robs them of most of their force and beauty. When great truths pass before his mental vision, he may see "men as trees walking," but he is unconscious of any delusion. He is satisfied with his own views, and feels no need of taking an appeal on the truthfulness of his opinions.

The training of the mind to correct thinking should begin early. In education, as in other things, delay is dangerous. Under the influence of the forces which surround it, the mind is continually undergoing a process of development, which tends to fix upon it a permanent mold. Hand in hand with ignorance goes superstition, the impress of which is so easily felt upon the human mind. These two will rapidly do their baleful work upon the intellect which is left to itself. Scarcely, indeed, can many an educated mind shake off their influence, but must still indulge in such beliefs as that a horse-shoe brings good luck, or that the moon controls the weather. But education and superstition are mortal foes, and cannot long exist together. Superstition is blind; but education brings all the phenomena of life beneath the scrutiny of reason. It expands the horizon of truth, elevates its possessor to the highest plane of thought, calls out the latent energies of his soul, and fits him to do successful work for himself, his fellow-men, and his Creator. L. A. S.

"THEN SHALL HE SIT UPON THE THRONE OF HIS GLORY."

OUR Saviour's wonderful prophecy contained in the 24th and 25th chapters of Matthew is a subject of the deepest interest to every Bible student. Beginning at the time of the first advent, it presents to us the most striking events of religious interest connected with the gospel dispensation; the destruction of Jerusalem, the great apostasy, the signs of his second coming, the religious condition of the people just before his coming, his advent in the clouds of heaven, instructive parables to warn and impress his people, and the final scene connected with the execution of the judgment—the reward of the saints, and the destruction of the wicked.

We question whether our people generally are aware of the fact that this discourse of Christ embraces the final execution of the judgment. Or, in other words, whether all of them realize that the closing portion of Matthew 25, is to be placed at the end of the 1000 years. There is in the mind of many a feeling of uncertainty where to place the event brought to view in the heading of this article: whether Christ's sitting on the "throne of his glory" takes place at Christ's second advent at the beginning of the 1000 years, or at its close.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then follow the reasons why these are thus favored. They have performed acts of mercy to the needy, in his name and for his sake. Then he addresses those on his left hand, condemning them because they have failed to do these acts, and concludes: "And these shall go away into everlasting punishment: but the righteous into life eternal." Matt. 25: 31-46.

Is this coming of the Son of man "in his glory," the same event as recorded in Matt. 24: 30, when

"they shall see the Son of man coming in the clouds of heaven with power and great glory"? Is it the same coming as Paul records in 1 Thess. 4: 16: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air"? In each instance his coming is with great glory, and he saves his people; but are these all one and the same event? We think not, and will give our reasons at some length. The Scriptures are positive that there are two separate resurrections, 1000 years apart. The first resurrection is that in which the righteous dead are raised to life and the living righteous changed to immortality. This event takes place at the beginning of the 1000 years, and is plainly referred to in both of the scriptures last quoted. The second resurrection takes place at its close, and only the wicked are made alive in that, all of them being asleep in death for 1000 years till that time.

The interval between these resurrections is occupied by Christ and the saints sitting in judgment, examining the records of all the wicked who are to be punished. At its end they are called forth to receive that punishment. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls [persons] of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20: 4-6.

This language clearly establishes the following points: 1. There is a period of 1000 years in which the saints sit in judgment—evidently with Christ. This judgment is certainly upon the wicked; for all the righteous are then saved eternally; 2. The righteous have been raised then, before this event takes place, and that, as we have seen, was accomplished when Christ came in the clouds of heaven. 3. The wicked are in their graves during that period, for this scripture declares their resurrection is the second one in order and transpires at the end of the 1000 years. All the blessed and holy have part in the first resurrection, and all the wicked in the second. There are many other scriptures we could quote corroborating these positions, but lack of space in this article forbids. When is it, then, that Christ sits on the throne of his glory, "and before him shall be gathered all nations"?—Manifestly not till "all nations" are raised from the dead, to be present, *i. e.*, not till the end of the 1000 years. They are there to receive their final and eternal sentence, and to have it executed upon them.

The "throne" upon which he sits is "the throne of his glory." This is evidently a throne of special interest. The Father has a throne especially called his own. The Son also has a throne assigned to himself as his. "To him that overcometh 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." Rev. 3: 21. "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19: 28. This throne is evidently the same as that one which is mentioned as "the throne of David." "The Lord hath sworn in truth unto David; he will not turn from it: of the fruit of thy body will I set upon thy throne." Ps. 132: 11. When Christ was about to be born, the angel said to Mary, "The Lord God shall give unto him the throne of his

father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1: 32, 33.

The prophet addressed Zedekiah, the last of David's line of temporal kings, as follows: "And thou, profane, wicked prince of Israel, whose day is come, . . . Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." Eze. 21: 25-27. Never has a descendant of David occupied that throne since. Our Lord is descended from David, and is the true seed predicted. He will occupy that throne, as another prophet declares: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder, and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. 9: 6, 7.

A throne is a chair of state, and represents the seat of government and power. Christ's own throne is the same as the throne of his father David, else he would be represented as having two distinct thrones which would be something wholly improper. "The throne of his glory" is that throne of promise which has long been awaiting his occupancy, which will occur in the fullness of time when our earth will be rescued from the grasp of Satan, the great usurper, and Christ shall reign in righteousness from sea to sea, and all the earth as a consequence will be filled with his glory.

But the throne of David will not be set up in heaven, but on our earth, at the close of the 1000 years. Hence Matt. 25: 31-46 must have its fulfillment then when Christ and all the saints and all the holy angels, with the city of God, will come down to our earth: when he will raise the wicked dead, and call them to their terrible doom. Then "the throne of his glory" will be erected, and from it the earth and heavens will flee away, *i. e.*, be utterly changed, melted, and reformed, and eternally glorified. Zech. 14: 4-9; Rev. 20: 4-11; 21: 1-6, 10, 12; Ps. 149: 5-9; Isa. 33: 10-24; Mal. 4: 1-3. These scenes must occur upon our earth, and are identical in substance with the events brought to view in Matt. 25: 31-46.

Let us notice this scripture more particularly. We have spoken of and identified "the throne of his glory" with his own throne as the promised "seed" of his father David, embracing the dominion given him by the Ancient of days. Dan. 7: 13, 14. When he sits upon it, "all nations" are gathered before him. This could only be when all the nations of the past 6000 years—many of whom are now extinct—are all brought forth from their long slumbers, to appear at this grand assize. This, as we have shown, necessitates the placing of this scene at the end of the 1000 years, when the wicked are raised. All are now separated in two classes, as shepherds anciently kept the sheep and goats in two different flocks. Dr. Clarke says on this passage:—

"It does not appear that sheep and goats were even penned or housed together, though they might feed in the same pasture; yet even this was not done but in separate flocks."

He gives numerous citations to show this. The righteous and the wicked had been associated in families and communities for ages. At this time they are forever separate, in two distinct bodies. This could not be till the wicked were raised. The "sheep" are the righteous. Sheep are emblems of mildness, simplicity, patience, and usefulness. Goats are naturally quarrelsome, lascivious, and ill-scented, and fitly represent riotous, profane, and impure men. The righteous are placed on the right hand, the wicked on the left.

"The right hand signifies, among the Rabbins, approbation and eminence: the left hand, rejection and disapprobation."—*Clarke's Comments on Matt. 25:33.*

The significance of these two expressions was well understood by the ancients:—

"Here in two ample roads the way divides,
The right direct, our destined journey guides,
By Pluto's palace, to the Elysian plains;
The left to Tartarus, where bound in chains,
Loud howl the damned in everlasting pains.
—*Id., Æneid VI. 540.*

The righteous are now called upon to "inherit the kingdom prepared for you from the foundation of the world." The time had never come before when this could be done in its fullness. That kingdom must be this earth, our "world." It was created to be inhabited by holy and obedient subjects of the Creator of it—Christ. But the enemy came in and sowed tares. Now they are to be rooted out and be burned in the fire (see Matt. 13:38-43), and destroyed forever. To inherit is "to take as an heir." They are "heirs of God, and joint-heirs with Christ." Rom. 8:17. This could not have been consistently said to them 1000 years before. It would have been out of season. The earth had not been rescued from the wicked, but now it is to be their abode forevermore.

The reasons, then, are stated why these saved ones are given this great inheritance. They have imitated their Lord and Saviour in doing others good. The other class have not. So they cannot be heirs with him. Then comes the dread fiat from the "great white throne," so dazzling and exalted (Rev. 20:11), "Come, ye blessed of my Father," and, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Then the righteous enter upon their full reward, have homes in the earth made new, while the wicked are cut off to all eternity, from life and its blessings, by the fire which comes down from God out of heaven and devours them. Rev. 20:9. Then our earth becomes one vast lake of fire, which melts its very elements, burns up all its works which man has made, till at last in the great restitution it comes forth from the hand of God purified, "made new" and glorious for the abode of Christ's people to all eternity. 2 Pet. 3:7-13; Rev. 20:9-15, 1, etc. We see no other place where these declarations of our Saviour in Matt. 25:31-46, could receive their fulfillment, with such propriety as at this point where the wicked come up around the city, and fire comes down from God out of heaven and devours them.

We cannot feel like closing this article without referring to that most wonderful description in "Great Controversy," Vol. IV, pp. 664-665, where sister White describes this scene. We quote a few sentences, advising the reader to examine carefully the whole connection:—

"Now Christ again appears to the view of his enemies. Far above the city, upon a foundation of burnished gold, is a throne, high and lifted up. Upon this throne sits the Son of God, and around him are the subjects of his kingdom. The power and majesty of Christ no language can describe, no pen portray. The glory of the Eternal Father is enshrouding his Son. The brightness of his presence fills the city of God, and flows out beyond the gates, flooding the whole earth with its radiance."

Here is seen the fulfillment of our Saviour's own prediction in Matt. 25:31, where the Son of man sits in his glory upon the throne, high and lifted up. This is at the end of the 1000 years, the time when all will receive their due reward. How consistent that our blessed Lord, when giving his wonderful prophecy of the events from the crucifixion onward, should close his discourse with this grand and awful scene—when sin should have an end, and all rebels against God's government be put down forevermore, the loyal saved to all eternity—and Christ, our adorable and ever blessed Lord, should take to himself his power, and reign forever and forever. Oh, who can think with indifference of being found on the wrong side then? Who could bear to hear

those terrible words spoken to them, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels"? May we all seek to hear the precious words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." G. I. B.

Religious Liberty.

WORKING FOR THE "SENTINEL."

THE following letter has just been sent us from the office of the *American Sentinel*:—

"I sat down to write an order for the *American Sentinel*, and before sealing up the order, the thought occurred to me that there were some of our prominent citizens and business men who ought to become readers of that able exponent of religious liberty. Acting upon the impulse of the moment, I went out and after them; and in about three hours' canvass, I succeeded beyond my expectations in obtaining the following subscriptions on a six months' trial."

Then follows a list of twenty-nine subscriptions. A letter has also just been received at the office of the Religious Liberty Association from a friend in Iowa, who stated, in response to a circular recently sent out regarding the *Sentinel*, that he felt it his duty to take up the work since he felt the importance of it, and in the brief time he could devote to it in three evenings, obtained twenty-one subscriptions for three months. He said further that he intended to continue the canvass, and hoped to get many of these to subscribe for a year, when the three months are up. Other friends are taking a like interest in the *Sentinel*, and we hope that all will try to help increase the circulation of this valuable paper; and now, while brother Jones is writing his articles on the decision of Judge Hammond in the King case, is an excellent time to get the people to take it. Every one who reads, knows more or less about this case, and is much interested in it. By calling attention to brother Jones's articles, thousands may thus be induced to subscribe. Will not all take an interest in the *Sentinel* at this opportune time? A. O. T.

A CIVIL AMERICAN SABBATH WON'T DO.

REV. DR. DE WITT (Episcopal) takes Dr. Lorimer (Baptist), of Tremont Temple, Boston, severely to task for his utterances on the subject of the sacredness of Sunday, in his sermon preached in Chicago, Sept. 7. Dr. Lorimer said in substance "that he believed with Martin Luther, that the first day of the week ought to be observed in commemoration of the resurrection of Christ as a day of rest and rejoicing,—a day of cessation from toil,—but it ought not to be accounted sacred time. Men should do as they liked on that day, but they should not forget its significance."

Rev. Dr. De Witt, referring to it Sept. 14, says:—

"Of all the men from whom the friends of the Christian Sabbath have recently suffered, there is no more unfortunate instance than in the case of the eminent preacher from Boston, who preached a remarkable sermon on the opening of the Fair. It is to be regretted. He was wrong both in historical reference and scriptural exegesis."

Referring to Dr. Lorimer's rest theory, he said that "rest was one of the least ends for which the Sunday was instituted." From the earliest days of the church, the leaders of Christianity have sought to impress their followers with the fact that Sunday is a day of general cessation of labor and for worship. All great men who have taken their stand for Christianity, have insisted that first and foremost, Sunday should be kept sacred.

And with reference to the history of Sunday, he said:—

"The ancient pagans named the day Sunday in honor of their chief god, the Sun, which was their highest deity, and our Lord honored the day by his own ascension from the grave."

The advocates of the Sunday-closing of the World's Fair have insisted that it is not the sacred

Sabbath that they want observed in closing the Fair but the American civil Sabbath, the humanitarian Sabbath, and for the reason that the laboring man needs rest. But when Dr. Lorimer asserts his belief in that kind of Sunday, and securing cessation from labor, and freedom from Sunday slavery, he is content to let every man enjoy himself as he thinks best. How quickly these men fly to the other side of the question, and take up the cudgel in defense of Sunday sacredness! It is all right to talk about the civil American Sabbath, when advocating the closing of the Fair on Sunday. It will not answer to say that Sunday is civil and not sacred, therefore open the gates and let the people in as on other civil days, as the Fourth of July, Christmas, and New Year. The day suddenly becomes very sacred, and these men can even see sacredness in the fact that this day was dedicated by the heathen to their highest deity, and named after their chief god.

Then the object of all this agitation on the subject of Sunday laws and Sunday-closing is not to secure rest merely for the laboring man, as they would have us believe, but to secure the compulsory religious observance of Sunday.

"Consistency, thou art a jewel!"

ALLEN MOON.

—The following dispatch from Baltimore appeared in the *Chicago Herald*, Oct. 12:—

"The Sunday laws, which are 100 years old, were revived to-day, and neither candy, nor cigars, nor drugs, without prescriptions, nor any merchantable thing, except ice or milk, was allowed to be sold. It was the work of the grand jury, which has General Berry, a rigid Sabbatarian, as its chairman. It was at first proposed to stop the sale and delivery of Sunday newspapers, but the police commissioners modified the order so as to allow both to be done. A test case will be tried soon in regard to selling papers."

From one of our brethren who has just returned from the East, we learn that a general movement is being started to compel the observance of Sunday in all the Eastern cities, and then to extend it just as fast and as far as possible.

—The American Sabbath Union and the National Reform Association have been bewailing the fact that they have not as yet been able to organize in Michigan. But they do not propose to allow this state of things to exist any longer. In addition to the efforts made by Mr. Crafts at Hillsdale and some adjoining towns recently, the following has just been sent to us from the *Lyons Herald*:—

"Rev. Francis W. Ware, field secretary of the American Sabbath Union, gave a lecture at the M. E. church Tuesday evening. After his lecture he organized an auxiliary society for work in Lyons."

The editor of the *Herald* indorses the movement by saying, "There is a chance for good work here, and we hope this society will prove themselves good workers." We are no longer left to "straws to tell which way the wind is blowing," but the activity of the advocates for Sunday law is apparent on every hand.

—Mr. Crafts has just made the statement, as reported by the Associated Press, that the American Sabbath Union has a movement under consideration that will startle the whole country as soon as it is brought to light. Rumors are afloat that this startling movement is to be an organized effort to go into all the State legislatures and attempt to get all exemption clauses to the Sunday laws repealed, as well as to secure a national Sunday law. They want to get the old territorial and antiquated puritanical Sunday laws without any exemptions, and try them on their merits.

We have been long looking for such things, believing them to be foretold in the sure word of prophecy. But do we sense the deeply laid workings of the powers of darkness that are organized to bring them about, and how marked are the indications of the rapid fulfillment of these remarkable predictions? Surely now is the time for us to be alive and at work, that the eyes of those who desire to see, may be opened to the truth.

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.

LISTEN! THE MASTER IS CALLING FOR YOU.

BY C. EDWIN JOHNSON.
(Olermont, Fla.)

BRIGHTLY shines the sun, on fields white to harvest!
But why are the reapers so scattering and few?
Are the wages too small that the Master is paying.
Or are these all the souls that are loyal and true?

Watch them now toiling; undauntedly striving
To gather the sheaves ere they rust or mildew.
See from each heated brow, how the sweat-drops are falling,
And hands worn to bleeding; great hearts, brave and true.

Hark! to the Lord of the harvest they're calling:
"The harvest is great, and the laborers so few;
Oh! quick! send us help, Lord, the grain will be spoiling!"

Hark! listen! the Master is calling for you.

Up! haste you away where the tall grain is waving!
Go prove that your heart to the Master is true;
If you cannot reap, you can act as a gleaner;
There's work in the harvest that each one can do.

When the wheat is all garnered, a rich crown of glory
The Lord of the harvest will place on each brow;
For, when he called, to the white fields they hastened;
Nor gave they one thought to the wages, I trow.

VERMONT.

BARNARD.—At the time of our last report we were at Quechee. We continued there four weeks in all. Not considering the interest sufficient to warrant staying longer, we moved the tent to Barnard, and began meetings July 10, continuing them until the camp-meeting. As the result, we left six keeping the Sabbath, and rejoicing in the truth. A Sabbath-school of seven members was organized; others are interested, and some convicted who we hope will obey. We are still hopeful for some in Quechee.

H. W. PIERCE.
I. E. KIMBALL.

TEXAS.

HILLSBORO, COVINGTON, AND HOLLAND.—After our good camp-meeting closed in August, I labored three weeks in connection with the tent at Hillsboro. The interest at that place was small from the first, and as I did not stay until the close of the meetings, others will report the results. I spent nearly a week at Covington. While there, we were locked out of the school-house by some good Methodist; but one night the trustees, with a leading citizen, opened the house for us, while one of the prejudiced ones stood at the door with his knife open, saying he would surely hurt the one that entered first. The leading citizen I spoke of led the way, and two young men stepped to my side and led me into the house. Thus the way was opened, and no further disturbance was made that night or the next; but the third night after, the house was closed against us again, and having no place in which to hold meeting, we postponed meetings there for the present. The cause of this was that the Methodist minister on Sunday denounced the Seventh-day Adventists as dangerous people, or rather that their doctrines were dangerous.

Sept. 25, I returned to Holland, where I labored during the summer, and found all the brethren and sisters faithful, except one, who had found the way too hard. Eight signed the covenant, and we organized a tract society of eight. A leader was also chosen for the company. Two subscriptions were taken for the REVIEW, and three for the *Home Missionary*. I sold \$14.75 worth of books. I am now in Mills county, and expect to begin meetings tomorrow night near Big Valley, twelve miles south of Goldthwait. Brethren and sisters, remember me in your prayers.

W. S. CRUZAN.

BRISTOL AND MORGAN SCHOOL-HOUSE.—As other arrangements were made, I did not join the tent company at Hillsboro, as was stated in my last report, but I have continued to labor at the above-named places. Two of the recently elected trustees of the Morgan school-house, were among the most prejudiced men in the community, and they were

men who like to show their authority, consequently they closed the house against us two weeks ago. We have been using it for over a year, and all other denominations that desired, have used it since it was built, and are still using it. These trustees have made themselves odious to many in the community, however, and the sympathies of the majority are with us. This being the case here, and the brethren at Bristol having no place for worship, we have commenced to raise money to build a church for both companies, and have something near \$300 in money subscribed, and about work enough to put it up,—work and money both mostly from the outside. I am called to go away for the present, which I very much fear will cause a lag in the enterprise.

We held quarterly meeting with the newly organized church, Sabbath, Oct. 3, at which the ordinances were celebrated, and at night a tract society was organized, and a club of sixteen *Signs* and *Sentinels* raised for missionary work. May the Lord continue to bless these dear souls, and make them strong to do his work. I now go with brother W. S. Hyatt to Navasota, to hold a tent-meeting.

W. A. MC CUTCHEN.

OHIO.

FULTON.—In connection with brother C. H. Keslake as co-laborer, we began a series of meetings in our tent at Fulton, July 19, and closed Sept. 20. This is a small town of about 200 inhabitants, with two churches. Notwithstanding the busy season in haying and harvest, the attendance was very good throughout. In the meantime we closed our meeting for about ten days, in order to attend our annual camp-meeting at Mt. Vernon. This was a precious season of refreshing to nearly all present. The Lord came very near to his believing children. On our return, the people came again with the same interest as at the first.

Much precious seed has been sown here. The Lord gave freedom in presenting his word to the people. A few honest souls accepted the truth. We hope for others to take hold in the future. With those who were keeping the Sabbath when we went there, we leave about a dozen who will hold regular Sabbath meetings. We organized a Sabbath-school of twenty-one members. Our receipts were \$10.90. We obtained two subscribers each for the REVIEW, *Signs*, and *Sentinel*. We have visited the interested ones, and now go to our respective fields of labor; Elder Keslake to Toledo and I, to Washington C. H., and Dists. Nos. 1 and 7.

J. G. WOOD.

Sept. 30.

BOWLING GREEN, PORTAGE, PEMBERTON, ETC.—At the close of our last camp-meeting, our Conference Committee advised us to go to Bowling Green and conduct a series of meetings. But on arriving there and counseling with the brethren concerning the work, and the prospects for an effort of this kind, it was thought best by all not to pitch the tent, but that an earnest effort should be made to help the church by holding meetings in their house of worship north of the city. This we did. However, there was but little interest to hear among those not of our faith, yet we enjoyed a precious season of seeking God with these brethren. Difficulties that have existed for years, were removed, and the Spirit of God came in and took possession of hearts; some who had been cold and indifferent in the past, renewed their covenant with the Lord, and all felt that the meetings were a success. The last two Sabbaths especially were days of thanksgiving and praise. We never witnessed more of the Spirit's presence than was manifested on these occasions. Truly the Lord is preparing his dear people to stand in the time of trial just before us.

Sept. 29 we began meetings with the church at Portage. We had a fair interest to hear. In connection with our meetings at this place, we visited the brethren at Pemberton, and on Sabbath Oct. 3 (our quarterly meeting occasion), the churches of Bowling Green and Pemberton met with the Portage church, and we can truly say it was a day that will be remembered by all present. At the close of our meeting in the afternoon, brother Willis Weeks was set apart by the laying on of hands, to officiate as local elder of the Portage church. May the Lord bless and direct this dear brother in his duties, and enable him to act the part of a true shepherd of the little flock at Portage. We intend to return there soon, and hold more meetings with them.

Oct. 9 we arrived at Wheelersburgh, and were cordially received by the brethren here. They have just completed the erection of a neat little house of worship, 24 x 36 feet, located in a pleasant part of the village. This building was dedicated to the worship of God, Sunday, Oct. 11. We were told by the building committee that in all the planning and work in the erection of this house, not one unkind word had been spoken, for which we praise the Lord. May the blessing of God attend the efforts that shall be put forth here in the future, and may these dear brethren see added to their numbers others, such as shall be saved. We are of good courage, and shall for a few weeks continue the meetings here.

O. F. GUILFORD.

Oct. 12.

H. H. BURKHOLDER.

INDIANA.

NOBLESVILLE, INDIANAPOLIS, AND MAXWELL.—By request of the Conference Committee, I remained at Noblesville to hold meetings after the close of our camp-meeting. Although the attendance was not large, the Lord blessed those who came. The remark was made by the church members, that the camp-meeting was continued at the church. We closed the meetings on Sunday, Sept. 13, with a baptismal service, two being baptized where the twenty-eight were buried with their Lord during the camp-meeting. On our return to Indianapolis, we found almost the whole city stirred up over the preaching of Dr. Jenckes of St. Paul's Episcopal Church, on the second coming of Christ. The Doctor is a disciple of Prof. Totten, but he can claim the honor of some originality in eccentric theology.

The idea that a venerable pastor in the staid old church that he represents, should so positively assert before a popular constituency, that the end of this age and the second coming of Christ are to take place in the year 1899, and this to be preceded by a terrible war of seven years, extending over all Europe, created quite an excitement. The press of the city took it up, and much has been and still continues to be published upon the subject. The editor of the *Sun* likened the Doctor's time-setting and Jewish favoritism, to the preaching of the Seventh-day Adventists. This article opened the way for Elder Bartlett and the writer to visit the editor. He kindly permitted us to correct the matter and to set forth the true teachings of our people on these subjects in the columns of the *Sun*.

This episode has drawn a large number of the ministers of the city into the discussion of the doctrine of Christ's second coming. Thus this subject has become the one absorbing topic for both the pulpit and the press of this city. Elder Bartlett is now preaching a series of Sunday evening sermons upon the millennium and the second coming of Christ, and some time has been spent in preparing matter for the press, from his sermons. These things are having the effect materially to increase the attendance at the church, and the interest in the city to hear on these themes. This is opportune for the truth, and the opening should not be neglected. On Sabbath, Sept. 19, I baptized one who became a member of the Indianapolis church. Sept. 25-28, I spent with the Maxwell church. Here I had the privilege of baptizing three, who were received into church fellowship with this congregation. We praise the Lord for his presence and sustaining power in these meetings.

WM. COVERT.

Sept. 29.

ILLINOIS.

OTTAWA.—We began holding tent-meetings at this place the evening of June 9, and continued them until Aug. 23. We have already stated in a former report some of the difficulties which we had to encounter before prejudice gave way and obstacles were removed from the minds and hearts of the people; but in Heaven's strength, we were enabled to surmount all seeming difficulty, and the truth was brought before the minds of hundreds of people; and praise be to God, the same was carried by his Spirit to the hearts of a goodly number of souls, and they were impressed to accept the blessed Saviour by faith, who is the truth. We left between twenty and twenty-five keeping the Sabbath. A few of these were already keeping the Sabbath when we went there. We received about sixty dollars in donations, and over \$125 worth of books and tracts were sold. We received some subscriptions for our different periodicals. The Lord helped, and the friends were successful in renting a nice little church for one year on West Main

street, in the best part of the city. The street-car line runs within one-half block of the church, thus persons can get to the meetings from any part of the city without much trouble. We can see the hand of God in all these things, therefore to his name we ascribe all the praise.

We left Ottawa Aug. 30, to attend our camp-meeting, which was held at Decatur. Surely it was a great feast to all who were privileged to be there. It was remarked by many that it was the best camp-meeting they had ever attended, and why should it not be, knowing that each year brings us nearer the final consummation of all things? We may expect, if we grasp the promises of God by faith, to see more and more of the outpouring of his Holy Spirit and the manifestations of his power as we near the end. All who did not attend the camp-meeting lost a great blessing.

At the close of the camp-meeting Mrs. Huffman and I spent a few days with relatives at Morrisonville, Ill. I spoke once in the Methodist church before a large audience of attentive listeners. We can but believe that our visit there has opened the way for future work. We then returned to Ottawa, at which place it was decided that Mrs. Huffman should labor in the Bible work during the fall and winter, and that I go to Stockton, in Jo Daviess county, and hold a series of meetings. We found the friends at Ottawa of good courage and growing in grace. I spent Sabbath and Sunday, Oct. 3, 4, with the brethren and sisters at Plum River, at which place I held a series of meetings last spring. I found the most of them still loving the truth. I came to Stockton yesterday (Monday), and held my first meeting last evening, with about 100 present, who listened with marked attention to the word spoken. Pray, brethren, that God may bless the work here. Oh the love, the wonderful love of God, to grant me some humble part in his work! It is so great that I cannot attain unto it. My address for the next few weeks will be Stockton, Ill.

Oct. 6. M. G. HUFFMAN.

THE ATLANTIC CAMP-MEETING.

MT. HOLLY, N. J., is a pretty city of some eight or ten thousand inhabitants and the county seat of Burlington county. At the rear of the court house, on spacious grounds well shaded with maple and horse-chestnut trees, was located the camp, which consisted of seventy-two tents. When I arrived on the ground, Thursday evening, Sept. 24, every preparation had been made, and one meeting held. The meetings the following day indicated that the people had come together expecting a large blessing from the Lord and a deeper experience in the way of life than ever before realized. Brethren Porter and Caviness arrived on Friday, and both engaged in the work with devotion and energy. The preaching was calculated to inspire confidence in the word of God, and to bring the people where they could accept the promises, and yet, notwithstanding the expressions of confidence on the part of the people, it was quite evident to most of the laborers that there was something lacking; that the people were not receiving that for which they had come to the meeting. Accordingly a council was held, and in earnest prayer the direction of the Lord was sought that it might be revealed what course should be pursued in order that light and power might break in upon the people. It was then impressed upon the minds of the laborers to lay before the people the necessity of an entire consecration to God, in order to do which everything contrary to the will of God must be removed from the heart.

It was suggested to the people that perhaps some had confessions to make to those whom they had injured, or that they had confessions to make in the audience, of neglect of duty in the church. At the same time, inquiry meetings were instituted where personal labor was engaged in; and by Thursday of the second week, a decided change was seen in the meeting. Hearty confessions were made both in public and private, and the good Spirit of the Lord came in and witnessed to them; and as the testimonies of the brethren and sisters were given with tenderness of soul and tearful eyes, the power of the Lord seemed to rest upon the entire camp. At this time, however, Elder Porter was called to return to New England, as the annual meeting of that Conference was to begin the next day; but brother Olsen came upon the grounds a few hours before he left, and so the work was taken up by him where brother Porter was obliged to leave it.

There was quite a fair attendance of the citizens of the town during each day, and more than the tent could comfortably seat each evening. On Sunday night, the last of the meeting, it was estimated that between 1,500 and 2,000 people were present. The camp-meeting was the talk of the town during the entire time, and many of the citizens came upon the ground, saying that the meeting in their midst was indeed a blessing to them, as they had received light and truth from the word of God, which they had never known before. Many requests were made that a camp-meeting might be held in their midst another year. We certainly never spoke to a people who seemed to appreciate the word any more than those who were present at that meeting.

The business sessions of the Conference, Tract Society, and Sabbath-school Association passed off with the utmost harmony and dispatch. Some changes were made in the Conference Committee in order that the entire territory comprising the Conference might be represented. Brother H. E. Robinson was again chosen as President, and the utmost confidence was expressed in his judicious management the past year. For a Conference only two years of age, it seems to us that great advancement has been made.

About 250 were encamped on the ground. Many of these were quite young in the truth, some of them never having heard a living preacher. One case especially comes to mind of a young man who came from Atlantic City with his family, and hired a tent, saying that he was keeping the Sabbath and desired a part in the camp-meeting. Upon questioning him, he said that what he had learned of the truth, he had gathered from "Bible Readings," which had been placed in his hands by one of the canvassers. Several instances of a similar nature were reported during the meeting. Some came upon the grounds feeble and emaciated, suffering from chronic difficulties, and desired to be prayed for that God might heal their physical infirmities, saying that they had come there for that very purpose. A number of these went home rejoicing in the thought that God had not only forgiven their sins, but had made them strong in their physical frame. Altogether it was one of the best camp-meetings I ever attended. Without doubt, the influence which it wielded upon those in attendance will be felt throughout the entire journey of life; and if the vows made in the last morning meeting as the camp was breaking up, shall be carried out, when camp-meeting season returns to the Atlantic Conference, a much greater advancement will be seen in the work there than has been realized the past year. We have all confidence that the Lord has great things in store for the work in that Conference.

J. O. CORLISS.

A LATER REPORT.

THE first camp-meeting in this new Conference is now past, and though reported above by one of the General Conference laborers who attended, I wish to present some thoughts relative to the matter from our standpoint as a Conference. Most of our people had never before enjoyed such a privilege, and at first many thought they could not go; but as the time drew near, difficulties were removed by the power of faith, so that the attendance was much larger than was expected. About 225 were encamped on the ground, and most of these for the full ten days of the meeting. The weather was delightful from first to last, and those who feared cold, rainy weather at that season of the year were happily disappointed. The beautiful location in the midst of the city and the fine shade and smooth level surface were appreciated by all, and not one murmur on this account was heard. Seventy-four tents were pitched. The outside interest and attendance were remarkable, and many invitations were extended for the camp to be located there again next year.

Most of the preaching was done by Elders Corliss and Porter, and all were truly fed with the sincere milk of the word, and a manifest growth in grace was observed as the meetings progressed. Never before has the way of salvation seemed so plain and desirable as now, since Christ in his glory as well as in his humility has been held up before us. The converting and healing power of God was present, and the glad shout of victory was heard as by faith the promise of the Lord was received as a fact. Elders O. A. Olsen, E. E. Miles, F. L. Mead, and Prof. Caviness were with us a portion of the time, and added much to the interest.

During the year, about 100 persons have been added to the membership; the tithes have increased about \$1,500, and the donations to foreign missions have increased from about \$700 to \$1,400. Plans were discussed for the further prosecution of the work in the large cities in this field, and we believe the coming year as well as the final day will show that this gathering was a grand success in every particular. Let each one plan for the next annual meeting, and in the meantime learn how to walk with God in the midst of the daily cares and perplexities of life.

Several received licenses for the first time, and others will be instructed for Bible work and in other branches of the cause. H. E. ROBINSON.

NEBRASKA CONFERENCE PROCEEDINGS.

THE fourteenth annual session of the Nebraska Conference convened at Seward, Aug. 19, at 9 A. M.; the President, Elder W. B. White, in the chair. Prayer was offered by Elder L. A. Hoopes. After the organization of the Conference and some remarks by the President, outlining the work that seemed necessary to be done, the following churches were admitted to the Conference: College View, Hastings, Lavaca, and Curtis. The committees appointed were as follows: On Nominations, G. E. Langdon, C. S. Anderson, Geo. Oblander; on Resolutions, J. E. Jayne, C. C. Lewis, John Gardner; on Licenses and Credentials, L. A. Hoopes, O. A. Johnson, A. J. Devinney.

The following resolutions were passed by the Conference:—

1. *Resolved*, That we request the Conference Committee to divide the State into districts and place a minister in charge of each, who shall have the oversight of the work in said district for at least one year.
2. *Resolved*, That this Conference urge upon all its ministers and licentiates the importance of attending the district ministerial institute to be held at Des Moines, Iowa, the coming spring, and that we urge our Conference Committee to arrange their plans to allow as many as possible to attend, and that those who attend under the committee's direction, be allowed their traveling expenses to and from the institute, and also half pay during the time they attend it.
3. *Resolved*, That in licensing men to the ministry, more regard be paid to the requirements set forth in 1 Tim. 3:1-7; Titus 1:7-9; that license be granted to such men only as are expected publicly to preach the word; that license or credentials should not be continued to men who do not make good proof of their ministry.
4. *Resolved*, That all who are employed by the Conference shall bear their own personal expenses after the first day of July, 1891.
5. *Resolved*, That we tender to Mr. Schafer a vote of thanks for the free use of this beautiful grove for our camp-meeting.

The matter of churches that were practically extinct, was taken up and discussed and referred to the Conference Committee.

The Committee on Nominations reported as follows: For President, W. B. White; Secretary, Mrs. W. B. White; Treasurer, Nebraska Tract Society; Conference Committee, W. B. White, L. A. Hoopes, J. P. Gardner, C. S. Anderson, G. E. Langdon; Officers of the Nebraska Conference Association, J. P. Gardner, W. B. White, L. A. Hoopes, T. McAlpine, O. W. Bent; Camp-meeting Committee, John Gardner, J. Buckley, Thos. Prichard, Jerry Martin, J. B. Mouser, Frank Johnson, A. G. Hedgcock; Railroad Agent, L. A. Hoopes.

The Committee on Credentials and Licenses reported as follows: For Credentials, W. B. White, L. A. Hoopes, John Gardner, G. E. Langdon, D. Nettleton; for License, W. N. Hyatt, J. E. Jayne, W. A. Hennig, Geo. Oblander, J. A. Skinner; for Missionary License, P. L. Hoen, G. W. Boughton, Mrs. W. N. Hyatt, and also all tract and missionary directors and secretaries.

The name of brother A. E. Whiteis was referred to the Conference Committee, who subsequently granted him license.

These reports and resolutions were all adopted unanimously. The business moved off somewhat slowly, but an excellent spirit of love and unity prevailed throughout.

W. B. WHITE, Pres.
MINNIE V. HENNIG, Sec.

ILLINOIS CONFERENCE PROCEEDINGS.

THE twentieth annual session of the Illinois Conference convened at Decatur, Sept. 8-16.

FIRST MEETING, SEPT. 8, AT 5 P. M.—President in the chair. Prayer was offered by Elder O. J. Mason. The Conference was organized with fifty-eight delegates, representing seventeen churches. Jan. 1, 1891, the Conference was composed of twenty-two churches, and 802 members, scattered Sabbath-keepers 125; total 927. The present standing will be given in the address by Elder Loughborough, issued in tract form. On motion, the President appointed the following committees: On Nominations, A. K. Atteberry, C. Turnipseed, P. Marsh; on Resolutions, O. J. Mason, Geo. B. Thompson, E. J. Waggoner; on Credentials and Licenses, E. A. Merrell, J. W. Bagby, R. Vickery; on Auditing, A. Craw, A. Foreman, W. T. Hibben, C. L. Hathaway, T. F. Kendall, J. M. Nicky; on Credentials of Delegates, A. W. Rothwell, E. A. Merrell, E. J. Hobbs.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 10, AT 4:30 P. M.—The Committee on Resolutions reported as follows:—

1. *Resolved*, That it is the sense of this body that our ministers and licentiates should attend the district institute to be held for four weeks in Battle Creek, Mich., beginning Nov. 15.

2. *Resolved*, That the Conference pay the railroad fare of those ministers and licentiates attending the institute, and also pay them one-half of the sum per week allowed them in this Conference audit.

3. *Resolved*, That 500 copies of the address given by Elder N. Loughborough be printed in a convenient form for preservation, and a copy sent to all the churches free, and for others who may wish them a nominal price be charged.

Whereas, The camp-meeting fund is in debt to the amount of \$290 on past camp-meetings; therefore,—

4. *Resolved*, That a fund of \$500 be raised immediately to meet the indebtedness and defray the expenses of the present camp-meeting.

5. *Resolved*, That we hereby request the Illinois Conference Association to provide for two camp-meetings in the State during the summer of 1892,—one in the first part of the season in the southern central portion of the State; the other in the month of September in the northern central portion of the State, in connection with which the annual Conference shall be held.

6. *Resolved*, That we give a vote of thanks to the Citizen Electric Street-car Company for the favors granted us in the use of Oakland Park.

7. *Resolved*, That we give a vote of thanks to the Daily Republican, Review, Herald Dispatch, and Bulletin for the free notices published concerning our meetings.

The following is the report of the Committee on Credentials and Licenses: For Credentials, J. N. Loughborough, O. J. Mason, J. W. Bagby, M. G. Huffman, E. A. Merrell, R. F. Andrews; for Ministerial License, Geo. B. Thompson, H. S. Shaw, Delmer Loughborough, A. J. Stone; for Missionary License, A. J. Olsen, Ella M. Merrell, Mrs. L. M. Sisley, W. E. Haskell, Martha Sorenson; Sadie Moushant, E. Louise Alsberge, Delia A. Hicks, Josie E. Huffman, Maria Loughborough, E. Hiva Starr, Lydia Kynett.

THIRD MEETING, SEPT. 14, AT 9 A. M.—The Nominating Committee reported as follows: For President, Elder J. N. Loughborough; Vice-President, O. J. Mason; Secretary, E. J. Hobbs; Treasurer, A. M. Rothwell; Conference Committee, Allen Moon, Robert Vickery, W. T. Hibben; Camp-Meeting Committee, W. T. Hibben, Alfred Foreman, Philip Marsh.

On motion, this report was adopted, considering each item separately.

Adjourned *sine die*. J. N. LOUGHBOROUGH, Pres.
E. J. HOBBS, Sec.

ILLINOIS CONFERENCE ASSOCIATION PROCEEDINGS.

THE second annual session of the Illinois Conference Association convened in Oakland Park, Decatur, Ill., Sept. 14, at 5 p. m. President J. N. Loughborough in the chair. Prayer was offered by Elder M. G. Huffman. Three members of the board were present, and a full number of delegates represented. The following is the report of the Treasurer, which was approved:—

RESOURCES.	
Real estate,	\$45,000 00
Bills receivable,	1,615 00
Interest funds overdrawn,	2,148 87
Illinois Conference,	198 37
Building funds overdrawn,	3,617 68
Due from individuals and funds,	144 62
Cash on hand,	50 00
Total,	\$72,774 56
LIABILITIES.	
Stock,	\$45,000 00
Due Illinois Tract Society,	3,300 00
Educational fund,	328 82
Bills payable,	23,981 95
Due individual fund,	163 00
Total,	\$72,774 56

It was moved to amend Section 2, Article III, by striking out the word "such" and substituting "the" in its place. Carried by full vote of all delegates present.

The Nominating Committee submitted the following report, which was adopted: For President, J. N. Loughborough; Vice-President, O. J. Mason; Secretary, G. H. Baber; Treasurer, W. T. Hibben; Auditor, Mrs. A. M. Loughborough; Councilmen, R. Vickery and A. Craw.

Adjourned *sine die*. J. N. LOUGHBOROUGH, Pres.
G. H. BABER, Sec.

COLORADO CONFERENCE PROCEEDINGS.

THE ninth annual session of the Colorado Conference convened in connection with the camp-meeting at Colorado Springs, Sept. 8-15.

FIRST MEETING, SEPT. 8, AT 9:15 A. M.—The meeting opened by the President, J. R. Palmer. After singing and prayer, credentials were called for, and eighteen delegates responded, representing seven churches. A committee of two was appointed as tellers, consisting of E. Green and C. E. Shafer. On motion, the ministers were put on the roll call. There being no objection, the Chair appointed the committees as follows: On Nominations, G. O. States, G. M. Tomlinson, W. J. Barnes, H. Williams, G. W. Anglebarger; on Resolutions, C. C.

Lewis, G. W. Anglebarger, Smith Sharp; on Auditing, W. J. Keele, A. J. Stover, E. Green, Geo. Barker, Wm. Fisher, W. Zeigler; on Credentials and Licenses, G. W. Anglebarger, Smith Sharp, G. O. States; on Camp-meeting, G. O. States, John Gossett, W. J. Barnes.

The minutes of the last meeting of last year's session were read and accepted. The President gave a brief summary of the year's work in the State, and where each minister had labored.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 11, AT 9:15 A. M.—The Committee on Resolutions reported as follows:—

1. *Resolved*, That we extend to Mr. De La Vergne our thanks for his kindness in securing for us the free use of these grounds, and in furnishing the camp with water.

2. *Resolved*, That we authorize the Conference Committee to appoint the Camp-meeting Committee; also to appoint the Auditing Committee in season to complete its work before the camp-meeting begins.

3. *Resolved*, That this Conference will send a minister to New Mexico the coming year, to devote his entire time to the work in that territory.

Resolution 2 was spoken to by Elder Underwood, who said that the camp, instead of being quiet, was disturbed by work going on, and that the brethren, instead of being present at every meeting, were serving on committees when they ought to be attending to spiritual work. Resolution 3 was spoken to by Elder Sharp, reminding the Conference that they had taken that territory under their jurisdiction, and that donations had been made for that purpose. Each resolution was adopted.

A petition with ten names, was read, praying for help, which led to the following resolution by Elder Pegg:—

Resolved, That the Conference send a Bible worker to Cheyenne, Wyo., to spend the time as the Committee may direct.

This resolution after being spoken to and explained, was adopted.

The Committee on Nominations reported as follows: For President, J. R. Palmer; Secretary, Leah Vandermark; Treasurer, Elbridge Green; as one member of Executive Committee, J. B. Wilson. All were elected unanimously.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 11, AT 4:30 P. M.—Two delegates were admitted from the Longmont church, making in all twenty-five. The Committee on Nominations submitted a further report, and J. G. Matteson, G. O. States, and W. Zeigler were unanimously elected as members of the Executive Committee.

The Committee on Credentials and Licenses submitted their report as follows: For Credentials, J. G. Matteson, E. R. Jones, E. W. Whitney, G. O. States, Smith Sharp, Geo. W. Anglebarger; for Ordination and Credentials, J. R. Palmer; for License, E. L. Michael; for Missionary License, Florence Cornell, L. F. Truby, Susan B. Shaw.

The names were considered separately, and all were favorably acted upon. The motion carried that any other case is to be considered, and acted upon by the Conference Committee. The place for next year's camp-meeting was left to the discretion of the same committee.

The report of the Treasurer was submitted as follows:—

Cash on hand Sept. 1, 1890,	\$2,844 21
Received during the year,	3,980 78
Expended " " "	5,666 46
Cash on hand Sept. 8, 1891,	1,159 53

This was followed by extended remarks from Elder Underwood on the subject of tithing, showing us that our church members could not possibly exist on the income indicated by the tithes. Remarks were also made by others.

Adjourned to call of Chair.

FOURTH MEETING, SEPT. 13, AT 4:30 P. M.—The names of Emma Barker and Laura Cushing were considered, and missionary license granted. The Auditor's report was read, giving the amount on hand, the indebtedness of the tent fund, \$120.54. He reported the accounts to be in a satisfactory condition. The report and the Treasurer's statement were by vote accepted. The subject of funds for Union College was brought up, and all were urged to pay their pledges. Prof. C. C. Lewis spoke a short time on education and our colleges, and of the especial needs of Union College. Elder Underwood and others showed how we can raise our apportionment and so help the work. On motion, the matter of ways and means was left with the Conference Committee. Additional pledges were taken to the amount of fifty-three dollars.

Adjourned to call of Chair.

FIFTH MEETING, SEPT. 14, AT 8:30 P. M.—The Committee on Credentials brought in a further report, and the following were voted missionary licenses: Nettie Sharp, Leah Vandermark, W. J. Keele, and J. B. Wilson.

A resolution was passed thanking the railroad companies for favors granted those who came from a distance; also a resolution thanking the street-car company for favors in traveling through the city and suburbs.

Adjourned *sine die*. JOEL R. PALMER, Pres.
W. J. BARNES, Sec.

THE TENNESSEE RIVER CONFERENCE PROCEEDINGS.

THE eleventh annual session of the Tennessee River Conference was held in connection with the camp-meeting at McKenzie, Tenn., Sept. 1-8. The first meeting was called Monday at 9 A. M. The President of the Con-

ference, E. E. Marvin, being deceased, Elder C. L. Boyd was appointed president *pro tem*. Prayer was offered by J. H. Dortch. Minutes of the last annual session were read and approved. Nine delegates, representing the churches at Springville, Cross Plains, and Rio, then handed in their credentials.

The Chair was then empowered to appoint the usual committees, which were subsequently named as follows: On Nominations, W. R. Burrow, R. M. Kilgore, F. Kinney; on Credentials and Licenses, R. G. Garrett, J. H. Dortch, R. M. Kilgore; on Resolutions, R. G. Garrett, A. T. Jones, H. W. Read; on Auditing, J. B. Yates, W. D. Dortch, J. A. Parker, W. R. Burrow, N. S. Pearson, W. S. Loury.

Meeting adjourned to call of Chair.

SECOND MEETING, SEPT. 1, AT 5 P. M.—Seven more delegates then took their seats. Reports of committees were then called for, and not being ready to report, adjourned to call of Chair.

THIRD MEETING, SEPT. 2, AT 9 A. M.—Several resolutions passed last year were then called for, and read, to ascertain whether or not they had been carried into effect.

Meeting adjourned to call of Chair.

FOURTH MEETING, SEPT. 2, AT 5 P. M.—Reports of labor from different fields called for. Brethren Read and Garrett reported some interest at Hopkinsville and at Caledonia, where they had been holding tent-meetings. Nashville was spoken to as being the place for headquarters for the Conference and Tract Society work.

Adjourned to call of Chair.

FIFTH MEETING, SEPT. 3, AT 9 A. M.—The Committee on Resolutions reported as follows:—

1. *Resolved*, That in the death of Elder E. E. Marvin this Conference has lost an efficient laborer, and we, a much-loved brother, and we therefore extend to his bereaved family sincere Christian sympathy in their great loss and sore affliction.

2. *Resolved*, That we authorize the President and Vice-President of the Sabbath-school Association to visit each Sabbath-school in this Conference for the purpose of giving instruction in Sabbath-school work.

3. *Resolved*, That all the Conference workers attend the southern institute, Sept. 11 to Oct. 12, the Conference paying the time and expenses.

4. *Resolved*, That the headquarters of the Conference and Tract Society be established in Nashville, as soon as practicable.

5. *Resolved*, That Elder C. L. Boyd and wife, with such additional workers as may be thought advisable, enter Nashville at the close of the southern institute, with the view of establishing the work in that city.

The first and second resolutions were spoken to and adopted. The third resolution was spoken to at quite a length.

Adjourned to call of Chair.

SIXTH MEETING, AT 6 P. M.—A motion was carried to suspend action upon the resolution in regard to sending workers to the Bible institute till the report of the Committee on Credentials and Licenses had been heard. The Nominating Committee reported as follows: For President, C. L. Boyd; Vice-President, R. G. Garrett; Secretary, J. T. White; Treasurer, J. B. Yates; Conference Committee, C. L. Boyd, R. G. Garrett, J. H. Dortch, F. Kinney, and L. A. Callicott. The nominees were duly elected.

Credentials were granted to C. L. Boyd, R. G. Garrett, H. W. Reed. Colporter's License to Mrs. C. L. Boyd.

Resolution 3 was again taken up and adopted. Resolutions 4 and 5 were also adopted.

Adjourned to call of Chair.

SEVENTH MEETING, SEPT. 7, AT 5 P. M.—The Chairman introduced the matter of the location of the repository at Nashville. After being discussed by several of the delegates, it was by vote referred to the Conference Committee.

A motion was made and carried to have a workers' meeting next year. The wish was expressed by the brethren to have the camp-meeting held about the same time next year as it was this year.

Adjourned.

The Treasurer, J. B. Yates, submitted the following report:—

Cash on hand Sept. 19, 1890,	\$ 15 86
Tithes received,	1,467 87
Total,	\$1,483 23
Paid for labor, expense, etc.,	1,369 09
Paid on tithe to General Conference,	109 80
Cash on hand Sept. 8, 1891,	4 40
Total,	\$1,483 23
Adjourned <i>sine die</i> . C. L. BOYD, Pres. J. H. DORTCH, Sec.	

COLORADO TRACT SOCIETY.

Report for Quarter Ending June 30, 1891.

No. of letters written.....	684
" " received.....	152
" missionary visits made.....	655
" Bible readings held.....	243
" subscriptions obtained.....	593
" pp. reading-matter distributed.....	311,268
" periodicals distributed.....	7,073
Amount of sales of subscription books \$7,996.10.	

LEAH VANDERMARK, Sec.

NEW ENGLAND CONFERENCE.

WHEN the writer arrived at South Lancaster, Tuesday, Oct. 6, the annual meeting of the New England Conference had been in session four days, and was consequently well advanced. It was very evident at the first meeting attended that much earnest labor had been put forth, and that the people had been in the meeting for a purpose. From that time forward, the interest rose, and an earnestness on the part of those present to come nearer to God, was more and more apparent.

Till Sabbath, the 10th, business meetings were held in the forenoon and afternoon, and one preaching service each evening. A prayer and social meeting convened each morning at 5:30 o'clock, and inquiry meetings were open between 12 and 1 o'clock, at noon. In all of these there was a deep searching of heart and an earnest inquiry to know more of the requirements of God. As the power of faith was brought before the people, many eyes were seen to light up, and beams of joy were shown in the countenances, while expressions of gratitude were offered to God for the light that came into the meetings.

It is not enough to say that the business meetings were characterized by harmony; but there was something more in them that seemed to lift the people a little higher on each occasion. It is hard to define just what this was; but it seemed that the Spirit of God came into the business sessions, and in the very matter of doing business, words were uttered that seemed helpful to those who were in attendance.

The labors of brother Porter were greatly appreciated, and he was heartily welcomed by the brethren and sisters to the offices made vacant by the contemplated removal of brother Robinson to the mission field of South Africa. The Sabbath was one of the best days ever experienced in New England. The preaching, both forenoon and afternoon, was upon the point of entire consecration to God. The Spirit of the Lord was present, and brought his word home with great effect, and at the close of the afternoon service, the meeting was divided. The youth and those who were burdened on account of their sins—backsliders—were invited to repair to the Academy chapel, while the others remained in the church. Both meetings were deeply interesting. At the close of the social meeting in the church, the opportunity was given for those who had not spoken, and yet had a burden to come to the point where they might consecrate their all to God, and desired prayers, to rise to their feet. A few arose; and when it was decided to ask them forward, nearly the whole congregation arose to their feet as one man, to seek the Lord. Those in the front seats refused to go back, because they wanted the same privilege; and so the people flocked forward and gathered near the edge of the rostrum and wherever they could be near the altar. Prayers were offered, and the Lord came in with mighty power. It was said by some that such a meeting never was seen in that place before. Reports from the meeting held in the Academy chapel showed that the meeting there was of a similar character. Twelve or fifteen in that meeting resolved to give their hearts to the Lord. Most of these were Academy students.

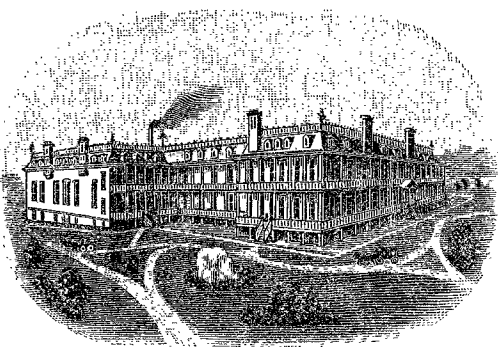
The meetings Sunday were of a similar nature. In the early morning meeting the subject of tithes and offerings was considered from the standpoint of loving service to Christ who has given all for us. The Bible reading on the subject was well received, and the social meeting that followed was very cheering. Following the afternoon discourse, ten were baptized in the beautiful lake south of town. More than half of these were students in attendance at the Academy.

The closing meeting Monday morning was a very affecting one. After a season of prayer, thirty-five minutes were spent in a social meeting, during which time about 100 testimonies were borne. The Spirit of God was specially manifest during this meeting, and all left for their homes full of faith and courage to enter upon the work for the coming year. It was the general feeling that the time had come when we should expect the power of God to attend his work as never before, and we firmly believe that while the work has been very prosperous in the New England Conference in the past, there are still better days and brighter prospects for the future. While the Conference was loth to part with Elder Robinson, who had been so intimately connected with the work in New England for the past few years, they gladly welcomed Elder Porter, and

unanimously expressed themselves ready to give him their hearty co-operation and support in carrying on the work. When we see God's prospering hand thus attending his work, we thank him and take courage.

J. O. CORLISS.

Special Notices.



THE MT. VERNON SANITARIUM.

THE Sanitarium at Mt. Vernon, Ohio, has been established with a two-fold object in view; viz., to relieve the suffering and to teach the laws of the Creator, which pertain both to moral and physical health. Its basis of operation is philanthropy only. Free beds and means for charity purposes are furnished and supported by several who feel it a privilege to do so.

The institution possesses among others the following advantages: A thorough equipment for medical and surgical treatment of disease based upon modern, rational principles; site, elevated and picturesque; location, near the center of the State of Ohio, on the main line of the Baltimore and Ohio R. R. and the Cleveland, Akron, and Columbus R. R., thus making it easy of access from all points; abundance of soft water from several flowing springs on the grounds; shady groves, with retired walks and pleasant drives; extended bath facilities, with carefully trained attendants; a good gymnasium; retired and quiet, affording special advantage to those who need quiet and rest; a pleasant and practical place for all who may need careful treatment, rest, or recreation.

A descriptive circular will be mailed free on application. Address Mt. Vernon Sanitarium, Mt. Vernon, Ohio, or the writer.

O. G. PLACE, M. D.

MISSOURI SABBATH-SCHOOLS.

I WOULD like to hear from every Sabbath-keeper in the State who is not in regular attendance at a Sabbath-school, and from those schools which have not reported their organization to the State Secretary, and also from those schools which may need help in their work. As I desire to visit every school and family in the State, the coming year, please send in your address at once, and let me know where you live, and what the prospect is in the Sabbath-school work at your place. My address is 1133 Lenard Ave., St. Louis, Mo.

GEO. M. ELLIS, Pres. Mo. S. S. Asso.

THE WORKIN PETOSKEY.

A WORD TO OUR BRETHREN IN MICHIGAN.

THE Conference Committee, with the exception of Elder Olsen, has recently had the privilege of holding a week's meeting in this city. During this time the new house of worship was dedicated. The house is 72 x 34 feet, and has eighteen-foot posts. It has a room twelve feet wide, partitioned from one end by sliding doors; this room is also divided by a sliding door, making two rooms for Sabbath-school work. Over these rooms is a small gallery that can be used for the same purpose. The house has a basement, and is heated by a small furnace which does most excellent service at small cost.

The house is plain, but it is a model of neatness. It has no ornamentations whatever, but the general architecture is such that it presents a good appearance. The inside is finished with Michigan pine. The seats are made of basswood. The lot with the house that was on it, cost \$2,250. The whole cost, including lot, is some over \$6,000. The building committee, appointed by the Conference, has done its work, and we think has done it well. Our brethren will remember how the enterprise was started: that sister White felt a great burden for it, and made an earnest appeal at the General Conference last spring. The appeal was finally written out, and was sent to all our brethren in the State. The appeal stated that we were really ten years behind in this work, and urged that something be done for this place at once. Acting on the strength of the testimony given, the work has been done; but only about \$2,000 of the amount has as yet been raised. The rest has been hired from different sources.

We are very anxious that the balance of it be raised as soon as possible. Some of our brethren have already done something; we are thankful for this. How shall we raise the rest? We suggest the following plan: Let

pledges be taken to pay a certain amount each month, twenty-five or fifty cents, or one dollar, from now till next July. We would like to have the full amount raised by that time. In this way a large amount can be raised easily, and none be distressed or burdened by it. The ministers, directors, and elders should take a special burden in this matter, and bring it before all our people in the State, in the shortest possible time. We should all act together immediately, and do what we can. Let us take a real interest in this, and with willing minds, take hold together, and raise the amount needed.

MICH. CONF. COM.

The Sabbath-School.

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

LESSONS FROM THE GOSPEL OF MARK.

LESSON XVIII.—FEELING AND FAITH.

MARK 11:1-26.

Parallels: Matt. 21:1-22; Luke 19:28-40; John 11:55-59; 12:12-19.

(Sabbath, Oct. 31.)

FULFILLMENT OF PROPHECY.

1. What was the occasion of Jesus and his disciples going to Jerusalem at this time? John 11:55. (See note 1.)

2. What preparations did Jesus make to enter Jerusalem? Mark 11:1-7.

3. How did the people receive him? Verses 8-10; John 12:15. (See note 2.)

4. In their jealousy what did some of the Pharisees say to Jesus? John 12:19; Luke 19:39.

5. What reply did Jesus make? Luke 19:40.

6. Why was it necessary that they should do this? Luke 24:44.

7. What prophet had predicted this? Zech. 9:9.

8. Did the great majority of those who took part in this demonstration probably believe in Jesus? John 12:37-40. (See note 3.)

9. When Jesus reached Jerusalem, what did he do? Mark 11:11.

CLEANSING THE TEMPLE.

10. What did he do in the temple on the morrow? Verses 15-17.

11. How did the scribes and chief priests regard this? Verse 18.

THE BARREN FIG-TREE.

12. What incident occurred as Jesus came into the city? Verses 12-14.

13. What was the effect of Christ's curse upon the tree? Verses 20, 21.

14. What did this fig-tree represent? (See note 4.)

15. What is said of those whose works deny their profession? Titus 1:16. (See note 4.)

GENUINE FAITH.

16. What lesson did Jesus draw from this for his disciples? Mark 11:21, 22.

17. What did he say of the power and nature of faith? Verses 23, 24.

18. To what did he especially apply this faith? Verse 25.

19. What would effectually hinder the forgiveness of God? Verse 26.

20. What is the most blessed manifestation of faith we could desire? Col. 1:10, 11; Heb. 11:36-38. The faith to live the life of the godly and endure all things, even to the end.

NOTES.

1. Intervening between this and the last lesson are the events and teaching of Luke 19:1-27 and John 12:1-11. The parable of the pounds was given to correct the erroneous ideas in regard to the kingdom of Christ. Certainly the disciples could not say our Lord had deceived them.

2. They looked not only for the kingdom of God to appear, but they recognized Christ as the King. There seemed also to be a general recognition of his earthly ancestry. (See Matt. 9:27; 20:30; 15:22.)

3. The testimony of the people did not seem to be the strong conviction of faith; rather, it was pressed upon them by coming under the influence of the Spirit of God, just as Saul prophesied. (See 1 Sam. 19:19-24.) Abiding faith dwells only in regenerated, sanctified hearts.

4. The barren fig-tree was a fit representative of the Jewish nation and temple worship. Their gorgeous

apple, elaborate ritual, and high profession, fitly accorded with the leaves of the fig-tree, which do not appear till after the figs. That tree said by its leaves, "You will find fruit here." The Jews said to all surrounding them, "We are the people of God. Here you will find true worship." Jesus came to his vineyard, but found no fruit (Luke 13:6-9), and his curse rested upon the cumberer of the ground. He came to his own, and his own received him not. John 1:11; Luke 19:14.

News of the Week.

FOR WEEK ENDING OCT. 17.
DOMESTIC.

- Diphtheria is reported to be increasing at Lincoln, Neb.
- There are two inches of snow at Ironwood, Mich., and more is falling.
- Earthquake shocks were felt at San Francisco and Petaluma, Cal., Wednesday.
- Napa, Cal., experienced the heaviest earthquake ever felt there, Sunday night.
- The negroes of the United States now pay taxes on \$264,000,000 worth of property.
- The Michigan crop report for October gives the total wheat crop as 30,411,730 bushels.
- A case of leprosy was reported Thursday at the meeting of the Michigan Board of Health.
- It is estimated that about 400 square miles of territory in Wisconsin were devastated by the recent tornado. The loss of pine timber is great.
- Miss Ida Hewitt is said to be the only woman in the United States who is a locomotive engineer. She runs an engine on the Cairo and Kanawha Valley Railroad.
- Eleven machinists were injured, two probably fatally, by the explosion of a locomotive boiler, Wednesday, in a machine-shop at South Park, near St. Paul, Minn.
- The steam-ship "Devonshire," from Barrow to New York, has been passed at sea abandoned. It is feared that the captain and crew of thirty-six men have been lost.
- A motion is soon to be argued in the United States Supreme Court for the release of the anarchists, Fielden and Schwab, now confined in the Joliet (Ill.) Penitentiary on technical grounds.
- Negotiations have been completed by which the Shoshone and Arapahoe Indians cede to the Government 1,100,000 acres of land in Wind River Reservation, Wyo., for \$600,000. The country is well watered, and the soil is rich.

—Passengers on the "Umbria" and "Augusta Victoria," which arrived at New York, Monday, suffered serious inconvenience during the stormy passage. A number were thrown down and injured so as to require surgical attention.

—A United States flag was unfurled at Chicopee Falls, Mass., several days since, which measured 41 x 71 feet. It was stretched from the tops of two five-story factories, and numerous flowers, which had been gathered into its folds, fell to the ground as it was flung to the breeze. It is probably the largest flag ever made.

FOREIGN.

—Shanghai advices state that a number of French officers and soldiers have been slain by Chinese pirates.

—A dynamite bomb was found on a railroad bridge near Reichenberg, Bohemia, near where the one was placed which recently imperiled the Emperor's life.

—The horses of the German cavalry regiments are to be entirely shod with paper shoes, recent experiments as to their durability, etc., having proved entirely satisfactory.

—It is reported that the Russian government is negotiating for the purchase of large quantities of bread-stuffs in the United States. Fourteen million persons are said to be in need of immediate help.

—Members of a revolutionary club fired on some troops at Montevideo, Monday. The soldiers returned the volley, killing several of the insurrectionists and wounding many more. Later the ring-leaders were arrested, and the contemplated uprising suppressed.

—The gale which raged throughout Great Britain, Tuesday, continued Wednesday, doing much damage in seaports and to shipping. Pedestrians were injured by flying bricks and tiles, traffic of all kinds was suspended, and a theater at Wellingborough was blown down.

RELIGIOUS.

—The first woman ordained in America was a graduate of theology at Oberlin, forty years ago.

—The hymn "Coronation" was written by Oliver Holden, at Charleston, Mass., nearly 100 years ago.

—An annual conference for Japan was created Thursday at Indianapolis, Ind., by the German Evangelical Conference.

—The late William Shaw of Pittsburgh, Pa., gave \$30,000 toward the erection of the Pittsburgh Y. M. C. A. Building, and also left \$8,000 to the Association in his will.

—The Ecumenical Methodist Conference at Washington Wednesday, offered a resolution asking the authorities of the World's Fair to close the Exposition on the Sabbath (Sunday).

—Nearly 100 delegates to the W. C. T. U. State Convention at Bradford, Pa., were taken violently ill, Friday, after eating a dinner tendered by the Mc Kean County organization. Six of the victims are in a serious condition.

—At the Methodist Ecumenical Conference at Washington, Thursday, a prolonged scene of disorder followed the introduction of resolutions favoring the federation of the various branches of the Methodist Church. The forenoon was given up to a discussion of Romanism, and the afternoon to temperance.

—When Professor Drummond, author of "The Greatest Thing in the World," left Japan, the native ministers gave him a message for Europe. It was brief, but pregnant: "Send us no more doctrines; we are tired of them. Send us Christ." In that sentence, not Japan, but the whole world expressed its deepest need.

—The population of the Fiji Islands is estimated at 123,000. Of these 103,775 attend the services of the Wesleyan churches, and about 10,000 are Catholics. There are 40,000 children in the schools, under the care of 1,095 teachers; and there are 10 European missionaries, 72 native ministers, 49 catechists, 1,838 local preachers.

—The fourteenth meeting of the Episcopal Church Congress, which will meet in Washington, D. C., Nov. 17, will be presided over by ex-Senator Edmunds. Among the topics of discussion are Evolution and Theism, Socialism, Relation of the Clergy to Politics, New and Old Parochial Methods, Catholic and Protestant Tendencies in the Life of the Church, The True Policy of Diocesan Missions, Personal Religion.

Appointments.

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

WRIGHT, Mich., Oct. 24
Sparta, " " 31
Will brother Haysmer please meet me at Sparta?
H. M. KENYON.

ADDRESSES.

My address is now 920 W. 6th Ave., Denver, Colo.
J. R. PALMER.

The address of N. W. Allee, President of the Missouri Tract Society, is now Hamilton, Mo.

PERIODICALS WANTED.

SEND copies of REVIEW, Instructor, Signs, Sentinel, Good Health, Social Purity tracts, etc., postpaid, for missionary purposes, to W. H. KENNEDY, Lakeview, Montcalm Co., Mich.

Obituary Notices.

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

OGURN.—Died at the home of sister R. F. Ogurn, in Hamilton, Mo., her little grandchild, Thomas H. Ogurn. The bereaved were comforted in the hope of the soon-coming Saviour with power over death and the grave. Funeral services by the writer, from Mark 11:22. N. W. ALLEE.

BISHOP.—Died at Battle Creek, Mich., Sept. 23, 1891, of ailment caused by a hurt received several years ago, sister Bishop, of Hancock, Minn. She was brought home to be buried. Many neighbors and friends were present at the funeral, and manifested great sorrow at her death. She was universally and sincerely lamented. The community and church have met with a great loss, which they feel deeply. She leaves a husband and four children, but they mourn not as those without hope. Words of comfort by the writer, from Isa. 33:24. W. B. HILL.

FRAZIER.—Died at Battle Creek, Mich., Sept. 19, 1891, Mrs. Ida Frazier, aged 37 years, 1 month, and 19 days. Sister Frazier was born in Delaware; she was converted and joined the Methodist Church when about twelve years of age, and had a bright Christian experience during the rest of her life. About two years ago she and her husband accepted the views held by Seventh-day Adventists. For about fifteen months before her death, sister Frazier suffered from that dread disease, consumption, hoping until within a few weeks, that she would recover her health and be able to do some service in the Master's vineyard. For the last six weeks of her life, however, she looked anxiously forward to the time of release from her suffering, with a peace-

ful hope in the Saviour whom she had served so faithfully for many years. She leaves a husband and two children to mourn her loss. Although separated from relatives during her sickness, kind friends and neighbors did all that could be done to minister to her wants. The funeral service was conducted by the writer, and words of comfort were spoken from Rev. 21:4. L. C. CHADWICK.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 23, 1891.

EAST.	Mail.	Day Express.	N. Shore Limited.	N. Y. Express.	At. N. Y. Express.	Express.	Kal. Accom'n.	Express.
STATIONS.								
Chicago.....	am 7.05	am 9.00	pm 12.20	pm 3.19	pm 10.10	pm 9.25	pm 4.55	
Michigan City.....	9.10	11.10	2.00	4.48	am 12.25	11.25	7.00	
Niles.....	10.20	pm 12.43	2.53	5.40	am 12.40	pm 10.05	8.25	
Kalamazoo.....	12.00	2.20	3.55	7.04	8.35	2.17	am 6.40	
Battle Creek.....	pm 12.55	2.50	4.25	7.37	4.25	3.04	7.27	
Jackson.....	3.05	4.25	5.32	8.52	6.25	4.46	9.05	
Ann Arbor.....	4.42	5.25	6.22	9.45	7.45	6.05	10.19	
Detroit.....	am 6.15	6.45	7.20	10.45	9.25	7.30	am 11.25	
Buffalo.....	am 3.40	am 9.00	am 8.00	am 6.25	pm 5.05	pm 5.05	pm 7.00	
Rochester.....			5.50	9.55	8.10		10.00	
Syracuse.....			8.00	12.15	10.20		am 1.00	
New York.....			pm 3.45	pm 8.50	am 7.00		7.45	
Boston.....			6.40	11.05	10.45		10.45	
WEST.	Mail.	Day Express.	N. Shore Limited.	N. Y. Express.	At. N. Y. Express.	Express.	Kal. Accom'n.	Express.
STATIONS.								
Boston.....		am 8.30	pm 2.15	pm 9.00	pm 6.45			
New York.....		10.30	4.50	6.00	9.15			
Syracuse.....		pm 7.30	11.55	am 2.10	am 7.20			
Rochester.....		9.35	am 1.45	4.20	9.55			
Buffalo.....	pm 11.00	11.00	2.40	5.30	11.50	am 8.45		
Suspension Bridge.....			3.25	6.25	pm 12.50			
Detroit.....	am 8.20	am 7.40	9.25	pm 1.20	9.15	pm 4.45	pm 8.00	
Ann Arbor.....	9.35	8.39	10.19	2.19	10.30	5.52	9.18	
Jackson.....	11.25	9.40	11.18	3.17	11.50	7.15	10.45	
Battle Creek.....	pm 1.00	11.12	pm 12.22	4.25	am 1.23	8.47	am 12.05	
Kalamazoo.....	2.17	11.55	12.59	5.00	2.17	pm 9.30	1.10	
Niles.....	4.16	pm 1.12	2.08	6.17	4.15	7.40	9.10	
Michigan City.....	5.37	2.14	3.08	7.21	5.45	8.55	4.30	
Chicago.....	7.55	3.55	4.50	9.00	8.05	11.15	6.50	

*Daily. †Daily except Sunday. ‡Daily except Saturday.
Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.16 P. M., arriving at Jackson at 7.55 P. M., daily except Sunday.
Accommodation train for Niles and all intermediate points, leaves Battle Creek at 7.53 a. m., arriving at Niles at 10.05 a. m., daily except Sunday.
Trains on Battle Creek Division depart at 8.05 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 7.00 p. m., daily except Sunday.

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

CHICAGO & GRAND TRUNK R. R.
Time Table, in Effect May 10, 1891

GOING WEST.	STATIONS.	GOING EAST.
pm 8.30	Boston.....	am 8.30
pm 9.00	New York.....	pm 9.00
pm 9.50	Buffalo.....	pm 9.50
pm 10.30	Niagara Falls.....	pm 10.30
pm 11.00	Boston.....	pm 11.00
pm 11.30	Montreal.....	pm 11.30
pm 12.00	Toronto.....	pm 12.00
pm 12.30	Detroit.....	pm 12.30
pm 1.00	Port Huron.....	pm 1.00
pm 1.30	Lapeer.....	pm 1.30
pm 2.00	Flint.....	pm 2.00
pm 2.30	Durand.....	pm 2.30
pm 3.00	Lansing.....	pm 3.00
pm 3.30	Charlotte.....	pm 3.30
pm 4.00	BATTLE CREEK.....	pm 4.00
pm 4.30	Vicksburg.....	pm 4.30
pm 5.00	Schoolcraft.....	pm 5.00
pm 5.30	Cassopolis.....	pm 5.30
pm 6.00	South Bend.....	pm 6.00
pm 6.30	Haskell's.....	pm 6.30
pm 7.00	Valparaiso.....	pm 7.00
pm 7.30	Chicago.....	pm 7.30

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.
Passenger, Limited, Day, and Atlantic Expresses, daily.
Meals served in C. & G. T. Dining Cars on all through trains.
W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago.
A. S. PARKER, Ticket Agt., Battle Creek.

TO CALIFORNIA, OREGON, WASHINGTON, AND OTHER WESTERN POINTS.

The constant demand of the traveling public to the far West, for a comfortable and at the same time an economical mode of traveling, has led to the establishment of what is known as Pullman Colonist Sleepers.

Each car is in charge of an experienced uniformed Pullman Porter, who is required to keep the car in good order, and to look after the wants and comfort of passengers.

These Pullman Colonist Sleepers are attached to the daily fast express trains, thus enabling passengers occupying these cars, to make the same time as occupants of first-class Pullman Sleepers.

Passengers holding both first and second class tickets are allowed to ride in these cars.

A charge of \$3.00 for a lower or upper double berth is made between Council Bluffs, Omaha, or Kansas City and San Francisco or Portland. The Pullman Colonist Sleeper is especially commended for the use of the home-seeker who is moving to the West with his family, and who desires comfortable sleeping accommodations en route, but cannot afford to pay the first-class Pullman Sleeping Car fare.

For matter descriptive of any State or Territory through which the Union Pacific runs, or for rates, time of trains, etc., apply to E. L. Lomax, Gen'l Pass. and Ticket Agt. U. P. System, Omaha, Neb.

CHEAP EXCURSION RATES TO CHICAGO EXPOSITION.

THE Chicago & Grand Trunk Railway Co. announce very low excursion rates to Chicago and return for the Exposition. The round trip rate from Battle Creek, including one admission to the Exposition is only \$4.50. Tickets will be sold on Tuesdays, Sept. 22, 29, Oct. 6, 13, and 20, good going on date of sale, and good to return up to and including Monday next following date of sale.

The Review and Herald.

BATTLE CREEK, MICH., OCT. 20, 1891.

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By word from California, we learn that Nov. 11 has been decided upon as the date for sister White and party to sail for Australia.

One year ago this week (Oct. 20) our schooner "Pitcairn" left San Francisco Bay, on its mission among the islands of the Pacific.

The Holland Christian Reformed church of Michigan puts itself on record by allowing none of its members to belong to unions.

A report from brother L. C. Chadwick has just arrived, but too late for this paper. It was written on a train in the State of Mississippi, and states that he expected to reach the Consul-General's home at Nueva Laredo, Mexico, Friday, the 16th.

Our readers will be glad to see in the Mission Field department this week, another interesting report from our ship "Pitcairn." What will be to them of special interest, is the number of books that have been sold in the islands of the Pacific.

The Australian "Monthly Summary" for August, 1891, states that more canvassers are now working in that field than ever before, and that more books are being sold. This is encouraging. Books lay a good foundation, and are the best augury for the stability of the work.

The General Conference Association Board has been in session in Battle Creek the past week, the following-named brethren being present: O. A. Olsen, D. T. Jones, J. N. Loughborough, R. M. Kilgore, W. W. Prescott, R. C. Porter, A. J. Breed, H. W. Decker, G. A. Irwin, A. R. Henry, H. Lindsay, W. A. Spicer, J. N. Nelson.

The time to lift in a good cause is when that cause is endeavoring to rise, and when its own force is still weak. This is now the case with the cause at Petoskey, Mich. Let all read the suggestions by the Michigan Conference Committee in the Special Notice department of this issue, and having read, lift.

A step in the right direction was taken recently in a meeting of the Women's Press Association in San Francisco, by adopting a resolution strongly deprecating criminal advertising, and the publishing of the details of criminal cases. Could this practice be suppressed, the source of much of the ways and means of criminality would be cut off, as also would the demoralizing influence of the scandal connected therewith. We heartily uphold the association in their resolution.

We call the attention of the reader to the article on Dan. 8: 13, 14, by brother Littlejohn, on p. 643. The subject involves one of the main pillars of that system which we denominate "the present truth," and is of special interest to all students of prophecy. Many have queried, and been puzzled to explain, how the words "Unto two thousand and three hundred days, then shall the sanctuary be cleansed," answered the question of the angel, "How long shall be the vision concerning the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot?" The article shows how the language of verse 14, is a direct answer to the question of verse 13, and how wonderfully it has been confirmed by the events of history. Read it.

YEA AND NAY.

THE New York *Christian Advocate* of Oct. 1, mentions an incident which shows some confusion of sentiment in the Catholic Church, and how it can adapt itself to contradictions of its own theories when it suits its own interests to do so. If on the subject of heretics, marriage, and divorce, the church has a position, as it claims, clear and well defined, the "Archiepiscopal tribunal of Boston," in the interest of their boasted unity, ought to have understood it, and so have saved itself the mortification of coming in conflict with the great head of the Church at Rome. The following is the case in question:—

"MARRIAGES BY PROTESTANT MINISTERS RECOGNIZED BY THE HOLY SEE."

"A decision was delivered in Rome on Aug. 16, of importance to many persons. William Grant of Bridgeport, Conn., got a divorce in the courts of that State, from his first wife. They had been married by a Methodist minister, but afterward Grant had joined the Church of Rome, to which his wife belonged. After getting his civil divorce, he applied for an ecclesiastical divorce, claiming that a Methodist marriage was not recognized by the church. In 1887 the local board declared the marriage valid. Grant appealed to the Archiepiscopal tribunal in Boston, which reversed the decision, and it was declared no marriage. The question was appealed to Rome, and there the highest authority declares the marriage binding, and divorce is refused. This places Grant in a peculiar position, as he has been for some years living with a second wife. As the Roman Catholic Church does not recognize the validity of the orders of Methodist ministers, this is equivalent to declaring that civil marriages are binding upon the consciences of Roman Catholics, and that a divorce obtained in the civil courts cannot relieve the Catholic from responsibility to his church; for Rome allows no divorce for any cause."

SUNDAY CLOSING.

THE Sabbath Union, and some other Sunday busybodies, in their efforts to induce the managers of the World's Fair to commit themselves to the decision to close it on Sunday, are stirring up, or bringing to light, sentiments which they did not perhaps anticipate. From present appearances it would seem to be quite safe to leave the question

to Sunday observers themselves, and if the managers close the Fair on Sunday, they will do so against the sentiment of the majority of the people at the dictation of the few. For instance, one who signs himself an "Ex-minister," in the *Chicago Tribune* of Sept. 5, administers the following well-deserved rebuke to the combined conceit and arrogance of those who would fain compel all men to come to their standard of religious views and practice. After speaking of the bigoted ideas of such, he says:—

"Is such a standard of judgment to be profoundly respected? Are the directors of the World's Fair expected to yield to the demands of such men who have no broader views of human conduct? They call themselves Christians, and claim to represent the Christian public of America, and speak as if they had special rights in the matter of Sunday closing of the Fair. But are Christians the only citizens of the United States who are to be considered? The tone on this subject of some of these Sabbath Union men is arrogant in the extreme. They forget that the Fair is to be a World's Fair, and that they (the Christians) do not constitute one fourth of the world's population, and that the real Christians of America are but a small minority of our citizens. Yet this minority think that they should be heard before all others. But what rights have they which are denied to those who are not Christians? Our laws and institutions recognize only American citizens. In the eye of the law we are neither Jews, Christians, Mohammedans, nor infidels. We are nothing more nor less than American citizens. This parading the fact, therefore, by certain parties that they are Christians, and that the Fair directors shall listen to them as such and be guided by their advice, is in direct conflict with the spirit of our institutions."

MINISTERIAL INSTITUTE IN DIST. NO. 3.

ACCORDING to arrangement, this institute will be held at Battle Creek, Mich., beginning Nov. 13, and continuing until Dec. 15. This will be a very important gathering, and we hope that all the laborers in this district will avail themselves of the opportunity of attending. The ministerial institute for Dist. No. 2, held at Austell, Ga., has just closed. We attended a few of the closing days. We are fully satisfied that these institutes will be a great help to increase the efficiency of the laborers. All who attended the institute in Dist. No. 2, were exceedingly gratified over the results, and were so thankful for the blessings they received and the benefits derived from instruction given. We are sure that they will return to their fields much better prepared to act their part in the work, than heretofore. The only regret that many expressed was that the time was too short; they wished that the institute could have continued another four weeks; for they were just beginning to comprehend and take in the value and the blessings of the instruction given.

The Battle Creek church stands ready, as it always does, to do all in its power to accommodate and assist those who may come to the institute. A Committee on Arrangements has been appointed. Each Conference should look after and make arrangements for those that are coming from its field. Some have done so already. Some of these prefer to rent a house and provide for themselves; others prefer to obtain room and board with a family, which they can do for about \$2.50 per week. Whatever may be your choice, you can be provided for. We suggest that the President of each Conference look after this matter at once, and see that arrangements are made for those who are coming from his field. Correspondence in regard to this matter should be directed to W. A. Colcord, REVIEW AND HERALD, Battle Creek, Mich.

All should be here at the beginning, so that no time shall be lost in organizing. The time is only four weeks. We hope that all our laborers feel the importance of this move. We feel assured that God has great blessings in store for his servants, and that we shall receive great benefits and encouragement from this opportunity.

O. A. OLSEN.