

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

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

VOL. 68, No. 45.

BATTLE CREEK, MICH., TUESDAY, NOVEMBER 17, 1891.

WHOLE NO. 1941.

**The Review and Herald,**  
ISSUED WEEKLY BY THE  
 Seventh-day Adventist Publishing Association,  
 Battle Creek, Michigan.

TWO DOLLARS A YEAR, IN ADVANCE.  
SPECIAL TERMS IN CLUBS OF 100 OR MORE.

Address all communications, and make all Drafts and Money-orders payable to—

REVIEW & HERALD, Battle Creek, Mich.

## CHRIST WITHIN.

BY ELIZA H. MORTON.  
(Portland, Me.)

CHRIST within, my hope of glory,  
 All I need or ask below.  
 Christ my song, and Christ my story,  
 Christ my Saviour, this I know.

All my will a captive taken  
 By a power, gentle, strong,  
 Though by earthly friends forsaken,  
 Yet to Christ I still belong.

Christ within, O precious treasure!  
 From all sin a glad release,  
 Blessings sweet in fullest measure,  
 Rests my soul in perfect peace.

## Our Contributors.

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

## THE TEACHER OF TRUTH THE ONLY SAFE EDUCATOR.

BY MRS. E. G. WHITE.

THERE are two classes of educators in the world. One class are those whom God makes channels of light, and the other class are those whom Satan uses as his agents, who are wise to do evil. One class contemplates the character of God, and increases in the knowledge of Jesus, whom God hath sent into the world. This class becomes wholly given up to those things which bring heavenly enlightenment, heavenly wisdom to the uplifting of the soul. Every capability of their nature is submitted to God, and their thoughts are brought into captivity to Christ. The other class are in league with the prince of darkness, who is ever on the alert that he may find an opportunity to teach others the knowledge of evil. If place is made for him, he will not be slow to press his way into heart and mind.

There is great need of elevating the standard of righteousness in our schools, to give instruction after God's order. Should Christ enter our institutions for the education of the youth, he would cleanse them as he cleansed the temple, banishing many things that have a defiling influence. Many of the books which the youth study would be expelled, and their places would be filled with others that would inculcate substantial knowledge, and abound in sentiments which might be treasured in the heart, in precepts that might govern the conduct. Is it the Lord's purpose that false principles, false reasoning, and the sophistries of Satan should be kept before the mind of our youth and children? Shall pagan and infidel sentiments be presented to our students as valuable additions to their store of knowledge? The works of the

most intellectual skeptic are works of a mind prostituted to the service of the enemy, and shall those who claim to be reformers, who seek to lead the children and youth in the right way, in the path cast up, imagine that God will be pleased with having them present to the youth that which will misrepresent his character, placing him in a false light before the young? Shall the sentiments of unbelievers, the expressions of dissolute men, be advocated as worthy of the student's attention, because they are the productions of men whom the world admires as great thinkers? Shall men professing to believe in God, gather from these unsanctified authors their expressions and sentiments, and treasure them up as precious jewels to be stored away among the riches of the mind?—God forbid.

The Lord bestowed upon these men whom the world admires, priceless intellectual gifts; he endowed them with master minds; but they did not use them to the glory of God. They separated themselves from him as did Satan; but while they separated themselves from him, they still retained many of the precious gems of thought which he had given them, and these they placed in a framework of error to give luster to their own human sentiments, to make attractive the utterances inspired by the prince of evil. It is true that in the writings of pagans and infidels there are found thoughts of an elevated character, which are attractive to the mind. But there is a reason for this. Was not Satan the light-bearer, the sharer of God's glory in heaven, and next to Jesus in power and majesty? In the words of inspiration he is described as one who "sealeth up the sum, full of wisdom, and perfect in beauty." The prophet says, "Thou hast been in Eden the garden of God; every precious stone was thy covering. . . . Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. . . . Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more."

The greatness and power with which the Creator endowed Lucifer he has perverted; and yet, when it suits his purpose, he can impart to men sentiments that are enchanting? Everything of nature comes from God, yet Satan can inspire his agents with thoughts that appear elevating and noble? Did he not come to Christ with quotations of Scripture when he designed to overthrow him with his specious temptations? This is the way in which he comes to man, as an angel of light, disguising his temptations under an appearance of goodness, and making men believe him to be the friend rather than the enemy of humanity. It is in this way that he has deceived and

seduced the race,—beguiling them with subtle temptations, bewildering them with specious deceptions.

Satan has ascribed to God all the evils to which the flesh is heir. He has represented him as a God who delights in the sufferings of his creatures, who is revengeful and implacable. It was Satan who originated the doctrine of eternal torment as a punishment for sin, because in this way he could lead men into infidelity and rebellion, distract souls, and dethrone the human reason.

Heaven, looking down, and seeing the delusions into which men were led, knew that a divine Instructor must come to earth. Men in ignorance and moral darkness must have light, spiritual light; for the world knew not God, and he must be revealed to their understanding. Truth looked down from heaven, and saw not the reflection of her image; for dense clouds of moral darkness and gloom enveloped the world, and the Lord Jesus alone was able to roll back the clouds; for he was the light of the world. By his presence he could dissipate the gloomy shadow that Satan had cast between man and God. Darkness covered the earth, and gross darkness the people. Through the accumulated misrepresentations of the enemy, many were so deceived that they worshiped a false god, clothed with the attributes of the satanic character.

The Teacher from heaven, no less a personage than the Son of God, came to earth to reveal the character of the Father to men, that they might worship him in spirit and in truth. Christ revealed to men the fact that the strictest adherence to ceremony and form would not save them; for the kingdom of God was spiritual in its nature. Christ came to the world to sow it with truth. He held the keys to all the treasures of wisdom, and was able to open doors to science, and to reveal undiscovered stores of knowledge, were it essential to salvation. He presented to men that which was exactly contrary to the representations of the enemy in regard to the character of God, and sought to impress upon men the paternal love of the Father, who "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He urged upon men the necessity of prayer, repentance, confession, and the abandonment of sin. He taught them honesty, forbearance, mercy, and compassion, enjoining upon them to love, not only those who loved them, but those who hated them, who treated them despitefully. In this he was revealing to them the character of the Father, who is long-suffering, merciful, and gracious, slow to anger, and full of goodness and truth. Those who accepted his teaching were under the guardian care of angels, who were commissioned to strengthen, to enlighten, that the truth might renew and sanctify the soul.

Christ declares the mission he had in coming to the earth. He says in his last public prayer, "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." When Moses asked the Lord to show him his glory, the Lord said, "I will make all my goodness pass before thee." "And the Lord passed by before him, and proclaimed,

The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty. . . . And Moses made haste, and bowed his head toward the earth, and worshiped." When we are able to comprehend the character of God as did Moses, we too shall make haste to bow in adoration and praise. Jesus says "that the love wherewith thou hast loved me may be in them, and I in them." Jesus contemplated nothing less than that the love wherewith the Father loved him should be in the hearts of his children, that they might impart the knowledge of God to others.

O what an assurance is this that the love of God may abide in the hearts of all who believe in him! O what salvation is provided; for he is able to save unto the uttermost all that come unto God by him. In wonder we exclaim, How can these things be? But Jesus will be satisfied with nothing less than this. Those who are partakers of his sufferings here, of his humiliation, enduring for his name's sake, are to have the love of God bestowed upon them as it was upon the Son. One who knows, has said, "The Father himself loveth you." One who has had an experimental knowledge of the length, and breadth, and height, and depth of that love, has declared unto us this amazing fact. This love is ours through faith in the Son of God, therefore a connection with Christ means everything to us. We are to be one with him as he is one with the Father, and then we are beloved by the infinite God as members of the body of Christ, as branches of the living Vine. We are to be attached to the parent stock, and to receive nourishment from the Vine. Christ is our glorified Head, and the divine love flowing from the heart of God rests in Christ, and is communicated to those who have been united to him. This divine love entering the soul inspires it with gratitude, frees it from its spiritual feebleness, from pride, vanity, and selfishness, and from all that would deform the Christian character.

Look, O look to Jesus and live. You can but be charmed with the matchless attractions of the Son of God. Christ was God manifest in the flesh, the mystery hidden for ages, and in our acceptance or rejection of the Saviour of the world are involved eternal interests.

To save the transgressor of God's law, Christ, the one equal with the Father, came to live heaven before men, that they might learn to know what it is to have heaven in the heart. He illustrated what man must be to be worthy of the precious boon of the life that measures with the life of God.

The life of Christ was a life charged with a divine message of the love of God, and he longed intensely to impart this love to others in rich measure. Compassion beamed from his countenance, and his conduct was characterized by grace, humility, truth, and love. Every member of his church militant must manifest the same qualities, if he would join the church triumphant. The love of Christ is so broad, so full of glory, that in comparison to it, everything that men esteem as great, dwindles into insignificance. When we obtain a view of it, we exclaim, O the depth of the riches of the love that God bestowed upon men in the gift of his only begotten Son!

When we seek for appropriate language in which to describe the love of God, we find words too tame, too weak, too far beneath the theme, and we lay down our pen, and say, "No, it cannot be described." We can only do as did the beloved disciple, say, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." In attempting any description of this love, we feel that we are as an infant lisping its first words. Silently we may adore; for silence in this matter is the only eloquence. This love is past all language to describe. It is the mystery of God in the flesh, God in Christ, and divinity in humanity. Christ bowed down in unparalleled humility, that in his

exaltation to the throne of God, he might also exalt those who believe in him, to a seat with him upon his throne. All who look upon Jesus in faith that the wounds and bruises that sin has made will be healed in him, shall be made whole.

The themes of redemption are momentous themes, and only those who are spiritually minded can discern their depth and significance. It is our safety, our life, our joy, to dwell upon the truths of the plan of salvation. Faith and prayer are necessary in order that we may behold the deep things of God. Our minds are so bound about with narrow ideas, that we catch but limited views of the experience it is our privilege to have. How little do we comprehend what is meant by the prayer of the apostle, when he says, "That he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

#### THE EASTERN QUESTION.

BY A. SMITH.  
(Grandville, Mich.)  
(Concluded.)

#### THE ATTITUDE OF ENGLAND.

The antagonism of Asiatic interests between Russia and England, mainly aggressive on the part of Russia, is evidently the mainspring of English interference in the affairs of Turkey. But from whatever motive, according to a recent issue of the *Toronto Mail*, "the necessity of maintaining, at all costs, the integrity of the Turkish Empire, and of propping up the 'sick man' as often as the need arises, has long come to be regarded as one of the most binding and imperative obligations of English statesmanship." This necessity under the premiership of Disraeli impelled England to engage as an ally of Turkey in the great war of the Crimea.

But under different administrations she has assumed new attitudes, or, in part, resumed the old, as the exigencies of the case have demanded. This may be seen by comparing the recent order to fortify Sigri, and the foregoing quotation from the *Mail* with the following, which is part of a cable dispatch to the Province (R. I.) *Journal* of Sept. 13, 1886, introduced in that paper under a heading containing these words: "The Road clear for Russia; British Backdown on the Eastern Question; Sea-coast for the Czar, and Egypt for England:"—

LONDON, SEPT. 12: Lord Churchill and Lord Salisbury have adopted a bold scheme for dishing Gladstone on the foreign side of imperial policy. A powerful party, every day growing in influence, led by men whose names are a tower of strength, has commenced an agitation for the reversal of England's traditional Turkish policy. The platform of the new party is the withdrawal from the Turkish alliance, and the establishment of close relations with Russia. English policy in the East pivots on the defense of Constantinople by the British, and the exclusion of Russia from an outlet into the Mediterranean. This policy is now vigorously attacked. The promoters of the pro-Russian movement boldly assail the Turkish government in both Europe and Asia, as fatal to human progress and injurious to British interests. England is shown to be the only power that thinks it worth while to bolster up the vicious rule of the pashas. The great powers, without an exception, are willing to see the question of the future ownership of Constantinople and the partition of the Turkish Empire, settled and done with.

In the same paper is an editorial on the subject, from which is the following:—

We can begin to appreciate the change that has come over British public opinion in the last decade, when we see a newspaper so thoroughly imbued with the Tory doctrines, and so conversant with the purposes of the

Tory government, as the *London Standard*, declaring that England can well afford to let Russia and Austria fight out the Turkish problem for themselves. Yet Disraeli was given a coronet a few years ago, because he preferred to see his country undergo the horrors of a terrible war rather than allow Russia a foot-hold south of the Danube. And England resounded with the praises of his name. Disraeli seems to be forgotten already. No voice, even among his most zealous followers, is raised in advocacy of his dearest theory and the traditional policy of his party. Even the Marquis of Salisbury seems willing to forget the share which he took in carrying out Disraeli's projects. Englishmen are beginning to see, at length, that they have no real interest in this quarrel; or, if they do not, they appreciate that their hands are tied, and that as a result of their own mistaken statesmanship, they are left in Europe virtually friendless. Constantinople is of no more importance to her than Jerusalem. In Egypt, not in Turkey, is to be found the key to her Asiatic possessions.

On the whole, the evidence shows a weakening of England's interest in Constantinople, and is indicative of the near fulfillment of the Scripture prophecy concerning the king of the North. "He shall come to his end, and none shall help him."

The existing alliance of France with Russia necessarily withdraws that power from the support of the tottering Turkish throne, and apparently constitutes an indirect challenge to England not to interfere, lest, in turn, she should be obliged to cope with the allied powers in defense of her interests in the Suez, and in India.

On this question the *Toronto Mail* has the following:—

In her [Russia's] present efforts there appears to be no ground of doubt that she has the assistance of France, whose Eastern ambitions are directed toward compelling the withdrawal of the English from Egypt. On that point the *London Times* has lately reminded France that the one thing necessary to make England "sit tight" in Egypt would be the presence of Russia's war ships in the Dardanelles. If the French and the sultan desire that, adds the *Times*, significantly, and as if with a full sense of the reality of impending danger, "they cannot do better than open the Dardanelles to the fleet which, silently and swiftly, Russia is constructing in the dockyards of Sebastopol."

#### THE APPROACHING END.

In Bible prophecy, events in the political world affecting the interests of God's people, run parallel with the history of the church. This has been true of Babylon, Medo-Persia, Grecia, and Rome; and it is also true of the Ottoman Empire as a factor in the closing drama of the world's history.

In the Bible the Ottoman Empire is termed "the king of the North," in contradistinction to "the king of the South," or Egypt. The concluding portion of the prophecy relating to this power is as follows: "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." Dan. 11:45. As early as 1842, in a work written by Charlotte Elizabeth, entitled "Principalities and Powers," p. 103, appears the following comment on Dan. 12:1:—

This is mentioned as taking place at the time of the destruction of what we have every reason to believe is the Turkish Empire.

It is well known that for many years our people have taught and published the belief, based upon the prophecies, that the Turk would, in the near future, be obliged to abandon his throne on the Bosphorus, and transfer his seat of empire to Jerusalem; and that this transfer would be followed closely by the close of probation, the time of trouble among the nations, the seven last plagues, the coming of Christ in his glory, and the battle of Armageddon. (See Dan. 11:45, 12:1.) This is a point in the Eastern question that is watched with great interest by many who have become acquainted with our views on the subject; and doubtless the event will give a great impetus to the closing, mighty appeal of the third angel's message. (See "Early Writings," p. 27.)

The hasty removal of the seat of the Ottoman Empire is a predicted event, the certain fulfillment of which is of deep interest to this generation, inasmuch as it constitutes one of the most important tokens, and the last token, of the close of probationary time to our world. A survey

of the situation in the East, compels the belief that the long pent-up forces that have accumulated round the Bosphorus, in the jealousies of the European nations may, at any time, explode into fragments the Ottoman power, and precipitate the time of trouble such as never was since there was a nation.

THE CHRISTIAN'S BLESSINGS.

BY MRS. E. B. AYRES.  
(Battle Creek, Mich.)

THERE is a joy no mortal knows,  
Save they who in their Lord abide;  
There is a fullness Christ bestows  
On all who in his love confide.  
There is a power which God doth give,  
Divine, prevailing, strong, and true,  
Enabling every saint to live  
New lives to God, and foes subdue.

There is a love so rich, so full,  
Its breadth and depth we cannot show;  
In hearts renewed it beareth rule;  
For Christ within doth make it so.

There is a hope, steadfast and sure,  
That reaches far within the veil,  
And where it dwells, it maketh pure;  
For faith in Christ shall e'er prevail.

There is a peace to all who know  
Their sins forgiven, through Jesus' love;  
It fills their soul like rivers' flow,  
With a sweet rest like that above.

This joy, this fullness, and this power,  
With God prevailing and with men;  
This love that in the saddest hour  
Fills trusting hearts with peace e'en then;

This peace and rest, a blest reward,  
'Tis sweet in life all this to know.  
With all this fullness fill me, Lord,  
To me these priceless blessings show.  
Then with this blest indwelling power  
Filling my inmost soul with light,  
I'll live anew to thee each hour,  
And in thy service take delight.

TWO OR ONE?

BY E. H. BRADLEY.  
(Concluded.)

LEAVE Ezekiel for the present, and examine what Paul and Peter say about this loss of the received gift. They seem to teach impossibility of renewal, after the forgiven sinner has gone out of God's family, and forfeited his sonship.

4. "Once converted is no guarantee of eternal life." This is partly answered already. Further, eternal life is a gift of God, by faith in his Son, but does not become absolute until our eternal destiny is fixed by death of the body, or translation at Christ's coming again. It seems to me quite clear that it is a probationary or conditional gift, while life on this earth lasts. The dead cannot sin, therefore the dead cannot forfeit the gift of eternal life. But while living on the earth, exposed to the temptations of the world, the flesh, and the devil, all are liable to sin, therefore all are liable to forfeit eternal life, whenever they yield to temptation and cease to abide in Christ.

5. "Does 'born of God' mean two distinct things?"—No, it means being born of God, or admission into the family of God as adopted children. But it does not mean that such children will be locked or bolted in as prisoners in a jail. It does not mean that they will not be permitted to go out if they perversely, or willfully, or carelessly choose to wander. It does mean, no man or devil, or all men and devils together, shall be able to drag, force, or compel them to go out, and so rob them of their inheritance as sons or children. John 10: 28, 29; 11: 37. They shall never—no never—be cast out, nor may they be taken out unwillingly. Yet they may go, as they came, "if they will," and many do. Paul evidently defies not only men and devils, but all created beings, to force him out of the kingdom. Rom. 8: 38, 39.

6. "Can we be unborn?"—No, not "unborn;" for that would mean to be as if we never had been. But we can die spiritually, as well as naturally, and are liable, as has already been shown, to death, until we enter into the heavenly kingdom beyond the reach of temptation, that is, until the body dies.

7. "What are Christians who sin?"—So-called "Christians" who sin, are not Christians, but are those who have a name to live, but are dead. Rev. 3: 1. Dead Christians whose names remain on any church roll as members, but whose lives are devoid of the Christ whose name they bear, are not Christians or saved believers at all, but sinners, who need to begin at the beginning, and repent, believe, and be washed again, as silly children who, having been made clean and nicely dressed, go and play in the gutter. If death comes while they are dirty,

unwashed, unforgiven, they cannot enter heaven. Rev. 21: 27. So says the word of God.

8. "How long shall it be safe for us to sin without repenting again?"—It is never safe a single moment. "The soul that sinneth it shall die," is God's answer.

9. "How long shall we live in righteousness before we may sin with impunity?" This is presumably the language of one who longs for the old ways and such a question would be proof of a decaying life. Let Moses's experience serve as answer, however. Nearly 120 years he had been a faithful servant of God; his besetting sin appears to have been a natural fiery temper, and this was apparently overcome, while he had earned by a blameless life the title of the meekest man, in perfect contrast to his natural impetuosity. Yet, after all that, having talked with God, having been weeks together with God, receiving instructions about the tabernacle, the laws, and all details of government and worship for the Israelites, he is one day provoked. There were "extenuating circumstances," as modern legal phraseology would put it, yet he was punished by loss of entering into the earthly Canaan, though not by loss of eternal life; for he came from heaven with Elijah to speak to Jesus. But he lost some of his full reward for perfect obedience, by his act of sin. Num. 20: 7-12.

10. "Our life must be a succession of 'nows.'" Yes, that is so! And Jehovah, the great I AM, is the everlasting now, in whom we have eternal life. That is, he is as he ever was, Jehovah. By his only begotten Son, our Saviour Jesus Christ, we who believe, become joint-heirs with that Son—children of the family of Jehovah. After adoption, as we who are in our human nature, so prone to wander, so ready to turn back from the strait and narrow way entered by repentance, remission, regeneration—even we may all receive into our hearts the abiding presence of the Comforter, the Holy Ghost, sent by the Son, to be not only the indwelling witness of our adoption, but to be our teacher in the Christ-life, our guide in the heavenly way (our strength which is his almighty strength) to overcome, from the hour we choose to receive him, to the hour when we pass from this world, dependent only on our own self-abnegation and entire obedience to his teaching. John 14: 26, 16, 17; Luke 24: 49; 1 John 2: 27; John 16: 13; 1 Tim. 4: 1. By abiding in him, and he in us, our life must be a succession of "nows." Always! Amen!

11. "Rewards," "punishment," or "deserts." Reward seems to be our merit marks, which add to the glory of the gift of eternal life. That is, we do not merit, cannot gain eternal life, or sonship, by any amount of works. That gift is free, a reward of faith in the Son—a reward for believing and continuing to believe and obey our heavenly Father, which we can never do save by his constant help through his abiding in us by his Holy Spirit. But after our adoption into the royal family, if we have the seal of adoption, it will be seen by the family likeness which grows more and more beautiful as we are kept near the living Saviour, and being daily conformed or transformed into his image, by the working of the Spirit. And our doing—as obedient children from love to Christ, by his love in our hearts constraining us to show our life in him—will all be noted, and recorded, and rewarded in the final judgment of believers. 1 Cor. 3: 11-15; Matt. 25: 14-30. These and other passages refer to works of believers, who are co-workers with God. There is a difference of degree, according to the degree of power and responsibility and ability originally bestowed, but all will be equally rewarded, according to their works. In giving, it is not quantity, but motive, which gains acknowledgment in heaven. The widow and her one mite illustrates this.

This labor as children, not as paid servants, but as friends from mutual love, will be proved and rewarded, according to its merit, which will be motive, not quantity or quality of the work. So all will be equally rewarded. The reward, or punishment, or deserts of the unrepentant sinners is "total destruction by unquenchable fire, with the fallen angels;" (See 2 Pet. 2: 4; Job 20: 18; Ps. 1: 4; 9: 17; Isa. 17: 13; Rev. 21: 8; Matt. 13: 40, etc.). Whatever this devouring fire may be like, it means utter exclusion from the presence of God forever. (See Rev. 22: 11, 15.) As to three classes, Christ authorizes no such division. He divides all mankind into two classes. Friends, children by adoption, pardoned sinners, faithful witnesses, co-workers, "laborers together with God," messengers for God, ambassadors to rebels, and saints filled with the Holy Ghost walking in the light,—all these by whatever name known to men, are on one side; on the other, enemies, unbelievers, cowards, openly and secretly vile, neglecters of salvation; in fact, all who are not obedient children, belong to the other class. He seems to be the redeemer, mediator, intercessor for all, so long as life lasts on this earth, so long (in most cases, it seems) as he pleads for all, and his Spirit strives with sinners to bring them to repentance. He lives in saved sinners to make them perpetual saints fit for admission into the holy city,—the presence of God the Holy One. How long will he thus mediate? God knows! Certainly that intercession must cease when he rises from his present seat, or moves to come down to call out his redeemed ones. When he comes back,—as he surely soon will come to call up his own, and those who now sleep in Jesus who will share the first resurrection,—then his intercession must cease, and then impenitent unbelievers in the world, in the churches, will all alike be doomed to receive their reward,

13. "Is holiness a privilege for some, or essential for all?"—If the Book be true, it is essential, as well as a privilege to all; but only few seem to care about it, even as Christ said in Matt. 7: 14. Paul writes plainly in Heb. 12: 14, and Christ's own teaching is on the same line. There is no scripture which seems to me to limit the privilege to any; only unbelief and disobedience abound, and few read God's word save through Satan's spectacles, therefore few appear to recognize the essential purity which is equally demanded of all.

14. "Is salvation all there is?" (See 1 Cor. 1: 30; Col. 1: 19; Matt. 28: 18; John 1: 16; 3: 34; Eph. 1: 23.) Surely there is no room for more than a full, perfect, free salvation, given to all who will accept it. But, as we have seen by scripture tests applied to the professors of religion in our day, there be very few who attain to the standard set by God as the measure of fitness for his full salvation. "Grace" sufficient, and riches of grace, affluence, or abounding grace are free to all, only most people seem to prefer just as little as may serve as an insurance against everlasting fire, rather than to take and use all the gift of eternal life, and so gain an abundant entrance into the kingdom at last. So sufficiency and affluence are provided, but not appropriated. Most people seem to prefer a poverty-stricken spiritual life,—starved, naked souls,—and think they are rich, well-fed, well-clad.

These answers are hastily written, and do not pretend to be exhaustive on any one point. Only a volume, not a letter, though it be a long one, could suffice to give a full reply. These answers and remarks may, however, belittle helps toward a clearer perception of great truths.

Only the divine Teacher himself can fully explain all that lies behind your ideas, and if by your mother's pen, his teaching shall be made even a little plainer, to him be all the praise, forever, Amen.

UNSCRIPTURAL INTERPRETATION.

BY G. W. ROGERS.  
(South Shore, S. D.)

My employer is a Methodist minister, and his sermon, Sept. 5, was on the raising of Lazarus. John 11: 1-46. In his comments on the 25th and 26th verses, he made use of the following words: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live;" *i. e.*, his soul will live while his body is dead. "And whosoever liveth and believeth in me shall never die;" *i. e.*, his soul will never die, but is a sure pledge of the soul's eternal life."

This seems like a forced, and not a Biblical interpretation. In the 24th verse, Martha said: "I know that he shall rise again in the resurrection at the last day." "If a man die, shall he live again?" Job 14: 14. When will the dead live again? Christ and the apostles both answer this question. Christ, in John 6: 39 says, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing; but should raise it up again at the last day." (See verses 40, 44, 54.) Paul speaks plainly upon this point. He says, "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." 1 Thess. 4: 16. Again he says: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." What day? "And not to me only, but unto all them also that love his appearing." 2 Tim. 4: 7, 8. Paul, you see, places the crown, and the living again at the resurrection or second coming of Christ.

Then what is the meaning of the words of Christ to Martha? "Martha saith unto him, I know that he shall rise again in the resurrection at the last day." John 11: 24. What had given rise to this language? In the 23d verse we read, "Jesus saith unto her, Thy brother shall rise again." Now comes the language of Christ in the texts under consideration. Should not the text be interpreted in this way, "He that believeth in me, though he were dead, yet shall he live" (at the last day, the resurrection day)? "And whosoever liveth [at the time of the resurrection] and believeth on me shall never die." This seems to be a true Biblical interpretation of the truth; for it agrees with what Paul says: "Then we which are alive and

remain shall be caught up together with them [the dead in Christ], in the clouds to meet the Lord in the air." 1 Thess. 4:17. Again he says: "We shall not all sleep, but we shall all be changed, in a moment." 1 Cor. 15:51, 52. Search the Scriptures upon this point, and not one single text can be found to support the theory of the soul's living after the death of the body.

#### A HOLY LIFE.

BY HANNAH E. SAWYER.  
(Battle Creek, Mich.)

It is not great things, as smart speeches, eloquent sermons, some great battle fought, or some remarkable leading, that make up the life of a child of God.

But by doing little deeds of love and kindness to the poor and needy, little acts of mercy and benevolence to the sick and afflicted, we learn the lessons of patience and perfect submission to the small trials and petty annoyances of everyday life. We must fight against little evils, little sins, and pass by little inconsistencies and little trifling things that we discover in one another—in the children as well as in the older ones. Have we not every one of us battles to fight, and victories to gain all the way to the end of the race? Are we not placed in this world for a twofold purpose; to live for the interest of others, and to learn lessons in the school of Christ, that we may be fitted to dwell in the presence of Jesus and the holy angels?

If we are successful in learning these lessons, we can in this way make up the beauty of a holy life, and be fit to dwell in that world where everything is pure and sacred.

#### POLITICS AND RELIGION IN IOWA.

BY W. E. CORNELL.  
(Des Moines, Iowa.)

ONE of the interesting features of the present gubernatorial contest in Iowa is the action of the late Methodist Conference in condemning by resolution in unstinted terms the course of the Governor in extending executive clemency to several persons convicted of a violation of the prohibitory law. This has precipitated a general newspaper discussion relative to the propriety of the action, and many interesting points have been made, though almost wholly from a partisan standpoint.

While we can have no sympathy with the sale of intoxicants, either legally or illegally, the matter is of interest, as it shows clearly that if it was within the power of this particular Conference to dictate the policy of the Chief Executive, it would surely do so when his acts were not in accord with their particular ideas on a subject. But the question is, in this act, is not the church stepping outside its jurisdiction? We think it is. Now, when the Governor takes his oath of office, he pledges himself to protect the *civil* rights and privileges of the subjects of the commonwealth over which he has jurisdiction, and for any violation of this trust a penalty is provided for in the civil code. He is amenable to no other authority. If in his judgment the end will justify a certain course of action, no religious body, sect, or order has any right to question his acts as dictators, as by the authority invested in him, it is his privilege and right to exercise the prerogatives of his office in any way that seems best to him.

With the church it is different. It has nothing to do with compulsion. Its province lies wholly within its efforts to win men to a higher life through the efficacy of the gospel of Christ. When the Saviour entered upon his mission, we do not find him seeking to make the Roman government conform to what his ideas of a government should be. Indeed, he says plainly, "My kingdom is not of this world," showing clearly that the authority vested in the Church and that vested in the State were separate and distinct. All history proves that so soon as they overlap, each is treading on dangerous ground.

But aside from the principle involved in this controversy, there is a lesson or two as well. No sooner was the precedent established of a church sitting in judgment on the acts of the governor, than the churches and religious bodies all over the State began to pass similar resolutions, until now a religious body that has not allied itself with the movement, is considered unpopular. Indeed, the Methodist ministers are the drawing card in this campaign, so much so that in a procession last evening, the writer saw this transparency, "We have the Methodist ministers. You have the boot-leggers," the "we" and "you," meaning Republicans and Democrats respectively.

Again: as it is, it is all right, but suppose the Catholics had attempted any such protest on some act of the Executive. In a day the whole Methodist denomination would have risen in rebellion, and indeed in the last ecumenical council of this body, no small portion of the time was devoted to considering the encroachments of the Catholics on precisely the same grounds that these are here guilty of themselves.

#### OUR LITERATURE.

BY C. W. BELKNAP.  
(Irving, Kans.)

THAT we are blessed with an abundance of good reading, is a truth that will hardly be doubted by any one. We have books that ably set forth the distinctive features of our faith, and defend them in a manner calculated to carry conviction of the truth of the third angel's message to the mind that seeks for wisdom as for hid treasure, and whose instructions are admirably calculated to strengthen the believer in the faith. "Thoughts on Daniel and the Revelation" is a work full of interest throughout; one that holds up before us the prophetic page, and bids us read the history of the world, politically, morally, socially, and religiously in the important events that were and are to transpire down to the close of time, when the wicked shall receive the wages of sin, and the righteous go to occupy the many mansions prepared for them.

The "Sanctuary and Its Cleansing" should be read and pondered well by every one who loves the truth for its own sake, and he who does so will find himself fortified against every temptation to return to the observance of the pagan-papal Sabbath, and at the same time will be thrilled with the truth so clearly set forth, that this cleansing work will soon be completed, and He whom we love will come again to claim his own.

The "History of the Sabbath," and the work concerning the soul, cultivating well the field to which they are respectively assigned, and carrying conviction of the truth and importance of their respective themes, recommend themselves to the careful perusal of every follower of the Lord Jesus Christ.

But why further specify. The various publishing houses of our denomination are prepared to furnish the best of reading-matter upon all subjects pertaining to our faith, so that no one need be destitute of information about these things. In order to receive the greatest benefit from the reading of our books, one thing is very essential, and that is, they should be read thoroughly; when one takes a book to read, he should begin at the first page and read consecutively until he has mastered the entire work. In no other way can he follow the author so as to grasp the thought which he intends to convey. As one who enters a church when service is half out, fails to be interested in the discourse, so he who reads a little here and there in a book, fails to be interested by it, no matter what may be its value as a production. Our experience convinces us that this desultory manner of reading, characterizes many of our people. Finding our publications in their homes, we have asked, "Have you read these books?" The answer was, substantially, "I have never read them through; I don't have much time to read, so I just read here and there as I happen to open the book."

Now, brethren, these things ought not so to be. We should consider our literature, as it is, a powerful agent in the hands of God for good to the church, and strive to receive all the benefit we can from its perusal, and not suffer it to lie in our houses unread for years. If we have not much time to read, we should devote the little time we have, to a thorough, consecutive course of reading, and we will find that in the course of a year, our increase of knowledge will be far greater than from reading a little here and there, as some are in the habit of doing.

#### THE BEGGED BODY.

BY E. HILLIARD.  
(Duluth, Minn.)

WHEN General Grant died, his body lay in state for a time, and thousands pressed about it to take the last look at the distinguished warrior and great ex-President, as he silently slept in death. The nation's great men, and those of lesser rank from various parts of the Republic, attended his funeral. It was a grand procession of uniformed men who had followed the chieftain through bloody battles, that followed him to the grave. First came the regular troops, next the light infantry, then the naval brigade of white and blue, followed by the troops of New York.

So went they by, division on division, regiment on regiment, in the last review, while the nation's grief was voiced in the softest strains of music, and her honor shown the deceased by the rich folds of the nation's flag that were above and around him. It was estimated that nearly two million of his countrymen attended his funeral, and the pageant on this occasion was one of the greatest, if not the greatest, ever known or seen in the history of the world. The whole city of New York was draped in mourning, and the closed doors of business places told that the wheels of commerce had stopped.

But how different with Jesus, the world's Redeemer. He was the Creator of all things, and upholds all things by the word of his power. Heb. 1:1-3. Those who nailed him to the cross were dependent upon his power for the strength they had to drive the nails and to pierce his side. He created the food they ate, the air they breathed, and the water they drank; and yet when in his feverish agony he said, "I thirst," they bathed a sponge in vinegar and hyssop and offered it to him; but he refused it and bowed his sacred head and died.

As Friday evening's sun was setting, and the holy day of rest was drawing on, Joseph of Arimathea, went secretly to Pilate, and *begged his body*, while Nicodemus came with myrrh and aloes, and they buried it in Joseph's tomb, according to the custom of the Jews.

Strange, indeed, that the burial of earth's great men, who have led their subjects into carnage and death, should be attended with such national honors, while he who commanded the mighty host of angels, should die in disgrace, and his body have to be begged for burial.

Dear reader, he submitted to this shameful treatment to save you and me. Joseph's new tomb is a place where we can deposit our sins, and be made free from their cruel bondage. *The begged body* that has lain there, paid the wages we have earned, rose in triumph, and offers us upon confession and repentance, his spotless robe of righteousness. Shall we accept it?

A life of obscurity, in toiling for our Redeemer, may place us in an almost unknown grave, but God and angels know and watch the spot; and when that begged body shall descend in radiant glory, its voice will awaken his humble servants, and commission angels to gather them as subjects of his kingdom. There will be no processions with the poor strains of earthly music paying honors to the renowned dead, but all the harps of heaven will ring, and pæns of victory over death and the grave will sound from the immortal lips of its redeemed victims.

## 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.

### BOYS WANTED.

"WANTED—a boy." How often we  
These very common words may see.  
Wanted—a boy to errands run,  
Wanted for everything under the sun.  
All that the men to-day can do,  
To-morrow the boys will be doing, too;  
For the time is ever coming when  
The boys must stand in place of men.

Wanted—the world wants boys to-day,  
And she offers them all she has for pay;  
Honor, wealth, position, fame,  
A useful life and a deathless name.  
Boys to shape the paths for men,—  
Boys to guide the plow and pen,—  
Boys to forward the tasks begun;  
For the world's great work is never done.

The world is anxious to employ  
Not just one, but every boy  
Whose heart and brain will e'er be true  
To work his hands shall find to do.  
Honest, faithful, earnest, kind;  
To good awake, to evil blind;  
Heart of gold without alloy,  
Wanted: The world wants such a boy.  
—Chicago Post.

### BE NOT UNEQUALLY YOKED.

THERE lie before me two letters. The first asks a simple question: "What is your idea of a future life, and your belief in the existence of a Supreme Being? The second letter gives the writer's opinion on the subject. She says: "Since my marriage, I have drifted into Spiritualism; I am now what is called a 'Free Thinker.' I am perfectly happy in my belief, far more so than the generality of so-called Christians. I don't believe in the existence of a God, neither do I believe in a life to come, nor the divinity of Christ."

Reader, have you ever received such letters? I recall the sweet face of her who penned them, my girlhood friend, beautiful, gifted, and beloved by all. Tears fill my eyes as I ponder over the past, and my heart is more than heavy as I think of the future. At the age of sixteen, fatherless and alone, Nellie gave her bright young life into the keeping of a man who was apparently worthy of her. He turned out to be a Spiritualist, corrupting all the other opinions of my dear little friend, and making her what to-day she claims to be—an unbeliever.

Ten years she has drifted away from the truth, and in the words of St. Paul, we learn the lesson: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

That there is a God, but few doubt; a kind, loving, and tender Father. The very flowers of the field shed abroad their fragrance, testifying of a Creator. The mocking-bird in notes of joy, gives thanks to his Maker. The drooping grain kissed by the rain drops, lifts its emerald spears heavenward in gratitude. Every creeping thing is thankful. Then why should we, endowed with far greater intelligence, sink lower than the beast of the field or the fowls of the air? There is a God, and in Christ, the first fruits of the grave, we find hope of a resurrection, and a life to come. The angel will roll the stone away, and then we shall see him as he is, sitting on the right hand of God.

- If love and gratitude did not compel me to acknowledge the existence of a Supreme Being, fear would; for when I gaze around on all that is wonderful in nature, I am afraid and awed. The stars above, the earth beneath, sun and moon, from whence came they, if not made by God? Scientists try to explain many things which we never can understand. But the little child, simple in its knowledge, knows that God made it. I

believe in God, but you are all familiar with the many reasons which could be given. I have only brought this little sketch before you, hoping it may do some good. My friend, not believing in the Bible, has also refused all literature on the subject. What can we do but bear her up to the throne of grace, in prayer?

LULA K. MATLACK.

### WHAT IS LIFE TO YOU?

LIFE depends much upon what we ourselves are. The soul creates the world in which it lives. Milton speaks of the mind making a hell of heaven, or a heaven of hell. Nothing truer was ever written. The man is the measure of the life he lives. Some persons are so small in all soul qualities that they realize almost nothing of what there is to see and hear and feel and enjoy in the great universe. Others are so fully developed in these same qualities that everything about them whispers great thoughts, and fills them with uplifting, inspiring inspiration. Reality is the same in each case, but the individuals being so widely different, compel different experiences. So it is in the realm of the dispositions: our mental moods spread their hue over everything. If we are despondent and gloomy, the fairest sky is dark; while if our hearts hold a song, the blackest clouds that ever rolled above us are tinged with shining gold. Thus the world is only the reflection of our inner life. What fact in human experience is clearer than that our lives bear a direct relation to our soul quality, to our moral, intellectual, and spiritual development?

This truth is fraught with deepest significance to every young person. It furnishes one of the strongest motives for personal development. Since our enjoyments are to be measured by what we are, we have it in our power to make them just what we will. If we attain to that fullness of being, possible to us, we will change the color of all the universe, and add to life a hundred fold of brightest hopes and experiences. Let us not forget this. Let us make life large and noble and blessed by becoming ourselves large and noble and blessed.—Sel.

### TRAINED OBSERVATION.

OBSERVATION, like most other human faculties, is susceptible of a high state of development, and those who possess it to a good degree have great advantage in the affairs of life. A farmer who reared a family of four boys, drilled them in observing things at every opportunity, and all became smart, wealthy men in consequence, as he believes. One day he brought home a new flock of sheep, which his boys passed into the pasture on their return from school. The father asked: "Boys, did you see the new sheep?" "Yes, sir." "How many are there?" "I don't know." "All of you go back (half a mile) immediately and ascertain. My boys must know what is happening on this farm." The boys kept their eyes open after that.

Later, one of these boys, teaching in a school-house at the foot of a wooded hill, sent a pupil out, and told him to go around the hill and on his return tell what he saw. The moment he came in, another lad was dispatched on the same errand. Boy No. 1 had seen a hill, some trees, and when he tumbled off a fence, he saw stars. When No. 2 returned, he had seen a partridge nest with thirteen eggs in it, a crow fly off her nest in a tree, a beautiful red and yellow bird, and many more interesting things. That boy had his eyes open, and he made an excellent business man, while the other spent most of his life living on the charity of friends.

Another person trained his boy in observation so persistently that he could tell the number of horses, cattle, and sheep every farmer had for miles around; their size, color, and qualities; what crops and kind of fences and buildings each had and whether the latter were in good repair or not; what kinds of timber grew in their woods,

and much similar information. This training did him great good, and when he came in possession of the home farm, if he wanted a stick of timber or an animal, he knew where to go and purchase it; besides, observing so much the way others did things, he saw how to improve many points in regard to his own farm.

Not one man in a thousand can tell whether two horses will match unless he sees them together, but this man knew every time. He made considerable money by matching horses and selling them in spans. He never took the horse with him that he desired to match; for then the man of whom he wished to purchase, would ask more, thinking he could get it for the sake of the match. Trained observation paid him large dividends here. Solving the intricate problems of geometry and trigonometry is an excellent preparation for solving many problems occurring in every-day life, but constant observation of one's daily surroundings is better. The school of observation is a "free school" in the strictest sense. It involves no expense for teacher, apparatus, fuel, or books; the only volume required is the book open and spread out before one's eyes gratuitously and perpetually. This school can have no "graduates;" for eyes can never behold all there is to be seen.—Galen Wilson, in N. Y. Tribune.

### THE WEAK THINGS.

GOD can make small men great. He can use feeble instruments for his glory. His mightiest instruments have been from the lowliest ranks of men.

Joseph was an Egyptian slave; Moses was the son of a poor Levite bondsman; Gideon was a thresher; David was a shepherd boy; Amos was a herdsman; Daniel was a captive in Babylon; several of the apostles were fishermen; Paul was a tent maker; Zwingli was a shepherd; Melancthon, the great theologian of the Reformation, was an armorer; Luther was the child of a poor miner, and sung in the streets for bread when a boy, and turned wooden bowls for a living, when his words were shaking the world; Christopher Columbus was a wool-comber; Fuller was a farm servant; Carey, the originator of the plan of translating the Bible into the language of the millions of Hindustan, was a shoe-maker; Morrison who translated the Bible into the Chinese language, was a lastmaker; Doctor Milne was a herd boy; Adam Clarke was the son of Irish cotters; John Foster was a weaver; Wm. Jay of Bath, was a herdsman; George Whitefield was a servant in a public house; John B. Gough was a drunken book-binder; and scores of others, useful, eminent, and famous, have been taken from the lowest places to fill important stations and do important work. O, if men and women and boys and girls will be true to God and faithful over a few things, the Lord will exalt them and make them chosen vessels to bear his name to all the nations of the earth!—The Christian.

### HOW A MAN IS KNOWN.

A MAN is known by the company he keeps. A child of God will be seen in the company of God's children.

I am quite sure no one will look for a child of God within saloon doors or race-track gates; in theater seats or on ball-room floors; at the gaming tables or in any place where sin abounds.

Our lives, our words, our deeds, show whose children we are. Make lives, words, deeds pure—that will show that we are God's children.

There will come a time when with Christ on the throne of judgment, we anxiously wait for him to confess us before the Father; we shall be glad that we have tried to show that we were children of that Father.—Lutheran Observer.

—"Patience strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; it bridles the tongue, restrains the hand, and tramples upon temptations."

## The Mission Field.

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

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

### NOTES OF TRAVEL.

#### RUSSIA.

Two days' ride on the cars takes one from the German border to Moscow. Until the beginning of the eighteenth century, Moscow was the capital of Russia; but at that time the seat of the empire was moved to St. Petersburg by Peter the Great. Moscow is now the second city of the empire, it having a population of about 700,000. Being near the geographical center of European Russia, and the most important railroad center, its prospects are good for soon becoming the metropolis.

The first impression on entering this city is that it is quite Asiatic in appearance. The style of architecture, street scenes, dress of the people, vehicles, etc., are decidedly different from other European cities. The streets are wide, houses low, and pavements wretched. The city drays are about as rudely made as log-carts in the backwoods. The axles are all of wood, the hub of the wheel is about two feet long, with a play of six inches on the axle.

The dress of the people also attracts the attention. Men, with very few exceptions, wear long coats, with wide skirt, gathered about the waist, so that at a distance there is little difference in the appearance of men and women. The hair is not smoothly trimmed off down the back of the head, but cut straight off, and in many cases allowed to hang down to the shoulder. The priests wear their hair as long as it will grow, and allow it to hang loose. In some cases it is braided.

There is a large number of Tartars in the city. They come from Central Asia, and in appearance are something like the Turks. Near the close of the fourteenth century, the Tartars overran Russia, and for a time held it in subjection. Since their rule, greater or less numbers of them have lived in Russia.

Moscow has some fine buildings, and a great many that, as one has expressed it, look as though they had been picked up bodily with all their belongings, and transported from the country to the city. Near the heart of the city are many one-story log-houses.

The most interesting part of Moscow is the Kremlin, or citadel, where most of the imperial buildings are located. It is triangular in form, and surrounded by a wall 7,280 feet long, having five gates and eighteen towers. The first building we passed was the Armory, containing a rare collection of arms, and imperial wardrobes. In front of the building are stacked hundreds of cannon. One of them is sufficiently large for a man to crawl into and turn around in with ease.

The next attraction was the great bell of Moscow, of which everybody has heard. Usually, when one hears of great things, his fancy enlarges them beyond the fact, so that on seeing them, he is disappointed. But the reverse of this is true of the king of bells. It is much larger than we thought it possible to make a bell. A faint idea of its size may be gained by its weight, which is 480,000 pounds. The Empress Anna had the bell cast in its present size in 1733. Four years later, it fell from the tower, a large piece being broken out by the fall. It lay partly buried in the earth, as it fell, until 1836, when the Emperor Nicholas had it dug up and placed on a stone foundation, where it now rests. The bell is twenty-one feet high and twenty-two feet in diameter at the base. It stands by the side of the tower which contained it. We ascended this tower. It contains thirty-four bells, one of which is nearly as large as the broken one below. From this tower we had a magnificent view of the Kremlin and the city. Moscow is a city of churches, having over 400. In some directions, one sees almost a forest of domes, finished off in

all styles and colors. Some of them are deep indigo, others of ordinary blue, spangled with golden stars, while the majority are green. Some of the domes and the balls above many of them, are covered with plates overlaid with gold. Some seem to be all burnished gold on the upper portion, and are so bright that they reflect the surrounding buildings. As one standing on the tower looks over the city, these many golden domes, sparkling in the sun, present a scene that time cannot efface. But if this is so beautiful, what will the city be where all is gold? Beneath the golden domes of Moscow are thousands of suffering humanity, struggling with poverty, and languishing in sin; but in the city to come all will be purity, and the inhabitants shall have plenty.

When the French took Moscow, in 1812, they occupied this citadel; and it was from this tower of bells that Napoleon beheld the burning of the city. Near the bell tower is the church where the czars are crowned. The building is not large, but extremely rich in finish. The walls and pillars are entirely covered with paintings of saints and Bible scenes, and decorations in gold. To convey an idea with the pen, of the appearance of this church, would be impossible.

Near this church is the Archangel Michael Cathedral, where the rulers of Russia were buried till the time of Peter the Great. The plain sarcophagi are placed side by side, each having a plate giving the name and time of the ruler. In each church are numerous shrines, where the people come to worship at all times of the day. In the church just named, are relics of saints, which are objects of special devotion. In one case, there seemed to be the open coffin of the saint, his skeleton being concealed by a covering of red. At the head a small opening in the covering, revealed a portion of the skull. The worshippers would kneel before this, cross themselves, and bow repeatedly, then reverently bend forward and kiss the portion of the skull exposed.

We next visited a building containing the official robes of former patriarchs. Some of them are decorated with many diamonds and many hundred pearls. The wearers must have made a magnificent display. What a difference between them and the Master in his plain apparel! Next in order came the royal palace. From the outside, its appearance is quite ordinary; but within, it is truly grand. The halls are very large. The first one entered, was finished in white marble ornamented in gold. On the walls are written in gold the names of all that contributed for its erection. The number must be more than 10,000. The next hall is used as a coronation ball-room. The pillars and ornaments are finished in white and gold, and the walls in pale blue silk. At one end is the throne of the Czar in deep crimson, and ascended by stairs covered with yellow satin. Near by are private apartments, the finest of those shown us being the Czar's sleeping rooms. The bed was partly covered by a canopy, from which curtains were suspended. The curtains and coverings of the bed were of wine-colored silk, richly wrought with needlework. Of the many apartments through which we passed, space will permit us to mention only the private chapel, banqueting hall, reception room, chamber where the holy synod of the patriarchs of the church meets, and rooms containing furniture of the royal families from the fourteenth to the seventeenth century. One portion of the palace is laid out in a fine garden, with all kinds of tropical plants. As the permanent residence of the Czar is at St. Petersburg, this palace at Moscow is rarely occupied.

A short walk from the Kremlin brings us to the new Church of the Saviour, which, in many respects, is one of the finest and richest in Europe. The foundation is of polished granite, and the superstructure of marble, while the great central dome and four cupolas are overlaid with gold. The interior is finished in polished granite, and white and Egyptian marble, fittingly ornamented with gold and exquisite paintings.

We must here leave Moscow for our journey to

Saratow, which occupies one and one-half days. From Basel to Saratow is over 2,100 miles, and to make the journey requires nearly as much time as to go from New York to San Francisco. After leaving the hill-country of the Rhine, one passes through level country all the way. Beginning with the lowlands of Holland, a great plain extends across Northern Germany and the whole of European Russia, to the Volga River, near the Asiatic border. From Moscow to the Volga, the country appears very much like the prairies of Dakota. The villages and cities are even more primitive in appearance. Most of the small houses are one-storied, and are covered with straw held on by poles tied together at the top. In several places we saw the threshing floors out in the open air. With wooden shovels, the men were throwing the grain into the air to separate it from the chaff. All along, beggars were numerous, and the people poorly clad. In the third class cars at night, some of them would lie on the floor under the seats, and others up in the baggage racks.

We will here leave the journey for the present, and begin our next with Saratow.

H. P. HOLSER.

### LETTERS FROM PITCAIRN ISLAND.

*Levuka, Fiji, Sept. 4, 1891.*

THE following is a copy of a letter just received from sister McCoy of Pitcairn Island, which I felt was so good that our people would like to read it also. It is evident that the Lord is doing a good work there. The brother Christian, mentioned in the letter, was one who had never tried to serve the Lord, though past middle age. The brother Coffin was a shipwrecked sailor who reached the island some years ago, but who had never given his heart to the Lord. The old man seventy-two years of age, is Thursday October Christian, the grandson of the mate of the "Bounty," and the oldest on the island. The girl named Adela is the little Spanish girl from Mangarea, mentioned in my first letter from Pitcairn.

*Pitcairn Island, March 3, 1891.*

DEAR BROTHER AND SISTER GATES: It is with feelings of deepest gratitude to our heavenly Father that I write to inform you of our condition here. Truly God has blessed our island. We have had quite enough rain to plant all we want, but the wells are not all full yet. We will soon have more oranges than we know what to do with; for the trees are loaded, and bending under their weight. But what I want to speak about is the spiritual blessings which we are enjoying. We have social meetings each Wednesday, at 5 A. M., also on Sabbath afternoon, when every one takes part, either in bearing testimony to the goodness of the Lord to them, or addressing the meeting, the hour always being too short. It does one's heart good to meet our old brother Thursday. He said to me the other day, "My heart overflows with love to God for what he has done for me, in giving up his only Son to die on the cross for my sin, and I want to serve him all the days of my life." He is seventy-two years of age, and he learns his lessons for Sabbath-school so well, each verse, also the references, so correctly, that really I missed him in the class when he could not attend through sickness; for that is the only thing that keeps any one from meetings. Some of our social meetings were held in the grove, under the banyan tree by the mill house.

Prayer-meetings are held each Monday evening, in four divisions. Brother Alfred conducts a meeting over here, father at the church, brother Edward at his house, and brother Daniel at Moses's. About two weeks ago brother Alfred, Edmund, Adela, and myself went over the hill, down where the spring of water is, and the scenery was so beautiful. I said to Alfred, "If brother Gates comes back again, you must bring him over here; for I think he will be delighted with the view." He said, "O, I'll be only too glad to do so." The time we were there, the surf was rolling in large rollers nearly half a mile in length. It was such a grand sight, and the trees were clothed in richest green. The remark was made, "Truly all nature is praising God for the recent showers of rain." But really, dear brother and sister, I can truly say of our people in Pitcairn, when we walk by the way, or sit in the house, or wherever we meet with one another, the topic of conversation is the love of God, the soon coming of Christ, the new earth, etc. The Spirit of the Lord is working among the people, and God grant that the work may be forwarded till the coming of Christ, when we shall all rise to meet him in the air, and be forever with the Lord. I believe that brother Elias Christian, also brother Coffin

and others are really converted. May they endure to the end. Elias said, "For forty years I have been serving the devil, and now I want to serve the Lord the rest of my life, God helping me. In one of the social meetings the question was asked, "It is a little over two months since many of you decided to be on the Lord's side; who of you are tired of it?" A chorus of voices answered, "Not I." Some of them answered, "My home life is happier and better every way. And I believe it is the truth, from what we see and hear about them."

March 10.—On Sabbath last, in the social meeting, we had a precious season. An illustration of the Saviour's dying on the cross, was hung on the platform where all could see it, and it affected many to tears. Our young people especially were anxious to know if their sins were pardoned; for some of them said they believed the Saviour died for them, but they could not feel that their sins were forgiven. They were told it is not the feeling, but simply trusting in what the Lord has said concerning the blood of Christ. They were told to get behind the blood; for God could not see sin through the blood of his Son. Adela wept bitterly. She said, "I feel so much for papa and mamma. I wish some one would go and tell them about these things, that they might be saved."

There is nothing else to tell you about. Our work is going on about as usual. We have planted enough potatoes for this season. Much more time is spent to learn the word of God than there used to be, and I believe the Lord is helping us to understand.

Affectionately your sister in Christ,

ELIZA MC COY.

The following letter was written to brother McCoy, who accompanied us, by his daughter, a young girl sixteen years of age. It is interesting as showing the work the Lord is doing for the youth and children on the island:—

DEAR PAPA: When we left the other side of the island on the day that you went away, we all came up crying—all of us except auntie, Emily, and Aunt Wood, who stayed behind to sleep and have their good time crying. We came up to the end of the long ridge where we could see the ship, and made a little group and spread our handkerchiefs in the wind to bid the "Pitcairn" and her crew farewell. We were all crying, but especially Thomas and the other boys. Thomas was crying, "O Uncle, I feel as if he is my own father gone away;" and he came on crying till we reached the town; then when we parted, he said, "I'll go home and pray for uncle, and Aunt Ann, and Heywood, and all."

Dear papa, there is good news from home; for all your dear family is on the Lord's side and still pressing forward, except poor Addie. She is trying to be the Lord's too, but poor child, she finds it so hard to conquer her temper. We all pray for her, and I believe we shall see our prayers answered. You know, dear papa, that formerly I had an exceedingly bad temper, but thank God, he has helped me, and now I can truly say our home is rather a paradise of love than of unkind words. As for me, I am living in the fullness of a Saviour's love, and experiencing God's goodness every day. In fact, all who have come out on the Lord's side are still pressing forward, and our community is far different from what it was formerly.

I have had about two weeks of severe illness, since you left, but thank God, I am almost well again, and am trying to do all my duties as unto him and not unto men. With this exception, we have all been well. O papa, I can never forget you at the throne of grace, and as we all take part in the family prayers, our dear father is never forgotten. Dear papa, may God bless you in all your work, and give you many souls for your hire, and my very earnest prayer is, that we may all so live that we may be a family united in the love and fear of God, so that we may all rise to meet him in the air. And I know, dear papa, that your prayers that have been offered in my behalf are answered. O bless and praise the Lord all that is within me! Dear father, be faithful to your mission, and then God's approving-sentence will be your just reward.

Three days ago the bark "Pitcairn Island" was in sight, but she did not get near enough to go on board till yesterday. The captain waited three days to come in; for it was so very calm that she could not go ahead; but yesterday they went off to her with the two boats, and Emily and auntie and small aunt went off to do missionary work, and they said that when they got near enough to hear, they heard the ship's crew giving three cheers for the Pitcairn islanders. And now I shall close.

I am still your loving daughter,

ELLA MAY MC COY.

Other letters received at the same time tell of a good interest in the Sabbath-school, and the missionary work done on passing vessels.

E. H. GATES.

—A church school has been commenced at Udbjorg, Northern Norway, where the church building was recently dedicated. Brother N. T. Nelson has charge of the school.

## Special Mention.

### HE WITHDRAWS FROM THE CHRISTIAN CHURCH.

THE following open letter to the Duquoin Christian, or Disciple, church, written by a former evangelist in that denomination, is quite suggestive:—

Duquoin, Ill., Sept. 14, 1891.

To the Pastor and Officers of the Church of Christ, at Duquoin, Ill.

FRIENDS AND BRETHREN: I most respectfully address you this letter, hoping you will receive it in the same spirit of fraternal love in which it is written. And first, let me say, that during the past year of my evangelistic labors, I have become fully convinced that we differ so widely in regard to certain truths relating to spiritual things, which seem to me to be vital and all-important, the conclusion has forced itself upon me that my further continuance as an elder in the church would be unwise, imprudent, and fraught with evil results. And as regards these differences, as I now understand them, let the following suffice:—

1. I believe in the direct and immediate operation of the Holy Spirit in the conversion of a soul to God.

2. I believe there is a spiritual world in which the departed reside in a state of consciousness, and that any of these spirits, according to the conditions and laws governing them in their respective abodes, can revisit the earth and converse with mortals. [Italics ours.]

3. I believe in the direct personal administration of Christ and the angels, in the propaganda of the gospel among men.

4. I believe that the word and the church of God are eternal and unchangeable, and that the church to-day should be identical with the primitive church as founded by Christ and the apostles.

5. I believe that Christ regenerates and saves men to-day just as he did when he was here on earth; to wit, by coming in direct personal contact with them, mind to mind, soul to soul, and heart to heart, and thus imparting his spirit, power, and love to them.

6. This being the last and highest age,—the age of reason and the Holy Spirit,—I believe that more and more emphasis should be given to inward righteousness and the higher spiritual truths of the gospel, and less to the outward.

7. For example: such as, first, the direct and miraculous answer of God to prayer; second, the inspiration of the Holy Spirit, not merely through the words of written revelation, but direct, immediate, and personal; third, the outpouring of the divine Spirit or power of God upon them, as evidently as a rain-shower or a cloud-burst; and fourth, and above all, that the restoration of primitive Christianity will make the church of Christ to-day just what it was at the beginning.

Now, as the field is the world, and there is room for all; and furthermore, as I do not wish to sow dissensions and cause division among the Disciples (whom I honor highly), I am deeply impressed that the proper thing for me to do is to quietly and peacefully withdraw from the church. And to this end my wife and I most respectfully ask for honorable letters of dismissal.

Finally, let me assure you that I have no personal grievances, whatever; that no one could ask to be treated more generously and honorably than I have been; and, therefore, my most earnest prayer and desire are not to be less, but more, fraternal and cordial in the future than in the past.

Endeavoring to know the truth and obey it, we are, with high regards, very truly yours,

A. J. FISHBACK,

D. L. FISHBACK.

Mr. Fishback had strong spiritualistic tendencies when he joined the Disciple Church, yet he was accepted, and labored among them as a minister. But his devotion to Spiritualism has become so strong that he wants perfect freedom in that line. Considering his second proposition, however, it would seem that there is such a slight difference between him and the church from which he withdraws, that it is hardly sufficient to cause a separation. Mr. Fishback believes that the dead are conscious, and can visit their friends on earth, while his divorced church has the finely-drawn shade of difference that they are conscious, but cannot come back to their old associates here. The theory of the conscious state of the dead is the foundation on which Mr. Fishback and his Spiritualist friends stand, and since the believers in that theory have given him a basis for his doctrine, he should not thus cold-heartedly, without any provocation, withdraw from a church which believes the dead are still alive.

But our object in giving this open letter is to call attention to the strong religious convictions ex-

pressed by Mr. Fishback, many of which are quite in common with the general belief of Christians. He is quite well educated, thoroughly conversant with the Spiritualist movement, and knows about as much of its inward tendencies as any one. It is a matter of note that Spiritualism is represented in prophecy to be the master deception of the last days. And when it is thus seeking to advance its iniquitous pretensions, while attempting to cover the exterior with a guise of Christianity, it should cause us to see more clearly than ever the seducing tendencies of the movement. Spiritualism is now working quietly and mostly under cover, but it is soon to break out in the most marvelous deceptive wonders the world has ever seen. And while we have the opportunity, we should press the truth before the people and sound it in no uncertain tones, that the dead are wholly unconscious till Christ shall give them life, and hence it is impossible for them to visit us. And when there is an apparent manifestation of the return of the dead to this earth, it is only leading to a fulfillment of Rev. 16:13, 14, where the spirits of devils are represented as going to the "kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." A. O. T.

### A DECISION ON PRINCIPLE.

CERTAIN people in the city of Bradford, Pa., got up a petition recently, signed by 576 individuals, asking the city council to pass an ordinance to close up all stores and stop all work in that city on Sunday; in other words, to get the city council to do that which they themselves did not care to do, by seeing that the Sunday law was enforced.

During the agitation the editor of the Bradford Era made the following pertinent statement, which it would be well if every advocate of a Sunday law or Sunday ordinance would take to heart:—

If every man, woman, and child will abstain from making any purchases whatever on Sunday, and buy all their cigars and soda water on Saturday night, we guarantee that every place of business on Main street will be closed on the first day of the week, without calling upon the mayor to impose any four-dollar fines.

After the question had received a thorough discussion, both through the daily papers of the city and by way of a public hearing, the ordinance committee submitted the following very sensible report:—

Your committee, to whom the within ordinance and petition was referred, report adversely, for the following reasons:—

The ordinance is framed in accordance with the act of 1794, and we believe that such a law belongs to the Dark Ages, and never should have been enacted by this great commonwealth, settled by William Penn and his Quaker friends.

We believe that such a law is antagonistic to the principles of this republic, knowing that it would, if enforced, deprive all laboring people of recreation; and, furthermore, that it is an infringement on the liberty of men, women, and children.

We believe that a majority of those who signed this petition, did so in ignorance of the fact that the act of 1794, which is a dead letter on the statute books, gives them the same powers this ordinance calls for. The only effect city legislation can have, is to transfer the burden of enforcing this statute, from the petitioners to the city, thereby relieving themselves of the responsibility and odium of prosecuting the offenders against this law. Your committee deem it unwise to place such responsibility and expense upon the city.

We recommend to the good people of Bradford that they can best secure the closing of all places of business on Sunday, by declining to buy anything on that day. No buyers, no sellers.

Let all ordinance committees, State legislatures, and Congress itself, when likewise petitioned, follow the example of the Bradford ordinance committee, which had the courage to settle this question from principle and not from precedent. —Exchange.

—The London Rabbis have directed that prayers are to be offered in all the synagogues for the persecuted Russian Jews during the season of fasting and prayer.

# The Review and Herald.

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

BATTLE CREEK, MICH., NOV. 17, 1891.

URIAH SMITH, EDITOR.  
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## THIS GENERATION. 16

In reference to a book notice given in another column, we take occasion here to present a few of the reasons why we dissent from the view that "this generation," mentioned in Matt. 24:34, refers to the generation whom Christ personally addressed, and that the words "be fulfilled," mean to "begin to come to pass."

Our Lord evidently designed those words to give those to whom they applied a vivid sense of the nearness of the events of which he was speaking. This particular point is introduced with the parable of the fig tree. Verse 32. He says that when the fig tree puts forth leaves, "ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it [margin, he, Christ] is near, even at the doors." But how near?—"Verily I say unto you, this generation shall not pass, till all these things be fulfilled." That is, the generation whom he addressed, will not have passed off the stage of being, until Christ shall come.

But it seems to us that the whole force of the passage would be singularly lost, to apply it as above suggested; for, in this case, to the question, How near is the coming of Christ? we have the answer that that generation should not pass away until the series of events should begin, which it would take over 1800 years to accomplish! Where is the idea of nearness in this presentation?

But further, the generation is represented by the personal pronoun "ye" in the verse before. "So likewise ye, when ye shall see all these things, know that it is near, even at the doors." The Jews to whom Christ spoke, certainly did not "see all these things."

It is contended, further, that if Christ referred to a generation which should live 1800 years from his time, he would have said, "that generation." But, we reply, on the same ground he should have said *they*, instead of *ye*, in verse 33. To whom does he refer by the pronoun "ye" in his address, when he says, "when ye see all these things"?—He certainly must refer to those who would live after all the things there referred to, that is the signs proper, had taken place, and who would be called to look upon them as signs. But these persons were to live over 1800 years from his time, yet he does not say *they*, but *ye*; and as the ones represented by the word "ye," constituted the generation, he does not say *that* generation, but *this* generation.

There has never seemed to us any difficulty in that principle of interpretation, which represents the prophetic writer as passing down the stream of time, and speaking as if contemporary with the successive events which he predicts, and as if personally present with the people whom his predictions concerned. Just as the prophet Isaiah, referring to the birth of Christ, exclaimed (9:6), "Unto us a child is born, unto us a son is given;" though if the prophet and his contemporaries be personally considered, they lived more than 700 years before the child actually appeared. So the apostle Paul says, "We which are alive and remain unto the coming of the Lord," not *they*, although those who were to be alive when the Lord should come, would live over 1800 years from his time. Again: he says, "We shall not all sleep, but we shall all be changed," not *they*.

So Christ, in his great prophecy, comes down the stream of time with his people, and says, as if standing with each respective generation, "Ye

shall hear of wars," they shall "deliver you up," shall "kill you." And "ye shall be hated of all nations," etc. And on the same principle, he says, "So likewise ye," referring to the last generation, "when ye shall see all these things;" and, "this generation" (the ye that see them) shall not pass until all be fulfilled, or, till all embraced in the preceding predictions shall come to pass.

The word rendered "fulfilled" is *γίνωμαι* (*ginomai*); and this, it is claimed, should be rendered, "beginning to be," because its first definitions are, "to come into existence, to be created, to be born, produced, grow," etc. But the word has also other definitions, among which are these: "To take place, come to pass, happen, occur, to be done, performed, effected." Thus it seems that this would be the very word to use if one wished to speak of an event that had taken place.

But it is further urged that if Christ had meant to speak of the accomplishment of far distant future events, he would have used the word, *πληρώω* (*plēroō*), "to fulfill." If the subject was the words of the prophecy, that would doubtless be the term to use; but when speaking of the accomplishment of a series of isolated events, the other, *γίνωμαι*, would be the better word. If an earthquake had been predicted, and had taken place, one in describing it would hardly say the earthquake *ἐπληρώθη* (*epplerōthē*), was fulfilled, but, the earthquake *γένεται* (*genētai*), took place, happened, occurred. And here in Matt. 24:34 it is events, namely, "these things," that constitute the subject of which Christ is speaking.

We have nothing to urge in favor of the use of the word "fulfilled," as a translation of Matt. 24:34. We think the words "take place" would better express the sense of the original: thus, "This generation shall not pass, till all these things have taken place." Then the word "all," covering the whole series, is in place, as it would not otherwise be.

The word *γίνωμαι* (*ginomai*) here used, is, in the New Testament, translated "come to pass," eighty-three times, and seems therefore to be the very word to use to convey the idea intended here. "This generation," before which all these things of verse 33, that is the signs, are systematically presented, as evidence of Christ's coming, shall not pass, until all the things of verse 34, here used in its broadest sense, embracing the coming of Christ himself, have taken place.

The generation living in 1844, when the great Advent proclamation was set before the world in such power, was the first generation that had these things presented to them in this manner. Many of them are still living, and all will not have passed off the stage of action, before the angels are sent to gather the elect into the everlasting kingdom. Thus the force of Christ's words as to the nearness of the event, is consistently maintained.

## NOT AS IT ONCE WAS. 17

WHAT a contrast between the condition of the papacy in the past, when the pope could hurl his anathemas over Europe, and bring down the proudest monarchs in abject servility at his feet, and the condition that institution finds itself in to-day. Prophecy had declared that as the time drew near when the saints—whom this power had for long weary years worn out and trodden under foot—would take the kingdom, there would be signs of decadence and loss of prestige in this monstrous system of corruption and cruelty. "They shall take away his dominion," said the prophet, "to consume and destroy it unto the end." These glorious tokens of deliverance for the oppressed people of God have been accumulating in recent years. Beginning in 1798, when the first effective bolt of providential vengeance fell on that presumptuous man of sin, which had set himself up as God in the temple of God, he has been subject to encroachments and pressure from every side, till with his temporal power gone, he is now playing the martyr and pris-

oner in his own palace; and the wails that have been issuing with such delightful frequency of late from the Vatican are the best commentary on the fulfillment of the prophecy.

The London *Tablet* of Oct. 10, reports an interview between Cardinal Langenieux and the pope, to whom at his last audience he spoke as follows:—

"No need, said he, to recall here those sad passages which have compelled us to forego our hopes. Our chiefest and profoundest sorrow is to quit you, Most Holy Father, in days filled with bitterness for you. At an hour when the most legitimate rights are being taken from your children, it becomes more manifest than ever that the condition of their father is intolerable."

"The pope, says the account from which these words are translated, listened to this speech with an air of sadness which he had difficulty in restraining; for indeed the more these evidences are carefully weighed, not so much for their own intrinsic value as for the tendencies they prove, the hostility they signify, the sadder does the outlook in Italy appear. Not only does it gloom blackly for the liberty of the church and the freedom of her head, but also for the policy of moderation, and for a gradual growth into better things."

## IN THE QUESTION CHAIR.

### 118.—SIN VS. GOD'S WILL.

AN editor asks me the following question, Does sin exist in accordance with, or contrary to, the will of God? If it exists contrary to his will, it may exist in heaven; for in that case his will is not supreme. But if it exists in accordance with his will, we but do his will when we sin.

A. R.

*Answer.*—Sin does not exist in accordance with the will of God; neither do the conclusions of the questioner above stated follow by any means. They rest upon the assumption that all there is of God's government is now. Sin came into the universe against God's will. For some wise reason he permits it a temporary continuance, probably that it may run its course and develop its character fully, show its nature, that its final destruction may be justified in the minds and before the eyes of all the universe. God warns all men to become clear from its contaminations, and has placed within their reach ample means by which to secure this freedom; and he has plainly signified his eternal purpose to wipe it all out at last, with all those who will cling to it.

### 119.—THREE DEATHS.—REV. 1:7.

IN "Great Controversy," Vol. IV, p. 460, we read that those who mocked Christ in his humiliation, will see him at his second coming. Speaking of them at that time, it says: "Now they behold Christ in his glory, and they are yet to see him sitting on the right hand of power." Also, under the head "The Controversy Ended" (p. 482), it is further said: "Those who mocked him are in the throng who surround the city to take it at the end of the thousand years." Now, as they died many hundreds of years ago, they must be raised if they witness Christ's second coming, and of course they die again; and if they are raised at the end of the thousand years, and die the second death, that makes for them two resurrections and three deaths. Is this in harmony with the Scriptures?

MRS. C. L.

*Ans.*—This is the correct view of the subject. There are certain scriptures which make this hypothesis necessary. Rev. 1:10 evidently refers to the second coming of Christ, but John there says that they which pierced him (Christ) will then behold him coming in the clouds of heaven. For this purpose they must be raised from the dead, and this must be a special resurrection; for only the righteous come up in the regular resurrection, at the second coming of Christ. Daniel explains how this is. In Dan. 12:1, 2, we read of the final time of trouble, and the deliverance of God's people. And he says that at that time, "many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." This is just before the second coming.



of Christ. Here, then, we have a special and limited resurrection before Christ comes, embracing some of both classes, the righteous and the wicked. This is not the general resurrection at the second coming of Christ; for that embraces, as before stated, only the righteous. Nor is it the general resurrection at the end of the thousand years; for that embraces only the wicked. But, as already remarked, it is a special resurrection, including some of both the good and bad. The conclusion is therefore necessary that it is at this time that those mentioned by John in Rev. 1:7, who acted a prominent part in the crucifixion of the Saviour, will be raised to behold him coming in his glory. But this is not their final judgment. Hence, with the rest of the wicked they will receive their sentence, and go into the second death, at the end of the thousand years. There is therefore in their cases an extra resurrection and an extra death at the second coming of Christ, and it seems a most appropriate and consistent judicial retribution that they, who in hellish triumph mocked and jeered at the ignominy, the sufferings, and death of the Son of God on the cross, should be raised to behold him when he comes in his glory to take possession of that kingdom which he then, under conditions of cruelty and shame, so dearly purchased.

120.—THE DAYS SHORTENED.—MARK 13:14-20.

Please explain Mark 13:14-20, especially verse 20, which reads as follows: "And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days." What days are referred to? J. B. G.

Ans.—The "abomination of desolation," spoken of by Daniel the prophet, mentioned in verse 14, refers to Rome, which has been the great oppressor of the church of God. Commencing under pagan Rome, which Daniel calls "the daily desolation," the tribulation culminated under papal Rome, called by the same prophet, "the transgression of desolation," during its long and bloody rule. To papal Rome were allotted 1260 prophetic days, or 1260 literal years. These were mostly days of tribulation to the church. In verse 24 Mark makes a distinction between the days of papal supremacy, and the days of persecution. He says, "In those days, after that tribulation." That is, the period assigned to papal domination had not ended, but the persecution was restrained. What, then, was it that was shortened?—It was the tribulation; and it is called "days," because the time of papal triumph and the days of tribulation, were so nearly synonymous expressions. This was a time of tribulation on the church; and upon them there is never to be such a time of trouble again. The time of trouble mentioned in Dan. 12:1 is not upon the church, but upon the nations.

#### MISSING LINKS.

The civilized world has heard a great deal about the "missing link" between man and the lower orders of animal life. When the evolutionary theory of life was brought forward to account for existing animal forms, it was observed that its credibility was seriously impaired by reason of the palpably-existing gap between the human species and those animals which are classed as brutes. The truthfulness of the theory required, or seemed to require, that no such gap should exist. Hence, the talk of a "missing link," and the search—as yet unsuccessful—for its discovery.

As a matter of fact, there are a great many "missing links" in the world, for which this theory must account, besides the one we have mentioned. Not only between man and the brute, but between the various brute forms as well, there exist, in such a line of gradation as is necessary to this theory, gaps which are innumerable. In fact, the missing links of the great chain are much more numerous than the links that actually appear.

Supposing life upon the earth to have originated in some very simple and minute form, such perhaps

as those which some theorists have sought to account for by the doctrine of "spontaneous generation," how gradual must have been the process of "evolution" from it to the higher forms which make up the panorama of animal life upon the globe to-day! Admitting such a process to be possible, for the sake of argument, it can be readily seen, from the fact that no clearly marked instance of such evolution can be pointed to in the whole length of human history, that the process would be almost infinitely slow; and, what is more to the point, that an all but infinite number of individuals, representing each infinitesimal step in the progress from one form of life to another distinct form, must have existed. So gradual must have been the process, that it was not apparent in any two or any several consecutive individuals in the great line of succession from one distinct form to another, and between all separate and distinct forms now in existence. Now, the question is, What has become of all these countless successions of forms which once filled up the gaps between the various species of animals which once existed and which now exist upon the earth? Why can they not be found to-day? and where have they gone to? Why have certain forms—and those so exceedingly few, comparatively—in the great line of evolutionary development survived, and all the rest died off? The lowest forms of life still exist, man, the highest form, still exists, and, with enormous gaps between them, a variety of intermediate forms. Why has not the process of evolution from these lowest forms, or rather from the lowest form, once started, been continually going on with that lowest form as a continual starting point? Why does not geology give some hint, in the fossil remains of earth, that the process ever actually once did occur? In short, where are the missing links? L. A. S.

#### THE MESSAGE AND ITS ADVANCEMENT.

(Concluded.)

BRETHREN and sisters, we have an aggressive work committed to our hands, and if we ever become so stupid, so faithless, so untrue to God and the light he has given us, that we cease to be aggressive in its promulgation, then God will raise up somebody else to take our places and our crowns. We must never forget to sustain our foreign work. Our faithfulness to it, is an important test of our loyalty to the truth we profess. The agencies now active in preparing workers to enter the great harvest field, are a very encouraging feature of our work. We are thankful for our schools, and the work they have done and are doing properly to instruct young people in the truth itself, in the Scriptures, in the sciences, that they may be intelligent in methods of labor and in personal piety, to prepare them properly to present the truth as ministers, missionary workers, teachers, writers, canvassers, secretaries, reporters, and accountants. There is a vast work to be done, a broad field to occupy, and various phases of the work to fill. There is room for a great variety of talents, a place for a host of workers, with a great diversity of gifts. All may be useful in the closing message. As its immense volume rolls on and increases, more and more workers will be required. It will take quite an army of them to gather out of the hosts of mankind 144,000 tried souls with "no guile" in their mouths, "without fault before the throne of God" (Rev. 14:1-5), to say nothing of large numbers who may commence and not be able to finish. There will be room for all who wish to act a part. And the "well done, good and faithful servant," will be surely spoken by the Master to all who are faithful.

As an old laborer in the cause, the writer has wished for months to express gratification at a branch of it recently made more or less prominent. We see a great field of usefulness before God-fearing, earnest, intelligent, medical missionaries. This term presents a happy combination of tender helpfulness to the bodies and souls of suffering humanity. How far we may be able, in the great

outpouring of the Spirit for which we look, in the closing portion of the message, to act the part Christ and the apostles performed in healing the sick and suffering, perhaps none can now tell. But this we shall always find, as long as this suffering world endures, that intelligent interest for those in distress, the relieving of pain, the cure of disease, kind acts of mercy to the unfortunate, and ministering to alleviate physical sorrows, will ever be esteemed by saint and sinner, and give the doer of these things a nearness to the sufferers that nothing else will. Such things remove prejudice, open the heart, soften its hardness, and give access to all classes, thus preparing the way for spiritual good to be administered. It is God's way. It is "the goodness of God" that leadeth to repentance. Rom. 2:4. When the sinner sees God's mercies to him as he should, then he can see what a wretch he has been to abuse them. If anything will touch his heart, that will. Fed from his bounty, breathing his air, basking in his sunshine, enjoying his many precious gifts bestowed in love and mercy, how base to be ungrateful! Then the heart is touched, the tears flow, and the love of such a good Being is distilled into the soul.

It is Christ's way. Behold the Lamb of God, going on foot from place to place, seeking opportunities to impart a blessing and bring relief. He cured the grateful and the ungrateful. He made the blind to see, the lame to walk, the deaf to hear, and the leper to be clean, and multitudes could but say, "He doeth all things well." His bitterest enemies could but admit that he did noble and excellent works. It was this great love which gives our Lord such a power upon the hearts of men. It was the apostles' way. They taught the duty of doing good; they illustrated it. The poor and suffering we shall always have with us while the world lasts, and even when miracles were plentiful, there were thousands of opportunities physically to benefit those in distress. This principle of reaching and gaining many to their religious views, by doing acts of mercy to those in distress, is so plain that the Catholic Church—that great engine of mystery and apostasy in doctrine—has adopted it, and with great success. The Sisters of Charity, founded in 1629, in France, by Vincent de Roule, rapidly increased, till now there are more than 28,000 of them, and they are still increasing all over the world. In 1827, they nursed in France alone 145,000 sick persons and 120,000 children, and now the number is still greater. Multitudes have been made Catholics by their influence. They were numerous in our hospitals during the last war, and their skill and kindness are well known. They know just how to render help to those in distress. They are trained to it. And it is hard for a man who was kindly cared for in a time of the greatest need, to speak unkindly of them or their religion. It is the adoption of such agencies that gives the Catholic Church its hold upon many.

There are many of us, as ministers, who have been brought face to face with disease and suffering, when laboring in the cause, who would have most gladly lent a helping hand, but we knew not how to take hold intelligently. We felt helpless, and were sorry we could not render the assistance we desired to render. I firmly believe that the usefulness of our ministers would be greatly increased, could they have a proper knowledge of disease and its remedies. It would pay those entering this profession to become intelligent on this point, and would greatly add to their usefulness. As the work goes to foreign fields especially, where there is greater distress and less facilities for alleviating it, this feature becomes more and more important. Would to God that large numbers of our young people would study and learn how to skillfully assist those who are in distress. Such must have practical knowledge of the human system and the nature of disease. We are greatly interested in this feature of missionary labor, and trust many will see its importance, and be willing to devote their lives to it.

Our message is of vast importance. The labors involved in its promulgation are great and trying. The hope connected with it is most grand and glorious, the reward infinite and soul-inspiring. May God help us to be faithful to it. G. I. B.

#### DOES THE GOSPEL TEACH THAT CHRISTIANS SHOULD PAY TITHES ?

DURING the Mosaic economy, there can be no question but that God enjoined upon the Hebrew people the paying of tithes for the support of the Levitical priesthood. But it is a question raised by some, whether it is an institution of the gospel. Does it belong to this dispensation, and is it obligatory upon Christians ? Upon this subject we wish to say a few words.

1. It did not originate with the giving of the law at Sinai. It was appropriated to the Levitical priesthood, representing those who paid it, to a superior order of priesthood, before the giving of the law. Over 500 years before Israel came out of Egypt, we find Abraham, the father of the faithful, paying tithes. He had "armed his trained servants, born in his house, three hundred and eighteen, and pursued" the five kings who had conquered Sodom, and "took all the goods of Sodom and Gomorrah, and all their victuals,"—pursued them unto Hobah, and there defeated them. "And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people." Upon his return he met Melchisedec, king of Salem, who "brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." Genesis 14. Let it be noticed, (a) Here was no command to pay tithes, but it was understood by Abraham, and he simply did what was right for him to do; (b) It was an acknowledgment on the part of Abraham that the tithe was not his at all, neither did it belong to the king of Sodom; for he said, "I will not take from a thread even to a shoelatchet, and . . . I will not take anything that is thine;" (c) He paid tithes of "all" that he received. He had not eaten of it, or his servants, for them he made a reserve in the following words: "Save only that which the young men have eaten, and the portion of the men which went with me;" (d) The tithe, therefore, belonged to God who had given him the victory, and it went to the Melchisedec priesthood, in the person of Melchisedec; this was giving it to God; (e) It will also be noticed that bread and wine were brought forth, which belonged to the gospel ordinances. They were brought forth by him who represented Christ, Melchisedec.

2. In Hebrews 7, the apostle makes use of these facts, and comments on them to prove there should be a change in the Levitical priesthood, and consequently in the law relating to the priesthood. His arguments are, (a) That Abraham paid a "tenth part of all" to Melchisedec, who was greater than Abraham who had received the promises (verses 2, 4, 7, 8); (b) That they of the sons of Levi who received the office of the priesthood have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham, but he whose descent is not counted, Melchisedec, received tithes from him to whom the promises were made (verses 5, 6); (c) Because of this the apostle draws a conclusion in verses 11, 12, as follows: "If therefore perfection were by the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there made of necessity a change also of the law." The apostle here makes two points, one is that Levi paid tithes in Abraham, the other that the Levite who

ministered in that order, dies, whereas the Melchisedec order liveth, as there is no pedigree counted in him. Verses 3, 8-10; (d) This change to which the priesthood is to be made is the Melchisedec priesthood (verses 17, 21, 22), and he represents Christ; (e) The tithe originally belonged to the Melchisedec order, which was continued in Christ. Therefore when the gospel was preached to Abraham, it must have embraced the tithe; and because the appropriation of the tithe had been changed to the Levitical order represented by men that die, there must of necessity be a change back to the order represented by him that liveth. Thus a change became necessary in the law governing the priesthood.

3. Jacob, the grandson of Abraham, when he would return to God and make a covenant with him, says, "Of all that thou shalt give me I will surely give the tenth unto thee." Gen. 28:16-22. This further shows that the tithing system was in some way connected with the gospel in the days of Abraham. He speaks of it as though it was an obligation resting on him which he had neglected. That he should feel thus is no marvel; for God speaking of Abraham, said, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Gen. 18:19.

4. Christ himself taught that men ought to pay tithes. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Matt. 23:23; Luke 11:42. They were not hypocrites because they paid tithes on their anise and cummin, but because they made this their religion to the exclusion of "the weightier matters of the law, judgment, mercy, and faith." There is nothing that can take the place of this. It is these principles that make us Christ-like, and without them there is no worship acceptable in his sight. It is upon this point that false gods and false worship is distinguished from the true. But if we possess these principles, we shall choose to pay the tithe.

5. Inasmuch as they are in the teachings of Christ, they are in, and form a part of, the gospel. The gospel embraces everything the Saviour taught by precept or example. The truthfulness of this is seen by a comparison of Mark 16:15 with Matt. 28:19, 20. In Mark we read, "Preach the gospel," while in Matthew a parallel reads, "Teaching them to observe all things whatsoever I have commanded you," thus making all the teachings of Christ constitute the gospel. And did not the Saviour teach that tithes ought to be paid? It cannot be said that this had reference to the Pharisees who alone were before him; for who will take the liberty to dispose of any of the Saviour's words in that way? If the principle be allowed, then where shall we stop? Who will draw the line, and say here it is? There is a class of religionists in the Australian colonies that dispose of nearly all of the Saviour's teachings in this manner, especially that which relates to his sayings on the law and commandments.

Then, again: are not all the teachings of Christ in the new covenant, which at the first began to be spoken by the Lord, and were confirmed unto us by them that heard him? Heb. 2:1-3. And were they not sealed by his own blood? Chap. 9:15-17. And can any one add to, or take from, a testament after the death of the testator? Gal. 3:15, 16. Neither can it be said that the apostles did not confirm this point of Christ's teachings; for the argument in Hebrews 7 shows this which we have already considered. The same apostle in writing to the Corinthians, bears the following testimony: "Do ye not know that they which minister about holy things live of the things of the temple? And they which wait at the altar are partakers with the altar? Even

so [or in like manner] hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:13, 14. Were not the tithes and certain offerings, among the things of the temple, which belonged to the priesthood for their support?

The tithe is said to be the Lord's. It never did belong to man any more than the seventh day of the week. The Lord claims them both. And the promises are as sure for the blessing of God to those who conscientiously pay their tithe for temporal prosperity as well as spiritual, as to those who render to God his holy Sabbath. And yet a man may outwardly observe these things, and not have the love of God in the heart, the same as he may refrain from breaking any of the commandments outwardly and not have the love of God. But if we possess that sweet spirit of Christ, and love the sacrificing spirit, then we shall love all the gospel; and the language of the heart will be, How much, Lord, dost thou require at my hands? There will be a feeling that, if we err at all, it will not be in the neglect of one single duty. Anything that is the Lord's, whether it is so by actual consecration, or whether, like the Sabbath and the tithe, was so from the beginning, is sacred. This is illustrated by Sinai's mount, when it was sanctified. (See Ex. 19:10-13.) Apply the same principle to the tithe, and no one will withhold it from the Lord. Lev. 27:28-33. S. N. H.

#### THE WORK IN AUSTRALIA.

THROUGH the pressure of other cares, I was not able to write my usual report to the REVIEW last month. At the time the mail left, we were engaged in a series of meetings in connection with the Melbourne church, conducted by Elder A. G. Daniells, who was assisted in his work by brethren Curtis and Baker. These meetings continued about four weeks, and were productive of much good. The main theme of the meetings was "a Christian life, and how to attain to it." The discourses were presented in an informal way by Bible readings and familiar talks. They were almost entirely for the benefit of professors of religion, and a strong desire was awakened to seek a new experience in the things of God. As it was sought for, many obtained it, and we trust that permanent good was accomplished. Seven were baptized during the progress of the meetings, most of whom had come newly to a knowledge of the truth, and nearly twenty of the youth and children of Sabbath-keepers desire to become identified with the church, and put on Christ by baptism. This request will be fulfilled next Sabbath in connection with our quarterly meeting. We thank God and take courage for his willingness to bless his people.

The mail which arrived two weeks ago confirmed the news previously received, that brother and sister White intend to sail for Australia in October. I need hardly say that this event is anticipated by us all with great interest. I believe it is most opportune. The position that sister White and her work occupy in connection with our cause, renders it imperative that our people should become personally acquainted with her, so far as possible. The evidences from a Bible standpoint, of the authenticity of the work of the spirit of prophecy in connection with the last church, are all-sufficient, but a closer acquaintance with the work of sister White seems to be demanded, in order to satisfy the honest inquirer that it fills the requirements of God's word. When we consider the natural skepticism of the heart on this subject, I have often wondered that those who were personally unacquainted with her should receive the evidence that we have to present, with such readiness and assurance as our people in the colonies have done, and the coming of sister White at this time will confirm their faith, and have the effect to satisfy any doubts which may have arisen through the efforts of the enemy. In the establishment of our school, too, we believe the help and counsel of brother and sister White will

## Religious Liberty.

CONDUCTED BY A. O. TAIT.

### STATE SABBATH (SUNDAY) CONVENTION HELD AT INDIANAPOLIS, IND.

ACCORDING to the notice in the REVIEW, that the National Religious Liberty Association would give reports of the Indiana State Sabbath Convention held at Indianapolis, Sept. 29, 30, we present the following:—

Much to the disappointment of National Reform representatives, the congregations numbered from twenty-two to thirty-three, and about one fifth of the same were Seventh-day Adventists. Mr. J. P. Mills introduced the convention by an address on the "Aims and Status of the Movement." He stated that the masses were unindoctrinated on the Sabbath question; some preachers have confessed to him that they never preached on that subject. To us it would not seem very difficult to discover the reason for this backwardness of the clergy in preaching on the Sabbath question, inasmuch as they find such an absence of scriptural proof in support of the observance of the first day of the week.

Mr. Mills said further that this Government was set going by the pent-up passions of our forefathers. That this original moral force is nearly spent, and the Government is liable to go down unless we come to the rescue. Our forefathers dedicated this as a Sabbath-keeping land, and when landing, would not disembark from their ship on the Sabbath (Sunday). There is a religious and Christian Sabbath, and a civil Sabbath apart from any "Thus saith the Lord."

We would call the special attention of the reader to this point; that the civil Sabbath is entirely independent of any divine command, as it flatly contradicts the position of another speaker in the same convention.

Mr. Mills stated that he visited the millionaires of Chicago to see what they would do in behalf of closing the World's Fair on Sunday. He found them all in favor of Sunday opening, and that every daily paper in Chicago was in favor of the same. Also the local committee of the Exposition was in favor of opening on Sunday.

In speaking of the foes of the American Sabbath, he said there was,—

"(1) Worldliness growing in the church. The church has become rich, opulent, and sensual. In the more stylish and rich churches the services were turned into theatrical performances.

"(2) Love of pleasure.

"(3) Greed. The American father teaches his son this maxim, not as Solomon taught, 'With all thy getting get understanding,' but, 'With all thy getting get money.'

"(4) The American Secular Union, whose object is to destroy faith in God, and secularize the Sabbath.

"(5) Last, but not least; the brothels of this country."

It was stated by Mr. Mills that we have a large force in Congress that is twirled around by this power. The idea was suggested that many Congressmen desired Sunday for dissipation.

The next speaker, Rev. W. H. Freuch of Rushville, Ind., spoke on the Bible doctrine of the Sabbath. He said:—

"If there is no Bible requirement for the Sabbath, I fail to see where a law could be derived for the civil Sabbath."

This speaker's effort consisted mainly in arguing that the Sabbath was not ceremonial, but moral, and if moral, there was a basis for *civil* enforcement. He cited that the penalty inflicted upon the man for picking up sticks on the Sabbath, and the threatening of Nehemiah for Sabbath breaking, proved that ordinary labor upon the Sabbath was wrong, and should be punished by civil law. Mr. Freuch's position on the Sabbath contradicted Mr. Mills's,

which, as above stated, argued for a civil Sunday independent of the Scripture.

Much was expected of the address advertised at 2 P. M. by the Hon. Stanton J. Peele, on the "Civil Sabbath." An audience of about twenty-five persons greeted this distinguished lawyer and ex-Congressman. The disappointment occasioned by the small audience was exceeded by that experienced by the advocates of a Sunday law when Mr. Peele truly stated:—

"To encourage individuals to such an observance of the Sabbath as will best tend to promote the welfare of society, depends upon parental instruction and example at home. There is where character is formed. There, too, is where habits become fixed, and where the responsibility in reality rests and properly belongs."

His concluding thought was this:—

"Let us labor to reform the individual rather than the law. Let us depend more upon that higher law of man's moral nature for restraint, and less upon human enactments."

At the close of Mr. Peele's address, the disappointed National Reformers asked him questions as to the legality of Sunday base-ball. He stated that if base-ball players chose their game upon that day merely as recreation, the law could not interfere; that any one had a right to choose his manner of Sunday observance, as recreation, in the woods, at home, or worship at church.

The next speaker, Mr. Wiley, dwelt particularly upon the responsibility of the church in Sabbath (Sunday) desecration. The object of Sabbath laws, he said, was not to compel any one to go to church or be religious, but to protect those who wished to keep the day. It was very evident from the views of other speakers that the only way Sunday observers could be protected in their observance of the day, would be by compelling everybody else to observe the day religiously. Mr. Wiley proposed that the church discipline every member that tampers with the Sunday newspapers.

Mr. Mills closed the convention with an address on "National Responsibility touching the Sabbath." He said:—

"I believe in the separation of Church and State. Sabbath breaking is a matter of wicked lewdness, and thus comes within the pale of civil law. The State has a right to demand of its subjects that they work, and has of course the right to demand that they rest."

But to show the falsity of the statement by Mr. Mills, that he believes in the separation of Church and State, it is sufficient to notice that he is ardently seeking to enforce the religious observance of Sunday by civil law. "The manner in which the Sabbath is to be observed, is a great point," said Mr. Mills.

"The State must protect its own life. To allow this holiday observance of Sunday, and this Sunday toil to go on, would be suicidal to the Government."

And yet National Reformers claim that they seek not to compel the religious observance of Sunday, but only to protect those who desire to keep it.

The interests of the working men came in for a share of his attention.

While claiming that the working man should have Sunday for rest, and while decrying the monopolies that would deny him his boon, it will be evident that the toilers, while they may escape commercial monopoly, would fall under the crushing weight of a religious monopoly, the worst of all: for Sunday laws lead to religious despotism.

Mr. Mills closed his remarks by this statement:—

"Liberty and happiness will not come until the strong hand of civil law is put upon them (corporations), saying, You must rest."

A. W. BARTLETT.

—A correspondent at St. Paul, Minn., states that a Mrs. Mary Spilker of Inver Grove has been tried for "Sabbath breaking," and is fined \$32.65. The particulars were not learned when the brother wrote us, but we hope to have them for the next issue.

invaluable, and also in every branch of the work which is represented in this country. Our work is comparatively small as yet, but we believe that the foundations are laid for an extensive and successful presentation of the truths of the message. It seems natural that Australia should become the base of operations for much of the southern world, if not of our work in Asia. All the missionary societies operating in Polynesia have their head-quarters in Sydney, and it would seem that our own work in these islands could be prosecuted from this point more readily than from San Francisco.

Brother Curtis who was over from Adelaide to assist in the meetings, reports a successful season of labor in his field. Twenty-five or thirty have recently embraced the truth there. Brother Daniells returns to Sydney, and will at once engage in tent meetings with brethren Steed and Foster.

One of the principal events of the month in the public mind has been the coming of General Booth, who is making the tour of the colonies in behalf of his "Darkest England" scheme. His object in this regard is to pick up what money he can and so to revolutionize public sentiment that it will become favorable to his locating some of his "over sea colonies" in Australia. This does not strike the colonial mind very favorably. They have had almost too much of it in the past. The first steps in the white settlement of these colonies was the deportation of criminal classes; and the elements thus introduced have not yet disappeared in Australian society. It has left a lasting curse upon the country, and very naturally people look with disfavor upon any proposition which would send any more of such material to these shores. Incidentally the General also came to cheer up his comrades in arms, and in this he certainly has not failed. They gave him a welcome which for favor and loyalty a prince might envy, and which for noise and tumult would discount confusion itself. The homage paid to this man seems to an observer to be more than could be rightfully claimed of any individual who was simply a servant of Christ. The Salvation Army is a powerful organization, much more influential and popular here than in the United States. Its strength flows from one center; around one man circles all the glory, and from that one man proceeds the soul and spirit of the whole enterprise, and that man is William Booth, to whom all checks are payable.

The beginning of this month marks the entrance of the Australian colonies into the circle of the Postal Union. Henceforth our mail to and from the outside world will be conveyed at the prevailing rates. We hope that this sensible reduction will have a stimulating effect upon the correspondence of our old friends, and those interested in the work.

Our Conference has been appointed for the holidays, a time when it will be easy for our workers to be present. We trust that our brethren and sisters will continue to remember the work here in their prayers to God.

I should not bring this communication to a close without mentioning our gratification on receiving the news that brother and sister Starr are to come to this field to labor. We feel that this is indeed a liberal act upon the part of our dear brethren in America. It has cost them a great sacrifice, but they will be glad to know that their action is greatly appreciated, and that brother and sister Starr will find here a fruitful and abundant scope for their labor; for our cities present the most inviting field, where the sound of the truth has as yet been almost unheard. We earnestly pray that God may greatly bless their coming, and that the results may justify the sacrifice that has been made.

G. C. T.

—Old age, the evening twilight for him who has a Saviour, blends so undistinguished with the sunrise that there is scarcely a night between.—*Prof. Tholuck.*

## 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.

### ISAIAH 35.

BY MRS. ALICE M. AVERY-HARPER.  
(Vernon, Mich.)

O! strengthen ye the feeble, then,  
Say to the weak and trembling men,  
Be strong, your God will come—  
Will come with vengeance and with power  
(How solemn is that awful hour!),  
To take his children home.

The eyes of blind men then will ope,  
Experience this blessed hope;  
With joy the deaf will hear.  
The lame shall leap with sacred joy;  
No sorrow then shall e'er annoy;  
For Christ the Lord is near.

The praise of God the dumb declare,  
And make the heavenly mansions fair  
With acclamations ring.  
For them the desert will rejoice,  
And they shall hear that welcome voice—  
The voice of Christ the King.

The ground so parched, its fruit shall yield,  
And water spring in goodly field;  
The rose shall blossom there.  
'T is there that holiness shall be;  
There the redeemed we soon shall see  
With all the blest and fair.

The ransomed of the Lord obtain  
Gladness and joy, and there remain  
To eat of life's fair tree.  
That goodly land we'll soon behold,  
And tune each harp of glittering gold  
Through all eternity.

### IOWA.

MASSENA.—At the time of our last report we had just begun tent-meetings in Massena, Cass Co., Iowa. We continued meetings there till Sept. 20. As a result, nineteen signed the covenant to keep all "the commandments of God and the faith of Jesus," besides four who were observing the Sabbath before we came to the place. Eleven were baptized. A Sabbath-school was organized, and arrangements were made for Sabbath meetings. Donations for tent expenses, \$17.12.

We obtained two yearly subscriptions for the REVIEW and seven for the Workers' Bulletin. The prospects of this company are good, as fifteen of them are heads of families, and many others are almost persuaded to cast in their lot with us. If this company are faithful in the observance of their vows to God and to each other, the cause of God will prosper in their midst.

Nov. 4.

C. A. WASHBURN.  
H. V. ADAMS.

### NEBRASKA.

AMONG THE CHURCHES IN DIST. NO. 2.—Our State has been divided into ministerial districts with an ordained minister over each one. Dists. Nos. 1 and 2 embrace all the State south of Platte River, while Nos. 3 and 4 take all north of the river. Since the first of October I have visited the Red Cloud, Alma, Wilsonville, Sett, and Hastings churches. We held quarterly meetings and celebrated the ordinances at each one of these places. The Lord came very near in every instance. The agony in the garden and the suffering in the judgment hall and on Calvary, seemed a fresh reality, and the thought that that dear Saviour, who was so willing to suffer so much to redeem us, is soon coming to take us to himself, was a thought most cheering. In a resolution passed at the annual meeting of our tract society, "that we return to the old fashioned plan of missionary work," we are reminded, that it is not enough to go from place to place to celebrate the ordinances, but to set the brethren to work, and show them how it should be done. A theory, a form of the work, is not enough. The mechanical part of the work is essential. But all the machinery must be lubricated with the oil of grace, and propelled by the fire of love.

In the old fashioned way, we used to take clubs of our missionary paper, *The Signs of the Times*, and the papers of the foreign languages. These were neatly wrapped, and regularly sent to people who

we thought would read them. Our prayers followed the papers sent, and in a few days, or weeks, at the longest, a carefully prepared letter was sent them to inquire as to their interest in the papers or the truth they advocated. In this way our tract societies were alive and doing something for the spread of the message. This, dear brethren of Nebraska, is what we voted to return to. May God help us to consecrate our time, our means, ourselves, to this work which brings such rich returns in this life, and in eternity a hope of seeing those for whom we have labored. They will indeed be our "joy and crown." 1 Thess. 2: 19, 20. Some of the companies, since the change in the size of the *Signs*, have taken a club of that valuable paper. Where there are foreigners, I have them help each other. At one place we took a club of ten *Signs* and two German papers; at another, they took a club of *Signs*, and one Danish and one Swedish paper. I trust that as I revisit the companies in the district, that they will either be taking a club of these papers or ready by the time I get to them.

L. A. HOOPES.

### MICHIGAN.

SAGINAW.—Our two days' Sabbath-school convention held with this church, but composed of individuals from seven other churches, closed last evening. On Sabbath, about 150 were present. Many of the teachers taught without any printed questions before them, which is something new in this vicinity, and the review was conducted extemporaneously. At the social meeting in the afternoon it was evident from the testimonies that the Sabbath-school lessons were making a lasting impression upon these minds for good. This is what the study of the word always does.

The topics considered on Sunday were the offices of the superintendent, secretary, and teacher, how to prepare the lessons, and the proper use of the maps and blackboard. Usually, on each of these topics there would be four leading addresses, followed by discussion, questions, and answers. On the first point it was shown that the superintendent should be a man of intellectual endowments, culture, and spiritual attainments. He should have good sense and a good heart. He should love his work, and constantly seek to make it better, and should always be willing to resign, if he had evidence that it would be better for the school that he should do so; in short, he should seek to be an example in spirituality, punctuality, order, self-control, reverence, attention, sympathy, patience, and enthusiastic love for his work.

In like manner each topic was considered. Those present expressed regrets that the institute closed so soon, and all returned home with hearts to do better work for the Master. We were favored with the help of the president and secretary of the State association, and of brethren Harris and Knight.

Nov. 2.

A. O. BURRILL.

### INSTITUTE IN DIST. NO. 2.

The meeting at Austell was a very profitable occasion for all who enjoyed its privileges. The instruction received was much appreciated and gladly received. Many were made to rejoice in the rays of light which the servants of God were enabled to bring from the store-house of God's word. The efforts of Elders Jones and Waggoner at this meeting will not soon be forgotten. They labored faithfully and ardently. We are certain that greater faith in the word and its power to save was awakened in the minds of all who were present. As the meeting advanced, it became more apparent that more love for the divine was springing up in the hearts of all. It was the general desire that other privileges as this might be enjoyed on future occasions. We cannot but believe that as the workers go out from this meeting, they will be enabled to take hold upon the strength and arm of the mighty One more than they had been wont to do.

The labors of brother C. L. Taylor in connection with the Sabbath-school work was much appreciated. He certainly did all he could to give much-needed instruction, and stir up an interest in regard to the Sabbath-school and its work. We hope that all the workers will be able to carry what they have learned at this meeting in all these branches, to their respective fields, and with the blessing of God accomplish a good work during the coming year. The presence of brother Olsen the latter part of the meeting, was a source of encouragement to all. It was much regretted that his time was so taken

up in other branches that he could not have been with us during the entire meeting.

The school question for Dist. No. 2 was considered quite fully. Outside parties were present from Graysville, Tenn., and Alpharetta, Ga., representing their respective localities, and presenting very urgent pleas for the location of the school in the midst. Others of our brethren had also pleas made for different places. The urgent appeals for a school at some point in the Southern States, and the earnest plea that it be established and set in operation immediately, made us feel most keenly the importance of an educational institution in the field. Our children and young people here do not have the privileges enjoyed by those in the rural districts of the Northern States. Few of our people are able to avail themselves of the benefits to be derived from the better schools of the Southern cities. After considering the matter quite fully, it was placed in the hands of a committee with power to act, when approved of by the General Conference Association. The committee was named as follows: O. A. Olsen, W. W. Prescott, G. W. Colcord, C. L. Boyd, L. H. Crisler, H. Lindsay, R. M. Kilgore. The appointment of this committee having been ratified by the General Conference Association at a recent session, has arranged for a meeting in January to look over the field and select a location for the school. R. M. KILGORE.

### CANVASSING IN THE INDIAN TERRITORY.

No doubt some would like to hear how the work is prospering in this Territory; but I can only speak for myself. Perhaps others will tell of their success. During the five months I worked, I delivered 171 "Bible Readings," also distributed about 4,000 pages of social purity and religious liberty literature, and about fifteen packages of health science leaflets. The work has been a blessing to me. As I met with honest souls who seemed hungering for the truth, it did me good to leave them the books. One man who had met with our workers in Alabama, and had become interested in the message, gave me a warm welcome; another, a full-blood Cherokee Indian, who had learned to read English, and who seemed so anxious to know what God wanted him to do, asked me to explain who Melchisedec, king of Salem, was. I did what I could to clear his mind on the subject. Then said he, "Which day is Sunday?" (it then being Monday) I told him that the day before was Sunday, to which he said, "No; the Bible says the seventh day is Sabbath." and when I work on that day, my conscience condemns me; but when I work on Sunday, it does not. I then told him I never worked on Sabbath (Saturday); he was both surprised and glad. He then told me that he had done no work on Sabbath afternoons for a long time. This man lives in a very out-of-the-way place. Being a full-blood, he does not go among the white people much. He got his ideas from God's word, and this is the true source of knowledge. If some who feel a burden for the work of corresponding and sending reading-matter, will write me at Valeda, Kans., I will send them names of persons who will read, especially on our health works. To the Lord be all the praise!

THOMAS ROBERTS.

### COMPLETE VICTORY.

I ASK the privilege through the REVIEW of telling my dear brethren and sisters that twenty years ago I was enabled by faith to take Jesus as my substitute in death, for sins that were past, and I have ever since rejoiced in a full and free forgiveness of them, and tried to overcome my sinful nature and live a perfect life. In this last I have, as many of you know, made a complete and miserable failure, until about six weeks ago, when by faith I was enabled to take into my heart Jesus, the hope of glory, with all his graces; righteousness, wisdom, power, sanctification, and redemption, and the result is a complete and glorious victory. Jesus gives me the victory, so that when I am weak, then am I strong through Christ who strengthens me. Glory to God, who giveth me "the victory through our Lord Jesus Christ," "who loved me, and gave himself for me!" Now I realize I am dead, "nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith [not of myself, but] of the Son of God" (Gal. 2: 20), which faith I now keep. (See Rev. 3: 20.) As long as I keep it, it will in return keep me. Blessed be his holy name. Now I can comprehend with all the

... what it is to be filled with all the fullness of God, and to be rooted and grounded in love, and that is the exceeding greatness of God's power toward them who believe. How can I praise God enough for all his benefits to me!

Truly "whom he called, them he also justified; and whom he justified, them he also glorified," by giving them the victory over all sin. The Holy Ghost sheds his love abroad in their hearts so that they can truly say, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor . . . height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." O that all might know his salvation. Jesus loved me and gave himself for me, and his Spirit has followed me. I learned to trust him. He has healed all my backslidings, and restored to me the joy of his salvation, and is constantly guiding and upholding me with his free Spirit. Wherefore I also will teach transgressors his ways, and sinners shall be converted unto him, and my mouth shall show forth his praise; for he did not despise me when I, broken, mangled, and torn by my many failures and sins, came to him for help. Surely "this poor man cried, and the Lord heard" me and saved me out of all my troubles. O praise his name!

I certify to you, brethren, that what I here have said is not after man; for I received it not of man nor was taught it by man. Jesus came to me when alone in deep mourning and distress over my wretched nakedness, feeling I must perish or have help. Praise his name for his faithfulness to me!

A. W. JENSON.

KANSAS CONFERENCE PROCEEDINGS.

The seventeenth annual session of the Kansas Conference convened at Topeka, Kans., Oct. 6, at 2:30 p. m., the President, C. A. Hall, in the chair. Prayer was offered by Elder J. A. Morrow. Sixty-eight delegates were present, representing forty-two churches. The President's annual address was an interesting review of the past year's work, showing what had been done by each class of workers in the field. This report showed the work to be healthy, prosperous, and in every way encouraging. The gratifying statement was made that the Conference is out of debt, excepting a balance on Union College pledge. The Treasurer's report showed a cash balance on hand of \$1,060.21.

The Chair being authorized, appointed the following committees: On Auditing, J. D. Rockey, R. Dobbins, C. W. Olson, T. J. Eagle, C. W. Hardesty, W. H. Mills; on Nominations, R. A. Underwood, E. A. Morey, W. W. Stebbins, D. D. Weib, C. W. Olson; on Resolutions, C. McReynolds, R. Dobbins, M. H. Gregory; on Credentials and Licenses, J. N. Loughborough, O. Hill, John Heligass; on Delegates, L. Winston, R. H. Brock, D. D. Weib; on Auditing Treasurer's Books, W. H. Mills, E. P. Dexter; on Program, C. McReynolds, W. W. Stebbins; on Young People and Children, C. McReynolds, Mrs. Ruie Hill, Mrs. L. D. Chambers.

The church at Kansas City presented a written request for admittance to the Conference, which was granted. The churches at Kerwin and Grenoba, having been revived, were recognized by the Conference, and their delegates admitted. By request, the name of the Lone Elm church was changed to Colony.

Adjourned to call of Chair.

SECOND MEETING, OCT. 8, AT 2 P. M.—Ten additional delegates took seats in the Conference. Minutes of last annual session were waived. On motion, Joseph Brown, delegate from Centerville church, was admitted to a seat in the Conference, on the recommendation of the Committee on Delegates.

The Committee on Nominations reported as follows: For President, C. A. Hall; Secretary, W. H. Mills; Treasurer, Lucy M. Olds; Executive Committee, C. A. Hall, O. Hill, W. W. Stebbins, John Heligass, Fred Schaeffer.

On motion, each name was considered separately, and the report adopted.

Committee on Credentials and Licenses gave the following report: For Credentials, C. A. Hall; W. W. Stebbins, O. Hill, R. H. Brock, O. S. Ferrin, James A. Morrow, M. H. Gregory; for Ministerial License, T. M. Thorn, A. A. Maler, Ruie Hill, Edward Loepke, E. A. Morey, E. L. Fortner, J. C. Foster; for Missionary License, S. C. Osborne, N. W. Neal, Nora Stebbins, Mary L. Doan, Anna Agee, Anna Neal, Estella Kettering.

The Committee on Resolutions offered one resolution, but objection was raised to it, and it was referred back to the committee. This committee recommended that the Kansas Conference endow one bed in the Sanitarium Hospital. The object and method of this bed was fully explained by Elder Hyatt, of Nebraska, and others. The recommendation was adopted that the money be raised outside of the tithe. A vote of thanks was also tendered to owners and managers of Garfield Park, for favors shown during the meeting.

Conference adjourned *sine die*.

WM. H. MILLS, Sec.

C. A. HALL, Pres.

KANSAS SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

The fourteenth session of the Kansas Sabbath-school Association convened at Topeka, in connection with the camp-meeting, Oct. 1-13. Oct. 3, in the absence of the President of the Association, the meeting was called to order by the Vice-President, Elder W. W. Stebbins. After the opening exercises, the minutes of the last meeting and annual report of the year were read and accepted. It was moved and carried that the Chair appoint the usual committees. The committees appointed were as follows: On Nominations, L. Dyo Chambers, O. Hill, D. D. Weib; on Resolutions, James A. Morrow, T. J. Eagle, J. C. Foster; on Auditing, E. A. Morey, Jessie Capps.

SECOND MEETING, OCT. 9.—After the opening exercises, the report of the Auditing Committee was read and accepted. The Committee on Resolutions brought in the following report:—

Whereas, The plan recommended at the last session, for the President to spend the time in the field in the interests of the Sabbath-school and missionary work, has proved to be a good one; therefore,—

1. Resolved, That a similar plan be followed this year.

Whereas, The tithe to the State Association has accumulated faster than has seemed necessary to expend, and having over \$100 now on hand; therefore,—

2. Resolved, That we donate eighty dollars of this amount to the European Mission, through the International Association.

3. Resolved, That we express our gratitude to God for the excellent series of lessons furnished us for the Sabbath-schools.

These resolutions were considered separately, and passed.

The Committee on Nominations reported as follows: For President, O. S. Ferren; Vice-President, W. W. Stebbins; Secretary and Treasurer, Carrie B. Hill; Executive Committee, Lucy M. Olds and James A. Morrow.

The report of the committee was accepted, and the nominees duly elected.

Adjourned *sine die*.

W. W. STEBBINS, Vice-Pres.

MRS. ANNA H. ROYCE, Ass. Sec.

THE ATLANTIC TRACT AND MISSIONARY SOCIETY PROCEEDINGS.

The second annual session of the Atlantic Tract and Missionary Society convened in connection with the Atlantic camp-meeting held at Mount Holly, N. J., from Sept. 24 to Oct. 4. Six meetings were held during the session, each of which was properly opened with singing and prayer. The President, H. E. Robinson, presided. The minutes of the last annual session were read and approved. On motion, the chairman appointed the regular committees, as follows: On Nominations, John F. Jones, A. J. Howard, C. P. Bollman; on Resolutions, R. D. Hottel, C. F. Parmele, S. B. Horton.

The chairman also appointed T. A. Kilgore, J. W. Rambo, W. A. Herrell, as a Committee on Revision of the Constitution of the Society.

The report of labor since Oct. 1, 1890, was read and accepted as follows:—

No. of letters written,	450
" received,	191
" missionary visits,	1,900
" Bible readings held,	784
" persons attending readings,	1,267
" periodicals distributed,	20,452
" pp. of books and tracts sold,	23,821
" " " " loaned,	25,245
" " " " given away,	48,509

FINANCIAL STANDING SEPT. 20, 1891.

Due from individuals,	\$2,128 94
" local societies,	206 86
Cash on hand,	56
<b>Total,</b>	<b>\$2,336 36</b>

LIABILITIES.

Due Pacific Press Pub. Co.,	\$1,716 80
" to individuals,	79 24
" societies,	36 42
Net present worth,	503 90
<b>Total,</b>	<b>\$2,336 36</b>

Present worth Oct. 31, 1890,	\$611 66
" Sept. 20, 1891,	503 90
<b>Net loss,</b>	<b>\$107 76</b>

LOSSES.

On office furniture,	\$ 20 00
" expenses,	108 96
" salary to General Agent,	982 47
<b>Total losses,</b>	<b>\$1,111 43</b>

GAINS.

On merchandise,	\$997 40
" donations,	6 27
<b>Total gain,</b>	<b>\$1,003 67</b>
<b>Net loss,</b>	<b>\$107 76</b>

The General Agent, Chas. F. Parmele, gave a very interesting report of the canvassing work for the past year. He had held six institutes, and a large proportion of those he had trained are now actively engaged in the

canvassing work, most all of whom are having good success.

The Committee on Resolutions presented their report. After each resolution was duly considered, some of which were spoken to quite lengthily and most thoroughly discussed, they were adopted as follows:—

1. Resolved, That we express our gratitude to God for the prosperity that has attended the work of this Society during the past year, and in view of the importance of the field we occupy, we pledge ourselves to renewed activity in whatever branch of the work we may engage.

2. Resolved, That we commend in our brethren their liberality in offerings for the foreign work the past year, and in view of the pressing need of means for this work now, we will not slacken our efforts in the future.

3. Resolved, That this Society pay the expenses and salary of the General Agent for the ensuing year.

Whereas, It is desirable to have some medium of communication through which the work of our canvassers may be reported and instruction given; and,—

Whereas, There are advantages in having a district paper for this purpose instead of a local sheet; therefore,—

4. Resolved, That we authorize our President and General Agent to confer with the brethren assembled at the ministerial institute at South Lancaster, Mass., beginning Oct. 13, 1891, in regard to the *Atlantic Canvasser* for the coming year, and to take such action as shall, by them, be deemed wise.

Whereas, Loss is sustained by parties returning books which have been sent to their order; therefore,—

5. Resolved, That we disapprove the practice of returning books, etc., to the depository, when they have been sent as ordered; but when it is deemed advisable to do so, the goods returned must be in good condition, and a reduction of ten per cent of the retail price shall be made on the credit to the party returning the goods.

The following resolution was also presented to the committee, and after being quite thoroughly discussed, on motion it was referred to the Board of Directors:—

Whereas, This Society will, in all probability, suffer loss from having given credit to canvassers on bills of books; therefore,—

6. Resolved, That we adopt the cash system with our agents, requiring cash to accompany each order, or send the books C. O. D., or by the "two-box plan."

The Committee on Revision of Constitution reported, advising the adoption of the Constitution recommended by the International Tract Society at its last session, as found on pages 247 and 248 of the General Conference Daily Bulletin for 1891, with some slight changes. After being duly considered, it was adopted as follows:—

CONSTITUTION.

ARTICLE I.—NAME.

The name of this Society shall be the Atlantic Tract and Missionary Society.

ARTICLE II.—OBJECTS.

The objects of this Society shall be, (1) To circulate religious, temperance, and educational literature; (2) To secure subscriptions for periodicals, and to provide for supplying the same to the worthy poor; (3) To disseminate information in regard to home and foreign missions, and to raise funds for their support.

ARTICLE III.—MEMBERSHIP.

All Seventh-day Adventists in good standing are eligible to membership in this Society, and shall be enrolled as members upon application to the librarian of a local society. Persons not members of any Seventh-day Adventist church, but who signify their intention to co-operate in the tract and missionary work, may become honorary members by vote of the Society, and shall be entitled to all the privileges of regular members except voting and holding office.

ARTICLE IV.—OFFICERS.

SECTION 1. The officers of this Society shall be a President, Vice-President, Secretary, Corresponding Secretary, Treasurer, General Agent, and a Director for each district, who shall be elected at the annual meeting of the Society.

SEC. 2. Each local society shall elect a librarian at the quarterly meeting in January of each year.

ARTICLE V.—MANAGEMENT.

The President, Vice-President, Secretary, Treasurer, General Agent, and the directors of districts, together with the Executive Committee of the Atlantic Conference of Seventh-day Adventists, shall constitute a Board of Directors, who shall have the general management of the work of this Society, and shall have power to fill any vacancies in the offices of the Society.

ARTICLE VI.—DUTIES OF OFFICERS.

PRESIDENT.

SECTION 1. The duties of the President shall be to preside at all meetings of the Society, and of the Board of Directors, and to have the general oversight of the Society.

VICE-PRESIDENT.

SEC. 2. It shall be the duty of the Vice-President to act in the place of the President in his absence, and to work in connection with the President.

SECRETARY.

SEC. 3. The Secretary shall keep the records and documents of the Society, conduct the business correspondence, have charge of the publications of the Society, and fill all orders for the same.

CORRESPONDING SECRETARY.

SEC. 4. The Corresponding Secretary shall conduct the missionary correspondence with directors, librarians, and individuals; submit plans to the local societies for the circulation of literature, and assist by correspondence or otherwise in organizing and conducting weekly missionary meetings, and in carrying forward other lines of missionary work, following such general plans as may be approved by the President and Secretary.

TREASURER.

SEC. 5. The Treasurer shall have charge of the funds of the Society, and shall render an account thereof annually, or oftener if requested to do so by the President or Board of Directors.

## DIRECTORS.

Sec. 6. It shall be the duty of the Director to labor for the promotion of the objects of the Society, in his district, and to visit the several local societies as often as practicable, to encourage, assist, and instruct them in their work, and to hold such general meetings in his district as the interest of the work may demand.

## GENERAL AGENT.

Sec. 7. The duties of the General Agent shall be to select, appoint, and instruct agents, and contract with them for territory in which to work.

## ARTICLE VII.—MEETINGS.

This Society shall convene annually for the election of officers and the transaction of other business, at such time and place as the President may appoint. Special meetings may be called at such times and places as the Board of Directors may deem necessary.

## ARTICLE VIII.—FUNDS.

The funds of this Society shall consist of moneys received from free-will offerings and sale of publications.

## ARTICLE IX.—AMENDMENTS.

This Constitution may be amended at any annual meeting by a vote of two thirds of the members present.

The Committee on Nominations suggested the following named persons as officers of this Society, each of whom was duly elected: President, Elder H. E. Robinson; Vice-President, S. B. Horton; Secretary and Treasurer, T. A. Kilgore; Corresponding Secretary, Mrs. W. V. Sample; General Agent, Chas. F. Parmele; District, Dist. No. 1, W. H. Wild; No. 2, J. W. Rambo; No. 3, S. H. Lister; No. 4, John F. Jones.

Adjourned *sine die*.

At a meeting of the Board of Directors, called Oct. 4, at which were present all the members of the Board and also General Canvassing Agent F. L. Mead, and District Canvassing Agent E. E. Miles, the above resolution, which was referred to said Board of Directors, was taken up, and after a thorough discussion, was unanimously adopted.

T. A. KILGORE, Sec.

## Special Notices.

## NOTICE!

THE members of the Salt Lake City church of Utah, would be glad to entertain any of our ministering brethren passing through that city, and to receive such instruction and encouragement as they may be able to give. The place of meeting is No. 246, East Second South St.

## WEST VIRGINIA CONFERENCE.

WE are glad to announce to our brethren and sisters that the time is now definitely set for our Conference canvassers' institute. After considering the question from different standpoints, it was considered best to have the institute begin Dec. 28, and continue until Jan. 5, 1892. From this date our Conference will begin and continue until Jan. 10. Elder S. H. Lane will be with us, and we trust all our brethren and sisters will begin to make arrangements to attend this meeting.

We have many matters to set before you, but time will not permit now. We give this short notice that you may make necessary arrangements. We shall make all arrangements possible for your comfort, and give notice soon of the same. Seek the Lord for his blessing upon this occasion.

D. C. BABCOCK, Pres. W. Va. Conf.

## VIRGINIA, NOTICE!

As we cannot carry forward the work of the Tract and Missionary Society without means, and as we believe the Lord will soon come; that the world must be warned; that this Society is one important factor in effecting this work, and that in withholding the means which the Society should have, the work is greatly hindered, we hope that the Society workers, librarians, and all who are in debt to the Society, will see that all or a part of such indebtedness be remitted at once, and that all who can, will make donations to said Society instead of making Christmas presents; and furthermore, as the Conference is in great need of immediate help, and as much money is being spent in a way which does not benefit any one, and as many of our brethren and sisters of this Conference do not pay tithes, we would urge that each one see that a faithful tithe is turned over to the Lord's treasury from this time forward; as the cause cannot be carried forward without means.

F. M. ROBERTS, Pres. Va. Conf.

## A WORD TO MISSOURI.

I TRUST that the majority of our people in the State have read Elder Olsen's article in last week's REVIEW, calling our attention to the appointment of the week of prayer, Dec. 19-27. I wish thus early to urge all our churches and companies to begin at once to prepare for the observance of this season of seeking God. We hope that church elders and leaders of companies will begin at once to lay this matter before their churches and com-

panies. Let all Sabbath-keepers in the State begin now to lay their plans so that nothing may hinder their assembling with the people of God and uniting in the voice of thanksgiving and supplication to the Giver of all good, for his manifold mercies in the past, and for a continuation of the same, and a greater outpouring of his spirit on the work in the future.

Then, too, let none come empty-handed. The cause and work of our Master, both at home and abroad, never called more loudly for means than at the present time. The experience of our missionary enterprise, and in fact, of all the laborers in foreign fields in finding more openings than their present forces can fill, proves that these fields are already white unto the harvest; and at home the rapidly ripening grain demands that an increase of laborers, sickle in hand, be placed in the harvest field.

"Knowing the time," it seems that these cries for help both at home and abroad should awake us "out of sleep," and cause us to cease robbing God in tithes and offerings, as many of us have done in the past, and instead thereof, come to the help of the Lord with our means, that there may be meat in his house. It has been the custom of our people for some time in the past to make a Christmas offering for the support of the missionary work. We ask that every man, woman, and child in our ranks do something this year in this direction when the day for making the offering comes. Begin now to prepare for it, that you may not be found empty-handed.

In conclusion, brethren, let me again ask you to remember the week of prayer, and with thankful hearts to a kind and merciful heavenly Father, remember liberally with your means the wants of his cause both at home and abroad.

R. S. DONNELLY.

## The Sabbath-School.

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

## LESSONS FROM THE GOSPEL OF MARK.

## LESSON XXII.—THE LAST PASSOVER.

MARK 14:1-25.

Parallels: Matt. 26:1-30; Luke 22:1-38.

(Sabbath, Nov. 28.)

1. How long after our Lord's discourse on the second advent was the Passover? Mark 14:1.
2. What did the chief priests and scribes do at this time? Matt. 26:3, 5.
3. Who made the Pharisees an offer to assist in the work of betrayal? Mark 14:10; Matt. 26:14, 15.
4. What was the result of the conference between Judas and the Pharisees and priests? Mark 14:11.
5. At what event occurring six days before, had Jesus foretold his death? Verses 3-8; John 12:1-7.
6. What is there in that incident which reveals a reason why Judas betrayed his Lord? John 12:6; Matt. 26:15.
7. When and how did Jesus prepare for the Passover? Mark 14:12-15. Peter and John were the two sent. Luke 22:8.
8. How did the disciples find this detailed description to be? Mark 14:16.
9. As they sat down to the Passover supper, what words of loving tenderness did Jesus use? Luke 22:14-18.
10. What ordinance did Jesus at this time institute? (See note 1.)
11. At its close what solemn declaration did he make? John 13:18-22; Mark 14:18.
12. What did the disciples say? Verse 19; John 13:23-25.
13. What reply did Jesus make? Mark 14:20, 21; John 13:26, 27.
14. What question did Judas then ask? Matt. 26:25, first part.
15. What reply did Jesus make? Same verse.
16. What did this Passover typify? 1 Cor. 5:7. (See note 2.)
17. What other ordinance did our Lord at this time institute? Mark 14:22-25. (See Matthew and Luke, as each gives some important additional features; also note 3.)
18. Through what apostle, and where, has the Lord revealed the same thing? 1 Cor. 11:23-26.
19. What do the bread and wine symbolize? Verses 24-26.
20. What is necessary that we may have eternal life? (See note 4.)
21. How must we partake of it in order that it may avail us?
22. In thus partaking by faith, in whom are we made complete? Col. 2:9, 10.

23. What great events should the observance of Lord's Supper call to mind? (See note 5.)

24. After the supper ended, what was done? Mark 14:26.

## NOTES.

1. It would seem from Luke that at the Passover supper a strife took place among the disciples as to who should be the greatest. This may have been manifested by their positions at the table. After the opening words and ceremony (Luke 22:14-18), Jesus arose from the Passover supper and washed his disciples' feet, instituting an ordinance of humility, as recorded in John 13.

2. The very Passover supper at which our Lord and his disciples were sitting, was the last legitimate one which would ever be celebrated. Its origin is recorded in Exodus 12, at the time when the angel of wrath smote the firstborn of Egypt and passed over the houses of those who had sprinkled the blood of the Passover lamb on the door-casing. Jesus is our passover, and if our sins are covered by his blood in the day of God's fierce anger, no evil will befall us, no plague will come near our dwelling. The Passover lamb, without spot or blemish, of which a bone was not broken, typified the Lamb of God, whose blood was shed for all.

3. It is quite difficult to place in chronological order the events of the Passover night. It seems evident that what is recorded in Luke 22:31-38 and John 13:31, to the close of chapter 14, took place just after Judas went out. That warning to Peter would be a distinct and prior warning to that recorded in Mark. The "Arise, let us go hence," of John 14:31, would be uttered just after the Lord's Supper, just before leaving for Gethsemane.

4. In John 6:53, 54 we are told that, except we eat the flesh and drink the blood of the Son of God, we have no life in us, and that if we do this, we have eternal life. Jesus says in the same chapter, verse 63, that the flesh profiteth nothing; the words that he speaks are spirit and life. Christ's sufferings in the flesh were in our behalf (Col. 1:21, 22; 1 Tim. 3:16; Heb. 5:7; 1 Pet. 2:24); his blood was shed for the guilty (1 Pet. 1:18, 19), and he has promised that all who have personal faith in this offering shall have eternal life. John 3:16. It is through faith in the promise and power of Christ that we become "partakers of the divine nature," that we have eternal life. 2 Pet. 1:4. God is no respecter of persons; he will give life freely to all who will believe.

5. The two greatest events in the history of the race are brought to mind in the Lord's Supper. We are carried back to his humiliation, his labors, his suffering, his agony, his death; and we are carried forward "till he come," when he will come forth and serve his people at his marriage supper of the Lamb.

## News of the Week.

FOR WEEK ENDING NOV. 14.

## DOMESTIC.

—George A. Wiard of Montague, Mich., died Sunday after sleeping since May 1. He weighed fifty pounds at the time of his death.

—Comanche, a war horse, and the only living thing that escaped the Indians at the Little Big Horn massacre, died Saturday at Fort Riley.

—The tin-plate industry has become so depressed at Swansea, Wales, that the factories are to be closed. The depression is attributed to the McKinley tariff law.

—Argument in the three cases involving the constitutionality of the McKinley tariff act has been postponed by the United States Supreme Court until Nov. 30.

—The question of limiting the height of buildings is likely soon to come before the courts of Chicago. Complaint has been made by property owners that very high buildings shut out the light from lower ones, and blockade streets by amassing large numbers of people in one locality.

—In the United States Supreme Court, on Tuesday, Attorney-general Miller announced that it had been agreed to submit the controversy between the United States and England as to the Bering Sea seal fisheries, to arbitration, and that the official announcement of that fact would soon be made.

—The midnight train from Chicago on the Milwaukee and St. Paul Road, was held up by masked men near Western Union Junction, Wis., at ten o'clock Thursday morning. One safe was opened, and the robbers, six in number, secured between \$5,000 and \$10,000, and escaped. The passengers were not molested.

—The report of the director of the mints to the Secretary of the Treasury shows that during the last fiscal year the coinage of United States mints aggregated 119,547,877 pieces, the largest in the history of the country.



## Review and Herald.

BATTLE CREEK, MICH., NOV. 17, 1891.

### CONTENTS OF THIS NUMBER.

[All articles, except in the departments of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the REVIEW will be printed in SMALL CAPITALS; to selections, in italics.]

<b>Poetry.</b>	
Christ Within, ELIZA H. MORTON.....	705
The Christian's Blessings, MRS. E. B. AYRES.....	707
Boys Wanted, <i>Chicago Post</i> .....	709
Isaiah 85, MRS. ALICE M. AVERY-HARPER.....	716
<b>Our Contributors.</b>	
The Teacher of Truth the Only Safe Educator, MRS. E. G. WHITE.....	705
The Eastern Question (concluded), A. SMITH.....	706
Two or One (concluded)? E. H. BRADLEY.....	707
Unscriptural Interpretation, G. W. ROGERS.....	707
A Holy Life, HANNAH E. SAWYER.....	708
Politics and Religion in Iowa, W. E. CORNELL.....	708
Our Literature, G. W. BELKNAP.....	708
The Begged Body, E. HILLIARD.....	708
<b>Home.</b>	
Be Not Unequally Yoked, LULA K. MATLACK.....	709
What Is Life To You? <i>Sel.</i> .....	709
Trained Observation, <i>Galen Wilson, in N. Y. Tribune</i> .....	709
The Weak Things, <i>The Christian</i> .....	709
How a Man Is Known, <i>Lutheran Observer</i> .....	709
<b>Mission Field.</b>	
Notes of Travel, H. P. HOLSER.....	710
Letters from Pitcairn Island, E. H. GATES.....	710
<b>Special Mentions.</b>	
He Withdraws from the Christian Church, A. O. T.....	711
A Decision on Principle, <i>Exchange</i> .....	711
<b>Editorial.</b>	
This Generation.....	712
Not As It Once Was.....	712
In the Question Chair.....	712
Missing Links, L. A. S.....	713
The Message and its Advancement (concluded), G. I. B.....	713
Does the Gospel Teach That Christians Should Pay Tithes? S. N. H.....	714
The Work in Australia, G. C. T.....	714
<b>Religious Liberty.</b>	
State Sabbath (Sunday) Convention Held at Indianapolis, Ind., A. W. BARTLETT.....	715
<b>Progress of the Cause.</b>	
Reports from Iowa—Nebraska—Michigan.....	716
Institute in Dist. No. 2, R. M. KILGORE.....	716
Canvassing in the Indian Territory, THOMAS ROBERTS.....	716
Complete Victory, A. W. JENSEN.....	716
Kansas Conference Proceedings, WM. H. MILLS, Sec.....	717
Kansas Sabbath-school Association Proceedings, MRS. ANNA H. ROYCE, Ass. Sec.....	717
The Atlantic Tract and Missionary Society Proceedings, T. A. KILGORE, Sec.....	717
<b>Special Notices.</b>	
West Virginia Conference—A Word to Missouri.....	718
The Sabbath-school.....	718
<b>News.</b>	
<b>Obituaries.</b>	
Wagner—Davy—Olds—Hunter—Hes—Kegg—Corkham—Church—Preston.....	719
<b>Editorial Notes.</b>	
	720

Word has been received that sister E. G. White and company had secured very comfortable quarters for their voyage to Australia, and that they expected to sail the 12th inst.

The Biblical institute convened in the east vestry of the Tabernacle, Friday, Nov. 13, Elder A. T. Jones and Prof. W. W. Prescott being the instructors. Sixty-two students were enrolled at the first meeting, and more are expected.

A private note received from brother L. C. Chadwick, the past week, dated at the city of Mexico, Nov. 1, states that he is gaining much important information relative to that field, a field which he says ought to be occupied at no distant day. He promises interesting reports for the paper soon.

Sabbath, the 14th, Elder O. A. Olsen spoke in the Tabernacle in the forenoon, on the subject of consecration to the great work for the present time. In the afternoon a largely attended and excellent social meeting was enjoyed. Many of those who are in attendance at the ministerial institute were present, and were warmly welcomed by the church.

### HANDS TIED.

HAVE the French had their hands tied? So a writer in a paper published in Florence, as quoted in the *Literary Digest*, asserts. Why is not such a writer denounced as fanatical and absurd? for that is the way many people treat interpreters of prophecy whenever they make a similar assertion. When we say that the binding of Satan, spoken of in Rev. 20:1, 2, means simply that a combination of circumstances; namely, the death of all the wicked inhabitants of the earth, and the translation to heaven of all the righteous, renders him powerless to carry on his nefarious work of deception and

ruin among men, many affect to treat such a position with no small contempt. But any other people on any other subject, are allowed to use corresponding expressions, with a like meaning, without question. Thus the writer referred to above, says:—

“Against England, France can do nothing, and has to confine herself to protesting in diplomatic notes against the indefinite occupation of Egypt; but against Italy, France has done much, and would have done still more, if the Triple Alliance, so much blasphemed by the French and their friends, the Italian Radicals, had not tied her hands.”

No one objects to such a figure in reference to secular and national movements, or considers it in any way strange or inconsistent. Why should any one, therefore, object to a like figure in the interpretation of the Scriptures?

### COOL.

The *London Echo* of Oct. 31, 1891, prints the following paragraph:—

“Medhurst, the missionary, notices a tract written against him by a Chinese, who says: ‘It is monstrous in barbarians attempting to improve us, when they are so miserably deficient themselves. Thus, introducing among the Chinese a poisonous drug, for their own benefit to the injury of others, they are deficient in benevolence; sending their fleets and armies to rob other nations of their possessions, they can make no pretensions to rectitude,’ etc. The Englishman Mason, who has been convicted at Shanghai for supplying weapons to the secret societies, helps to confirm these opinions. Do what we will, we cannot knock it into the heads of the Chinese that we are not in their land for our own benefit, but theirs. They see the cargoes of Bibles, but they think there is stowed away in the hold an assortment of idols made in Birmingham as ballast.”

Yes, but what about the opium forced on them at the point of English bayonets to their immeasurable damage, for the sake of English gain? The writer is carefully reticent on that point. Under the dark shadow of the opium curse, Bibles themselves must seem to the Chinese but an imposition. They are not slow to discern character and pass judgment accordingly. The cool audacity of the writer quoted above gives us about such language as the wolf might use concerning the lamb struggling to escape from his clutches: “Do what I will, I cannot knock it into the head of this stupid lamb, that it is for his benefit, not mine, that I have taken him in charge.”

### SUNDAY AND THE FAIR.

SPEAKING of the protest of the late Methodist Ecumenical Conference against Sunday opening of the World's Fair, the *Philadelphia Record* says:—

“It is entitled to weight and consideration more on account of the numerous and respectable body from which it has emanated, than because of the reasons it contains.”

The *Record*, however, does not indorse the protest on such grounds; but utters some very stable truths against it in the following extract:—

“What would be gained for the cause of Christian morality by closing the Chicago Exposition on Sunday? The theaters, opera houses, restaurants, beer gardens, and other places of amusement are open on Sunday in Chicago, the same as on other days of the week. Should the Exposition be closed on Sunday, the throngs of visitors who might otherwise rationally enjoy themselves at the Fair grounds would be driven to lower forms of amusement, or would be penned up in their hotels and boarding-houses. The Fair on Sunday would afford to multitudes of strangers a wholesome and innocently enjoyable escape from the dissipations and excesses for which a city like Chicago presents so many opportunities and temptations. As a result of closing the Fair on Sunday, there would be more Sabbath-breaking and more breaking of the ten commandments than if it should be kept open on that day. The masses of the people can always be trusted to make rational use of their freedom. The mischief comes when freedom and reasonable opportunities of enjoyment are denied them.” N. W. L.

### BOOK NOTICE.

WE have received from the publisher, Chas. H. Woodman, 144 Hanover St., Boston, Mass., a copy of a work entitled “The Great Consummation, and the Signs that Herald its Approach,” by Elder D. T. Taylor, author of “The Reign of Christ on Earth,” “The Coming Glory,” “The Coming Earthquake,” etc., etc. The present is perhaps as impressive and interesting a volume as ever has come from the pen of this well-known author. It is devoted to an exposition of our Lord's great prophecy in Matthew 24 and parallel scriptures; and the subject is treated under such headings as, “The Return of Our Lord,” “God's Wrath on the Jews,” “The Abomination of Desolation,” “The Great Tribulation,” “The Tribulation Shortened,” “The Uncounted Multitude,” “Signs of Christ's Advent,” “Wonders in Heaven,” “Earthquakes,” “Famines,” “Pestilences,” “Darkening of the Sun and Moon,” “Falling of the Stars,” “Signs in the Seas,” “The Last great Convulsion,” “The Burning Day,” “Signs in the Sun,” “Fears of Science,” “The Beginning,” “The Consummation.”

The author is noted as a person of careful and exhaustive research, and this volume shows the fruit of many years of labor.

There are, of course, some applications of Scripture which do not accord with what seems to us to be the true interpretation, especially the application of the words, “this generation” (Matt. 24:24), to the generation of the Jews then living, and whom Christ personally addressed, and then understanding the words following, “Till all these things be fulfilled,” as meaning until all “these things begin to come to pass.” (See remarks on this point in another column.)

But in the seven chapters on “The Abomination of Desolation” and “The Great Tribulation,” we have a telling description of the long and bloody work of the Romish apostasy, that mother of harlots and abomination of the earth. The arraignment is a terrible one, and the figures appalling; but it is just and true. The testimony respecting the signs in the sun, moon, and stars, atmospheric disturbances, tidal waves, electric storms, earthquakes, famines, pestilences, etc., is very full, and the statistical information relative to these signs in the physical universe, showing their alarming increase in these latter years, is more extensive than has heretofore appeared.

The book contains 454 pages, neatly bound in muslin; price \$1.25, to be had of the publisher as above.

### DEATH OF BROTHER R. M. KING.

WE have just received the following letter from brother L. A. Callicott, dated Lane, Tenn., Nov. 12, 1891, giving the sad intelligence of the death of brother R. M. King, whose case has been so prominently before the country for the past two years:—

“It is with a sad heart I write to you of the death of our beloved brother, R. M. King, which occurred on the evening of the 10th inst., very suddenly and unexpectedly. He left home Monday last to go to canvassing for “Bible Readings,” and the next day he went to stay over night with a friend who lives near his territory. After supper he complained some of palpitation of the heart, and also of a bad cold, but when asked if he wanted anything done for his heart trouble, he said no; he thought he would soon be all right. Then it was suggested that he take some quinine for his cold, and he did take a small dose. When bed-time arrived, he asked if they should have family prayer. His friend said he might if he wished. Then he read a chapter in the Bible, and prayed. After prayer he talked quite awhile about the way in which people should live, and about religion. He said he had forgotten his heart trouble, and thought he would be all right in the morning. His friend then took a light and showed him his room, left him for the night, and went to his own room and went to bed and to sleep; but he does not think he was in bed ten minutes when his wife awoke him, asking what was making that noise. He then went to brother King's room and called him, but received no answer. He then took a light, and going in, found him dead in bed. He was lying on his back, with his hands folded across his breast. His face was black, but there was no indication of his having made a struggle.

“Thus passed away one who had the courage to stand up for the truth in the thickest of the fight. May we all be as faithful as he.”