

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

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

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### THE REWARD OF BELIEF.

BY ELDER F. D. STARR.

(Indianapolis, Ind.)

LORD, I believe, and thus receive  
 The bounties of thy grace;  
 My every doubt is now cast out,  
 And faith assumes its place.

The law of sin that reigned within  
 Is now no more obeyed;  
 The flesh denied and crucified,  
 Its power o'er me is stayed.

The Spirit leads and for me pleads;  
 My works in Christ are wrought.  
 O wondrous love, that from above  
 Such bliss to me hath brought!

### 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.

### NO CASTE IN CHRIST.

BY MRS. E. G. WHITE.

THE highest angel in heaven had not the power to pay the ransom for one lost soul. Cherubim and seraphim have only the glory with which they are endowed by the Creator as his creatures, and the reconciliation of man to God could be accomplished only through a mediator who was equal with God, possessed of attributes that would dignify, and declare him worthy to treat with the Infinite God in man's behalf, and also represent God to a fallen world. Man's substitute and surety must have man's nature, a connection with the human family whom he was to represent, and, as God's ambassador, he must partake of the divine nature, have a connection with the Infinite, in order to manifest God to the world, and be a mediator between God and man.

These qualifications were found alone in Christ. Clothing his divinity with humanity, he came to earth to be called the Son of man and the Son of God. He was the surety for man, the ambassador for God,—the surety for man to satisfy by his righteousness in man's behalf the demands of the law, and the representative of God to make manifest his character to a fallen race.

The world's Redeemer possessed the power to draw men to himself, to quiet their fears, to dispel their gloom, to inspire them with hope and courage, to enable them to believe in the willingness of God to receive them through the merits of the divine Substitute. As subjects of the love of God we ever should be grateful that we have a mediator, an advocate, an intercessor in the heavenly courts, who pleads in our behalf before the Father.

We have everything we could ask to inspire us with faith and trust in God. In earthly courts, when a king would make his greatest pledge to assure men of his truth, he gives his child as a hostage, to be redeemed on the fulfillment of his promise; and behold what a pledge of the Father's faithfulness; for when he would assure men of the immutability of his council, he gave his only begotten Son to come to earth, to take the nature of man, not only for the brief years of life, but to retain his nature in the heavenly courts, an everlasting pledge of the faithfulness of God. O, the depth of the riches both of the wisdom and love of God! "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

Through faith in Christ we become members of the royal family, heirs of God, and joint heirs with Jesus Christ. In Christ we are one. As we come in sight of Calvary, and view the royal Sufferer who in man's nature bore the curse of the law in his behalf, all national distinctions, all sectarian differences are obliterated; all honor of rank, all pride of caste is lost. The light shining from the throne of God upon the cross of Calvary forever puts an end to man-made separations between class and race. Men of every class become members of one family, children of the heavenly King, not through earthly power, but through the love of God who gave Jesus to a life of poverty, affliction, and humiliation, to a death of shame and agony, that he might bring many sons and daughters unto glory.

It is not the position, not the finite wisdom, not the qualifications, not the endowments of any person that makes him rank high in the esteem of God. The intellect, the reason, the talents of men, are the gifts of God to be employed to his glory, for the upbuilding of his eternal kingdom. It is the spiritual and moral character that is of value in the sight of Heaven, and that will survive the grave and be made glorious with immortality for the endless ages of eternity. Worldly royalty so highly honored by men will never come forth from the sepulcher into which it enters. Riches, honor, the wisdom of men that have served the purposes of the enemy, can bring to their possessors no inheritance, no honor, no position of trust in the world which is to come. Only those who have appreciated the grace of Christ, which has made them heirs of God and joint heirs with Jesus, will rise from the grave bearing the image of their Redeemer.

All who are found worthy to be counted as the members of the family of God in heaven, will recognize one another as sons and daughters of God. They will realize that they all receive their strength and pardon from the same source, even from Jesus Christ who was crucified for their sins. They know that they are to wash their robes of character in his blood, to find acceptance with the Father in his name, if they would be in the bright assembly of the saints, clothed in the white robes of righteousness.

Then as the children of God are one in Christ, how does Jesus look upon caste, upon society distinctions, upon the division of man from his fellow-man, because of color, race, position, wealth, birth, or attainments? The secret of unity is found in the equality of believers in

Christ. The reason of all division, discord, and difference is found in separation from Christ. Christ is the center to which all should be attracted; for the nearer we approach the center, the closer we shall come together in feeling, in sympathy, in love, growing into the character and image of Jesus. With God there is no respect of persons.

Jesus knew the worthlessness of earthly pomp, and he gave no attention to its display. In his dignity of soul, his elevation of character, his nobility of principle, he was far above the vain fashions of the world. Although the prophet describes him as "despised and rejected of men, a man of sorrows and acquainted with grief," he might have been esteemed as the highest among the noble of the earth. The best circles of human society would have courted him, had he condescended to accept their favor, but he desired not the applause of men, but moved independent of all human influence. Wealth, position, worldly rank in all its varieties and distinctions of human greatness, was all but so many degrees of littleness to him who had left the honor and glory of heaven, and who possessed no earthly splendor, indulged in no luxury, and displayed no adornment but humility.

The lowly, those bound with poverty, pressed with care, burdened with toil, could find no reason in his life and example which would lead them to think that Jesus was not acquainted with their trials, knew not the pressure of their circumstances, and could not sympathize with them in their want and sorrow. The lowliness of his humble, daily life was in harmony with his lowly birth and circumstances. The Son of the infinite God, the Lord of life and glory, descended in humiliation to the life of the lowliest, that no one might feel himself excluded from his presence. He made himself accessible to all. He did not select a favored few with whom to associate and ignore all others. It grieves the Spirit of God when conservatism shuts man away from his fellow-man, especially when it is found among those who profess to be his children.

Christ came to give to the world an example of what perfect humanity might be when united with divinity. He presented to the world a new phase of greatness in his exhibition of mercy, compassion, and love. He gave to men a new interpretation of God. As head of humanity, he taught men lessons in the science of divine government, whereby he revealed the righteousness of the reconciliation of mercy and justice. The reconciliation of mercy and justice did not involve any compromise with sin, or ignore any claim of justice; but by giving to each divine attribute its ordained place, mercy could be exercised in the punishment of sinful, impenitent man without destroying its clemency or forfeiting its compassionate character, and justice could be exercised in forgiving the repenting transgressor without violating its integrity.

All this could be, because Christ laid hold of the nature of man, and partook of the divine attributes, and planted his cross between humanity and divinity, bridging the gulf that separated the sinner from God. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren,

that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, today have I begotten thee. As he saith also in another place, Thou art a priest forever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him."

Jesus came to bring moral power to combine with human effort, and in no case are his followers to allow themselves to lose sight of Christ, who is their example in all things. He said, "For their sakes I sanctify myself, that they also may be sanctified through the truth." Jesus presents the truth before his children that they may look upon it, and by beholding it, may become changed, being transformed by his grace from transgression to obedience, from impurity to purity, from sin to heart-holiness and righteousness of life.

#### THE TRANSFIGURATION.

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

THE account of the "transfiguration" of Christ is found in the Gospels of Matthew, Mark, and Luke. The story is brief, but full of beauty and interest. It appears that there were but three of the disciples who were honored with the privilege of witnessing the scene. These were Peter, James, and John. When the vision was passed, the favored ones were instructed to withhold the account from their associates until after Christ should arise from the dead.

The following is the record as given by Mark: "And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power. And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias with Moses: and they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. For he wist not what to say; for they were sore afraid. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him. And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead." Mark 9: 1-9.

Before considering the lesson that the "transfiguration" was designed to inculcate, it is necessary to disabuse the mind of the average reader

from certain mistaken views which are generally entertained respecting the identity of Moses and Elias with the persons of those names who occupy so prominent a place in the sacred Scriptures. According to the view generally held, the individuals who were seen on the mount conversing with Christ were the disembodied spirits of Moses and Elias, and not those individuals as they once existed among men. That is, as seen upon the mount they were possessed of neither bodies nor parts; but were simply the ghosts of the great lawgiver and the distinguished prophet whose names they still continued to bear.

This conclusion reached, the account is made to support the unwarranted dogma of the conscious existence of the soul between death and the resurrection of the dead. Do you not see, says the modern theologian, that we have in the story of the transfiguration the most indubitable proof that there is a world of spirits, since otherwise Moses and Elias could not have been called from that world to be present at the interview with Christ on the mount? Before replying in the affirmative to this interrogation, it would be well to canvass closely the record for proof that Moses and Elias as seen talking with Christ were not literal persons possessed of physical bodies, but were intangible entities. Certain it is that as the account runs, an individual not believing in the separate existence of the spirit after death, would naturally infer from the record one of two things; that Moses and Elias in bodily form were present on the mount, or that the whole thing was simply a vision, and not a literal transaction.

If, however, the disciples did not see what they seemed to see; in other words, if the whole affair was simply a creation of the imagination induced by the Holy Spirit for the purpose of conveying certain doctrinal lessons, then it proves nothing about the existence of a world of spirits, since it says nothing about such a world, not even alluding to Moses and Elias as spirits or as in any way differing from those individuals when alive upon the earth. Perhaps the best way to ascertain the facts in the case would be to learn, if possible, the nature of the impression left upon the minds of the disciples who were present on the mount. Did they look upon the affair as one in which the parties to the scene were literal or imaginary? As it regards Christ, they could have had no doubt. He accompanied them to the mount in person, and he (not another) was "transfigured before them." But what about Moses and Elias? Let Peter speak: "And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias." Verse 5. Assuredly the fisherman of Galilee was better qualified to judge in the premises than one can be who is removed from the scene by the space of eighteen centuries. He was on the ground, and saw all that was to be seen. Did he regard Moses and Elias as tangible or as intangible beings; as literal men or as imponderable spirits? If he looked upon them as literal men, then there was some propriety in his suggestion that tabernacles, or dwelling places, should be made for them on the mount. If he regarded them as imponderable spirits, then such a suggestion was sheer nonsense, since a spirit has no occasion for a shelter of any sort. This much for the question viewed from the standpoint of the disciples. Manifestly they were of the opinion that they saw the forms and heard the voices of actual men.

So far as Elias is concerned, it is difficult to see how it could be otherwise. All students of the Bible are aware that he was translated bodily to heaven. The presumption, therefore, is that he still retains the same body with which he ascended. If he appeared on the mount as a disembodied spirit, then he must have died after he left this world. Did he die in heaven? If so, then death reigns there as well as upon this earth. But are we not taught in the Scriptures that those who are accounted worthy to obtain that world cannot

die? Luke 20: 34, 35; Rev. 21: 3, 4. This being true, the whole weight of the argument is in favor of the bodily presence of Elias upon the mount. Hence two of the three characters who were present in vision to the disciple, were substantial men such as we are.

But how about the third? Might it not fairly be inferred that he was like the other two so far as materiality is concerned? Right here the objection is interposed that Moses was not translated like Elias, but that he died and was buried in the land of Moab. Such an objection carries with it a degree of force. It would not necessarily prove fatal, however, to our explanation of the event, were there no positive evidence that Moses was resurrected; since his presence on the mount, coupled with the view of Peter as given above, would seem to be sufficient evidence of itself to prove that he had been raised from the dead. That such might not have been the case, no man is able to demonstrate.

That Moses was resurrected is more than intimated in other portions of the Scriptures. Paul says that "death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." Rom. 5: 14. Why this antithetical expression? Why place Moses over against Adam in the passage quoted, unless the reign of death was in a measure broken in the epoch of the latter? Are we not justified in concluding from the language quoted that Moses furnished an exception to the rule that death reigned over all? Otherwise stated, did not Moses get the victory over death in some way? How could he do this except by a resurrection?

But is it intimated anywhere else that Moses was raised from the dead? Here is what Jude says: "Yet Michael the archangel, when contending with the Devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Verse 9. "Michael" is one of the titles of the Lord Jesus Christ. Dan. 10: 19; 12: 1; Rev. 12: 7; 1 Thess. 4: 16, 17; John 5: 27, 28. It follows, therefore, that sometime Christ and Satan had a contest over the body of Moses. Under what circumstances could such a contest have arisen unless it had its origin in an attempt on the part of Christ to resurrect the body of his faithful servant?

But if such was the fact, then all becomes clear. Moses for some reason had been raised from the dead, and when Christ was transfigured before the disciples, he in company with Elias was called to the mount for a specific purpose. But what was that purpose? The answer is found in the record of the transfiguration. It is said that about six days before that event, Christ had promised the disciples that some of them should see the "kingdom of God come with power." Mark 9: 1. That promise was fulfilled to Peter, James, and John on the mount. There Christ was glorified before them as the king of that kingdom, and there Moses and Elias were present to represent the subjects of that kingdom, Moses being a type of the resurrected and Elias a type of the translated saints. 1 Thess. 4: 16, 17.

With this view all is harmony. Take the position that only the disembodied spirits of Moses and Elias were seen on the mount, and the transaction at once loses its significance largely. Admit that Peter, James, and John actually saw the bodily forms of Moses and Elias and heard those saints conversing with Christ about his approaching demise, and we have three reliable witnesses to the fact that the resurrection from the dead and the translation of the living to the world of glory, are something that is possible, since they are something that has already been accomplished in at least two instances.

Admit that Moses and Elias were on the mount in their glorified bodies, and the scene of the transfiguration transcends in significant grandeur every event recorded in the Holy Scriptures. There the voice of God was heard reverberating through the mount, as he uttered these words: "This is my beloved Son; hear him." There

for an instant "the man of sorrow" was transformed into one through whose humanity divinity flashed with all the splendor and majesty which characterized him when he was with the Father before the worlds were made; there the two great prophets who had suffered and dared so much for the cause of God, were heard conversing with their adored king freely of the mysterious death which he was to experience ere his mission to the lost race should be fully accomplished. There Peter, James, and John, as the representatives of the church militant, heard the voice of God witness to the glorification of Christ, and saw in Moses and Elias actual living representatives of the glory and beauty of the spiritual bodies which the resurrected and translated saints shall wear at the second advent, when, as the church triumphant, they shall enter in with their beloved Redeemer to the New Jerusalem.

Reader, does the scene of the transfiguration thrill your heart with joy? If not, why not? Is it because the events there enacted bode no good to you? If so, then change your relation to them at once. Take without delay a position with the church militant, await patiently the second coming of your Lord, and either Moses or Elias will become a type of the glory reserved for you. If on the other hand you have already enlisted under the banner of King Jesus, suffer with him a little longer, and you also shall reign with him and be privileged not only to see, but also to converse face to face with the same Moses and the same Elias who conversed with Christ upon the mount.

"O, I OUGHT NOT TO HAVE SAID THAT.  
PLEASE FORGIVE ME."

BY A. SMITH.  
(Grandville, Mich.)

RECENTLY, while hearing a class of young girls recite their Sabbath-school lesson, one of them contradicted the other on some point in the lesson; but she immediately turned to the one she had opposed, and uttered the sentence I have chosen as the heading of my article. These girls are both members of the church, and I thought, what a lesson might older members learn from the incident. Such a scene must be precious in the sight of God. That sentence, uttered so ingeniously, without doubt has been entered in the books of heaven; and what a precious record it will prove in the judgment! Trouble could not live in a church were all the members actuated by the spirit of this little incident.

There are two points in this episode worthy of special notice; first, the hearty spirit of confession and forgiveness; and second, the promptness with which it followed the commission of the wrong. Had not the Spirit of Christ been in the confession, it would have been a form of words without healing power; but with that spirit, it healed as by the "touch of his garment."

Had the wrong been allowed to pass uncorrected, as is often the case among brethren and sisters, it would have been more and more difficult to heal, if it ever was healed at all. Why cannot church members who feel distrustful of each other, go and say, "Brother, sister, I have felt hard and distrustful toward you. I ought not to. Forgive me." In an instant that hard feeling would be gone, and "peace which passeth understanding" would fill the soul.

Brethren and sisters, why not ask ourselves the question, and especially at the time of the week of prayer, How many such sentences as the one constituting the head of this article, have been entered in the books of God opposite our names, to be precious memorials when our cases are passed upon in the judgment? Every wrong must be put away, every wound must be healed, or we will sooner or later drop out of the ranks, and be shut out of heaven. God cannot work with mighty power through the church unless she be aglow with spiritual health, and be arrayed in the spotless attire of righteousness.

#### STAR OF BETHLEHEM.

BY MRS. E. W. HAMPTON.  
(Coalville, Utah.)

ANGELS coming down from heaven,  
To proclaim the joyful day  
When to earth was born a Saviour,  
Met the shepherds by the way.

"Lo! we bring you forth glad tidings!  
Peace on earth! good will toward men!  
In the East a star is risen;  
'Tis the Star of Bethlehem!"

Wondrous star in beauty shining,  
Shepherds hail the glad new morn,  
Hasting to the lowly stable  
Where the infant Christ is born.

There they bow and offer praises.  
Then they homeward wend their way,  
Bearing tidings of Messiah  
They had seen that very day.

But the heart of man is stubborn,  
Full of wickedness and pride;  
Men installed in holy office  
Seek the prophecies to hide.

Had they searched as if for treasure,  
Longing Jesus to behold,  
Eager to embrace the infant,  
In the word so long foretold,

Then they would have hailed with gladness,  
E'en this babe of lowly birth;  
Nor have made his home a stable,  
But the palaces of earth.

God has given us the record;  
Let us all his name adore!  
While we ponder well the meaning  
As we read it o'er and o'er.

Do we lightly prize the Scriptures,  
Counting them of little worth?  
Are our hearts with pride uplifted,  
And our thoughts on things of earth?

Are we searching as for treasure,  
All the prophets have made known?  
For the Lord will prove his people  
Ere he comes to claim his own.

#### WILL THE EARTH BURN UP?

BY W. E. SPERRA.  
(Randolph, Ohio.)

THE above is the heading of an article in *Word and Works*, by A. G. Hollister of Mt. Lebanon, N. Y. The writer answers it in the negative, and endeavors to vindicate his position by the Holy Scriptures, presenting Isa. 2: 2-4, referring to Dan. 7: 27, the sounding of the seventh trumpet (Rev. 11: 15, 18), and Isa. 66: 24, and then says:—

These things are not accomplished yet, and great and mighty changes must be wrought before they are fulfilled. All signs declare that the agents of this mighty revolution are being prepared and set in operation with greater activity and on a wider scale than ever before since the creation. And when it is done, when evil has been everywhere put down, and righteousness reigns, and equity sits in judgment, and all mankind are obedient to the moral laws of the good Creator, what motive then for destroying the planet?

Sure enough, what motive then for destroying the earth? But before we form our conclusions, let us inquire into these things. It will be seen that Isa. 2: 2-4 is said by certain nations in the last days, who are looking for a time of peace, and not by the Lord. Verses 6-9 describe the moral condition of those nations,—not very flattering for our temporal millennium friends,—and because they say so, the Lord forsakes them and forgives them not. The Lord's words concerning this time are found in Joel 3: 9-11. Dan. 7: 27 refers to the setting up of the everlasting kingdom of God, but does not tell us by what means it will be accomplished, whether by converting the wicked or destroying them. But Dan. 2: 31-45, a parallel prophecy, tells us it is by destroying the wicked nations. By comparing Rev. 11: 15-19 with Rev. 16: 17-20; 6: 12-17; Jer. 25: 30-33; Isa. 66: 15, 16, we learn that God destroys the wicked at the setting up of his kingdom, by hail, sword, and fire, and at that time every island and mountain disappears, and the heavens are rolled together as a scroll. Isa. 34: 2, 4, 8, tells us that at this time, "the day

of the Lord's vengeance," "the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." That this is a judgment on the whole earth is evident from verses 1, 2. Verse 3 tells us that the "mountains shall be melted." Therefore if we can put any confidence in the words of Holy Writ, the earth will be burned or purified by fire from the curse of sin, at the time of the Lord's vengeance and the day of his wrath. But hear the writer further:—

Even may they not bring back the beauty and glory of primitive Eden and exceed it? But what of Peter's prediction that the earth and the works that are therein shall be burned up? The prophets made much use of figurative language. It was the style of the country, and the only way they could impress the minds of their hearers, or teach the nature of spiritual concepts to the natural mind.

It is true the prophets made use of figures, symbols, and similitudes, where the truth they wished to express was made plainer thereby, but if not, they used literal language. But it was not the only way they could teach the people. Below is our friend's explanation of Peter's prophecy above referred to, and the reader can judge whether the thought as explained by this writer could not be expressed better and in a plainer way by literal language instead of figurative.

The earth referred to must mean the earthly mind of man. The first man is of the earth, earthly. The mind is the man, not the body, which is only a tent that the man dwells in for a short time. The works stored in the mind are not burned with material fire, hence that burning refers to spiritual fire. The elements that melt with fervent heat, are the objects of earthly care and interest, which feed and support the earthly mind. The heavens that are to pass away, and which are passing away with a great noise of controversy, discussion, and debate, are the religious systems and creedal forms, invented to conserve and perpetuate the ancient régime of lust, avarice, injustice, oppression, and selfish greed.

But just where these "religious systems" and "creedal forms" are passing away with a "great noise of controversy, discussion, and debate," it would be difficult to determine, as every year is adding new "creeds" and "religious systems" to the field of discussion and debate. Granting for a moment that the earth referred to is the earthly mind of man, let us examine the context in connection with 2 Pet. 3: 10-12, and see if it will harmonize with such an interpretation, and if it does, then the above figurative view may be correct, but if it does not, we will be compelled to adopt another explanation. In verses 3, 4 Peter tells us of scoffers who are mocking and scoffing at those who are looking for the Saviour's return, and he says that they are "ignorant that by the word of God the heavens were of old, and the earth standing out of the water and in the water, perished."

It is evident that this is a literal description of the earth when it was deluged by the flood in Noah's time. Then Peter turns to the "heavens and earth, which are now," and says they are "reserved unto fire against the day of judgment and perdition of ungodly men." This can refer to nothing else than the present literal earth and heavens contrasted with the one which perished in the flood. Make it refer to anything else, the "earthly mind of man," for instance, and we destroy Peter's argument and make him argue thus: "In the last days there will be scoffers who say, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the creation of the world. But they are willingly ignorant that the world did actually perish in the flood, and because it perished, God has reserved the 'earthly mind' and 'creedal forms' unto the day of judgment and perdition of ungodly men." This is wonderful logic that proves the burning of the "earthly mind" with "spiritual fire," and the passing away of "religious systems" and "creedal forms" with a "great noise of controversy, discussion, and debate," from the fact of the earth's being once destroyed in the flood!

Again: the "earth" and "heavens" of the 10th and 12th verses must be the same as the

"earth" and "heavens" of the 7th verse. If the "earth" means the "earthly mind," and the "heavens" means the "creedal forms" which "conserve and perpetuate the ancient régime of lust, avarice, injustice, oppression, and selfish greed," the conclusion necessarily follows that God is accountable for their existence, because in the 7th verse it is said they are kept in store by the same word which created the heavens and earth of old. Therefore, according to our friend's interpretation, God authorizes "lust, avarice, injustice, oppression, and selfish greed." Is it not clear to every candid mind, that an interpretation which involves such absurdities, and reproaches the name of Jehovah as this one does, is not in harmony with him who is love and wisdom?

If we make the "heavens" and "earth" of the last verses literal, meaning the present literal earth upon which we stand, then Peter's argument is harmonious and logical all the way through, and is therefore the correct interpretation. But the above writer falls into his fatal error of a figurative interpretation by failing to see that the Bible nowhere says that the earth will be "burned to cinders" and entirely destroyed, but that it will pass through a renovating process in which the "works therein," the result of sin, will be burned up, and from this cleansing fire the earth will come forth regenerated and clothed in Eden beauty. All the wicked, including Satan, having been consumed in ashes by this fire (Mal. 4: 1-3; Eze. 28: 17-19), the righteous only are left to inhabit the "new earth." 2 Pet. 3: 13; Isa. 65: 17-25; 66: 15-24. And in this new earth Isa. 66: 23 has its application. We have not examined all the points in the above article, but enough to show the fallacy of its reasoning. When will men cease to pervert the pure words of God by human reason and tradition? Finally, we would commend a careful study of 2 Pet. 1: 20 to every one who sets himself as an expositor of scripture.

#### THE SPECIAL PRIVILEGES OF THE POOR.

BY A. FROST.  
(Baltimore, Md.)

WE hear a great deal about the privileges of the rich, but who ever says anything about the privileges of the poor? And yet in the sight of Him who judgeth righteously, they have greater privileges than the rich. Mark 10: 22, 24. The poor are not prevented from entering into the kingdom by trusting in deceitful riches. Having nothing, we may yet possess all things through faith, so that we can have all the pleasure of contemplating our treasure without the dangers connected with worldly riches.

The more frequent and forcible lessons in patience, forbearance, and trust in God, which come to the poor, are real blessings, though not always understood as such. Whenever wealth fosters in its possessor pride, arrogance, and self-sufficiency, it is a positive curse; for these not only lessen happiness in this life, but debar it for eternity.

One of the most important advantages of the poor over the rich, is illustrated in Mark 12: 41-44, where it is shown that the smallest offerings of the poor are sometimes valued more highly by the Lord than the greatest gifts of the rich. This in turn proves an underlying truth that God values only the love that prompts the offering, and he considers the willing mind more than the size of the gift. And yet the love and willingness will make the gift as large as possible. Offerings spring from love as necessarily as works from faith.

After all, the only real benefit of giving, is to us and our neighbors. God knows how much we love him, but we do not. And as works are the only evidence that we have faith, so offerings are to others the best evidence that we love God. Men judge that one will not give up a valuable thing except to obtain something more valuable, and as they see us parting with this world's goods, they are led to inquire what we are trying to

obtain by so doing. And right here comes in another advantage of the poor: Though a rich man may make an offering that has cost him as much weary toil, dollar for dollar, as the poor man's gift, so long as he reserves for his own use the bulk of his possessions, no one will believe that he loves God or his neighbor as much as the poor man who makes no reserve, though the poor man's offering may be a thousand times less. Thus the poor can wield a greater power for good than the rich can, unless they will part with their surplus wealth and become poor. We have the example of the Master in this, and if we have his mind, it will constrain us to do likewise.

The coming yearly offering time will give us an opportunity to prove our love. Did not the dear Lord mean us, too, when he said to Simon, "Lovest thou me more than these?" If we who are poor can sit down and calculate about how many days we may expect to endure privation in consequence of giving a few dollars to help carry the gospel to all lands, could but see the joy that is in heaven over one soul that repenteth, I think we could even forget the pangs of hunger for a time, and we would be able to bear with patience the little discomforts we meet in doing our duty.

I thank God for the blessings and privileges of the poor, and for all the afflictions that are the means of drawing me nearer to the dear Saviour.

#### APPEAL TO DIST. NO. 6, WISCONSIN.

BY PAUL E. GROS.  
(Battle Creek, Mich.)

BELOVED brethren and sisters, the Lord is calling upon each of you to arouse, to take hold of his glorious work in living faith, and be clothed with his own divine power. Eph. 5: 14.

The last disciples of the heavenly Master are to have their "loins girded" and their lamps trimmed and burning brightly, preparing with longing hearts and inexpressible joy and courage, for their Lord, returning from the wedding, by doing each his appointed task. Rom. 13: 11, 12; Matt. 28: 18-20; Isa. 60: 1-3; Luke 12: 34-37. For the time has fully come when the words of our loving Creator are to be fulfilled: "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice." Rev. 18: 1, 2.

In the REVIEW of Sept. 29, a testimony to the church is found, containing the following words: "The cross stands alone, a great center in the world. It does not find friends, but it makes them. It creates its own agencies. Christ proposes that men shall become laborers together with God . . . for drawing all men unto himself. . . . When the church shall truly have the spirit of the message, they will throw all their energies into the work of saving souls. . . . There are many souls who are starving for the bread of life. You may not know where to find them, but Jesus knows. . . . You must walk humbly with God. . . . Let him lead you . . . Let there be in every church, well-organized companies of workers to labor in the vicinity. . . . Put self behind you, and let Christ go before as your life and power. Let this work be entered into without delay." Success and joyous victory are sure to follow faithful obedience to the order of our Captain. The enemy has succeeded too well in turning our attention to worldly matters mostly. His scheme unveiled in Vol. IV of "Great Controversy," should be studied with care in the chapter entitled "Satan's Snares."

The work of faith and love must be revived in every heart, in every family, in every church. The Sabbath-school most particularly needs loving care. Let all the teachers and all the scholars subscribe for the *Sabbath-school Worker*. The difference between the Sabbath-schools which follow the instructions of this most valuable help, and those who do not, is so marked, that the International and the Wisconsin Sabbath-school Associations are calling upon every Sabbath-school to subscribe for the *Worker*, for their own special

benefit. The *American Sentinel* is more and more interesting, in a practical manner. It should be welcomed and carefully read and distributed.

Remember that to be prosperous, our beloved church elders, leaders, librarians, and other officers, need continually to seek the aid of the Holy Spirit, that they may understand and be a pattern of every scriptural work. The tithe is the Lord's with the offerings; let each prayerfully read and take to heart Mal. 3: 7-12 and Matt. 23: 23.

The light of health reform in the Bible and the "Testimonies," needs our special attention, in this time of general intemperance. (Read Luke 21: 34.) The God of heaven is revealing his power as never before, to save from sin, through living faith in Christ, all who come unto him.

#### NOT THE NAME AFTER ALL.

BY A. ALLEN JOHN.  
(Adel, Iowa.)

A LADY of more than ordinary ability, whose curiosity had been aroused by seeing a tent which had been pitched in town, came to the meeting to see and hear a Seventh-day Adventist. The first evening she manifested great surprise that so much truth had been presented, and afterward inquired freely in reference to the doctrines of the denomination, admitting the reasonableness of the same. She asked:—

But why not take the name "Christian," if you really are followers of Jesus?

We replied:—

We do; and as there are so many people who, like ourselves, are still learners, growing in grace and knowledge, we feel that it is only just that they and the world should know how far we have advanced in the school of Christ.

Therefore, as there are "Adventist," "Baptist," and "Congregational" Christians, and others with whom we hold many important truths in common, and in addition, the binding claims of the Sabbath of the Lord and kindred truths, we take the name of "Seventh-day Adventist Christians."

Later in the season, when, on account of the cold, inquiry was made in reference to using the church of which she was a member, she kindly replied that she would be pleased to have the meetings continued in it. Then, remembering that some of the trustees were not as charitable as she, a cloud seemed to darken her mind, until it occurred to her that it would be all right if we would only drop the "sect" name "Adventists," and call ourselves "Christians."

This was a happy idea, but when her attention was called to the fact that such an action would not in the least alter the belief and teaching of the denomination, the chances did not appear so hopeful. She could see that the name by which a people is called, is not of so much importance as the standard by which they live, or what they really are.

While it is important that the world should know that in name we are Seventh-day Adventist Christians, it is infinitely more important that they know that we are Christians in fact. In the judgment it will avail us nothing to have been Christians only in name. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7: 21.

—Every new experience of trial to the Christian believer brings a new experience of grace. If he were without the special trial, he would have to be without the special grace to meet it. As "God does not give dying grace to live by," so God does not give the richest proofs of his sustaining love until there is uttermost need of it. His strength is made complete in weakness. Without the weakness there could never be the divine ministry to the weak one.—*S. S. Times*.

—We ought to be careful in tribulation to flee to the footstool of mercy, that we come out of it sanctified by the word of God and prayer.—*Farrar*.

## 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.

### SUSPICIONS.

Of those that make our honey it is known  
That, feared and beaten back, they turn and sting.  
While, fearlessly, if they are let alone,  
In time they fly away on harmless wing.  
And so suspicions buzz like angry bees:  
Do they torment you with their threatened stings?  
Oh! let them buzz as near you as they please;  
Keep quiet; they, as well as bees, have wings.  
—Charlotte Fiske Bates, in *S. S. Times*.

### OBEDIENCE TO PARENTS.

"My son, hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thy head, and chains about thy neck." Prov. 1: 8, 9.

Dear children, do you consider the relationship you sustain to your parents? Do you not know that you are a part of them? and that they consider you as such? yea, and a very tender part, too; in proof of which, they have often exposed themselves in order to protect you; deprived themselves of the luxuries, even the necessities of life, that you might be properly fed, clothed, and educated. As children, we are under innumerable obligations to love, honor, and obey our parents; for by night and by day, we have ever been the objects of their tenderest care.

The Lord says, "Hear the instruction of thy father;" hear it, and regard it, attend to it, and be grateful for it; for you may always depend upon it as being designed to protect you from evil and do you good.

The advice given, might be of such a character as to cause you much sorrow and anguish of soul for the time being. It might suggest the abandonment of hastily formed plans, which, if fully carried out, would prove your eternal ruin. Accept of father's instructions as coming from the Lord, and God will reward you for it. Obedience belongs to all children, let their age, sex, or condition be what they may; and they are in duty bound to obey both parents, the mother as well as the father; indeed she is the first named in Lev. 19: 3. The text says: "Forsake not the law of thy mother," respect and obey her, and let all your actions spring from love to her.

There are many good women in the world, but remember, you have but one mother; no one ever did or ever can love you with a mother's love; neither can it be felt by any but a mother. Forsake not her law who has been more to you than all the world beside. Love your father and your mother; reverence their name; never allow a single word to escape your lips derogatory to them. Remember that they are your parents, and let them know that their love for you has not been all lost, and this you must do by evincing your love to them. Let them see that you prefer their company to all others; that you desire their good opinions, whatever others may think of you; and strive in all things to please them, consult them, and make them your counselors on all occasions; and however they may differ from your opinion, confide in their wisdom.

Whatever might be the defects or circumstances of your parents, common gratitude, nature, reason, and the word of God, say you ought to love and obey them. Col. 3: 20. Come when they call you; go when they bid you; abstain from what they forbid you; submit to their instructions, rebukes, and corrections. Prov. 1: 8, 9. There can be no honor without submission. "Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." Eph. 6: 2, 3. Honor them in heart, speech, and behavior, endeavoring in all things to be their comfort in their declining days. Actions will honor them more than words, as outward acts evince an inward esteem. Don't wait until the overburdened ones are stricken down be-

fore you make manifest your love and esteem for them. Show it now by words of love and deeds of kindness, which spring from hearts subdued by the grace of God. In honoring our parents, we honor the Lord's commandment. Eph. 6: 1. And those who honor the Lord may expect a fulfillment of the promise; as is evident from the case of Joseph (Gen. 47: 12), and of Ruth (Chap. 1: 16, 17), and of Jesus. Luke 2: 51.

Let nothing discourage nor allure you from the duty you owe your dearest earthly friends. Abide in Christ; he will strengthen and sustain you. Do not look for your reward here; your reward is with the Lord, whose children you are. And after your work is faithfully done, "ye shall receive a crown of glory;" an ever flourishing, incorruptible, never-fading crown. 1 Pet. 1: 4. When Jesus Christ, the owner, ruler, protector, lover, and shepherd of his sheep shall appear, to reckon with all his faithful children, he will not be unmindful of your services and labors of love to father and mother. M. Wood.

### WHO ARE CHILD-TRAINERS?

It is commonly supposed that only parents and teachers, or those who have a recognized guardianship over children, are interested in the subject of child-training, and are therefore about the only persons having responsibilities in that direction. Most others, supposing themselves exempt from such responsibilities, assume an attitude of indifference, not only to the whole subject, but to the claims and rights of children, even in their very presence. But does it occur to such persons that they are pretty sure to be themselves training-influences toward bad ends, even though they do not mean to be influences at all? Perhaps the greatest difficulty that well-meaning, devoted parents have to contend with in training their children rightly, is not disobedience, nor willfulness, nor impetuosity, nor bad spirit in their children, but interference and adverse influence from other grown persons. Here, for instance, is a mother who is trying to impress her child with the importance of character. A visitor comes to that household table, and tells how she "hates" this one or that one because of certain defects of voice, or physiognomy, or dress. The child begins to establish a connection between superficial defects and character. It is needless to say that thus the child's standards of judgment are vitiated, and its own idea of life lowered. Let every one, no matter in what position of life, consider himself a child-trainer, for good or ill, every time he is in the presence of impressible childhood.—*S. S. Times*.

### BE JOYFUL IN GOD.

THE Scriptures abound in exhortations to joy and gladness. "Rejoice, ye righteous; and shout for joy, all ye that are upright in heart." "Rejoice evermore. Pray without ceasing. In everything give thanks." "Rejoice in the Lord always: and again I say, Rejoice."

If we rejoice in our wealth, our riches may take wings. If we rejoice in our friends, they may turn to be our foes. If we rejoice in our prosperity, the day of our adversity may come, and all our joy be turned into mourning. If we rejoice in our success, we may soon have occasion to exchange our gladness for grief and disappointment. But if we rejoice in the Lord, the Almighty, the All-wise, the Ever-present, the Ever-faithful, nothing shall ever happen which shall shake the foundations of our trust in him. Kindred may die, he lives; friends may forsake, he is steadfast; loved ones may forget us, he forgets us not; brethren may slumber and sleep, and fail to watch with us one hour in the day of our extremity, but Israel's keeper never slumbers nor sleeps. Days and years may change all our earthly relationships, the possessions we love may vanish, the scenes we delighted in may pass away, we may stand lonely amid thousands, and friendless amid throngs; but if we stand in

the strength and joy of God, we shall not be forsaken, we shall not be friendless, we shall not be alone; we shall have the presence of the Master, the blessing of the Lord, the gladness which he bestows, the consolation which he imparts.

O child of God, let your joy be in him. Leave those "broken cisterns which hold no water," and go to that eternal fountain, of which, if a man drink, he shall never thirst again. Have you not tried and tasted all the joys this world giveth? Have you not found it a scene of vanity, of emptiness, and disappointment? Can you not from this time turn your heart to him with whom is no variableness neither shadow of turning, and let his strength be your strength, his joy be your joy, his peace be your peace, his love be your love?

It is only a little while, and earth's long, weary conflict shall be over; the struggle, the toil, the weariness, and the warfare shall be past, and the highest joy beyond it all shall be the joy of the presence and communion and blessing of the Lord. But we can have that even here, we can have that even now, we can to-day take to our hearts the unspeakable gladness which flows from his friendship, his love, his promises, and his holy spirit; we can antedate the day of triumph; we can sing our songs of victory when the battle is yet unfought, and even while in the thickest of the conflict, we can cry with the apostle, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."—*The Christian*.

### CHEERFULNESS.

If there is one element in the human mind or heart that we should be devoutly thankful for, it is a cheerful, happy disposition. To carry the sunshine with us means a great deal. It is not merely a boon to you or to me personally, dear friend, but to all we associate with. It reaches far beyond the limits of to-day's experience or labor, far into eternity. We may sow the seed to-day that we shall reap the harvest from, on the shores of immortality. "God loveth a cheerful giver," does not necessarily imply the giver of money merely, but as truly applies to the willing, self-sacrificing spirit that fain would succor all in distress—mentally or physically—that would give ready sympathy; pour balm on aching hearts; lend a helping hand cheerfully, not grudgingly, but in a genial way that makes the one you rescue, perhaps, feel that there really is some one that forgets self gladly, and would equally assist to make the rough places in life smooth.

If parents would bear in mind the positive duty of being cheerful, I firmly believe there would be less sorrow, less self-reproach existent. To carry a cheerful face, and speak brave, encouraging words, often costs great effort. God knows and sees each one's trials, and is ever ready to brighten the way for each struggling one. It is possible for all to be cheerful, and the greater the effort, the greater the victory gained.—*Ingalls' Home Magazine*.

### A GOOD INVESTMENT.

A GOOD reputation is a good investment; but the only way of securing a permanent investment of good reputation is by putting a good character at interest. "A good name is rather to be chosen than great riches;" but it is often easier to get riches than it is to get a character that shall be the basis of a good name. A man may inherit his father's riches, but a father cannot bequeath his character to his favorite son.—*S. S. Times*.

—In Genesis the promises are made; in Revelation they are fulfilled. In Genesis is the seed time; in Revelation is the harvest. The former portrays Paradise lost; the latter, Paradise gained. The Gospel of John opens with Christ in the bosom of the Father, and closes with the sinner in the bosom of Christ.—*W. W. Clark*

## The Mission Field.

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

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

### THE DEMANDS OF THE GERMAN AND RUSSIAN MISSION FIELDS.

THE wants of God's cause are indeed men's opportunities! How grateful should we therefore feel that the Lord in his providence is giving us a chance to help in his glorious work, be it with our means or our personal efforts. As we look over the German and Russian mission fields, which contain nearly one seventh of the world's population, we find indeed many urgent calls. Some 18 churches and about 600 Sabbath-keepers are scattered over a vast territory, and there are only three ministers, two licentiates, three Bible workers, and about eighteen canvassers who can give their whole time to this work. Not less than six leading languages are spoken, while there are many more of minor importance, and laborers ought to be educated and publications provided in all these languages.

#### RUSSIA.

We first turn to Russia, as this has the most Sabbath-keepers. For awhile the truth mostly went to the German people, in the eastern and southern portions of this mighty empire, but now it is reaching the natives, and beginning among the Polish. But while Protestantism as a whole is gaining steadily, the Russian Church is becoming aroused, and synods and councils are being held to devise means to check its advancement. The people in general are poor. It is not many years since bond-service was abolished, and wages are low. Some of our brethren lost their homes and property when they first became Protestants, and do not know what may await them next. But something must be done not only to educate Russian laborers in the German, but also in the native and Polish tongues. The people there live as communities, and if one leaves his community to remove to another part, he still retains his citizenship, and must apply there for a passport. Some of our brethren who came to our institute at Hamburg last winter had to travel six days to secure their passport, and then again so many days to come here. Then the expenses connected with the passport are very high; and those who come certainly ought to be able to spend some time at school. As to the canvassers, they have to work during the summer months on the farm, for low wages; and then in the fall, and as long as the roads are anyway passable, they visit the different settlements at great risk, trying to scatter our publications. Much expense is often connected with such efforts, and often but little income; but the seed scattered is not without fruit.

Since the matter of education has been agitated among our people in Russia, and they are awakening to sense their responsibilities, a number desire to come to our school this coming winter, and to give themselves to the work of the Lord. As they are willing to sacrifice their home comforts, and even risk their lives and liberties to engage in the cause, certainly we who enjoy such comforts and have full liberty, and are more blessed with means, ought to help them to obtain the necessary experience and education for the work. Their faith is being tried, and thus far it only grows brighter. May ours also be increased by aiding them with our means as long as we have the precious opportunities.

#### AUSTRIA—HUNGARY.

Thus far hardly anything has been done for this empire of nearly 40,000,000 people, among them 3,000,000 Protestants. The reason has been that we had no workers, and as to means, our brethren well know they are limited. The little effort we have put forth has in many respects come as well as in any of our best fields. The object of my late visit to Transylvania was to learn some more historical facts about the ancient Sabbath-keepers there but by the providence of

God, my feet were led to a family of sincere people, and as the result of a few Bible readings, not only the mother and daughter embraced the truth, but several more are convinced, and others are loudly calling for our publications in the Hungarian. The daughter is now engaged in the work, and the mother has joined our church in Hamburg, and returned as the first Seventh-day Adventist member in that empire. They have already given some fifty dollars besides their daughter, and they are anxious to do all they can to spread the truth in their neighborhood, and to see laborers educated for that field. There is some prospect that the proper persons are being found who will attend our institute the coming winter, and we hope that the work in that empire may be opened by next year, and some laborer provided. But as this is being done, more means are needed, besides publications in half a dozen different languages.

#### HOLLAND.

In the west of our field we have the kingdom of Holland, which though small, has a number of important colonies, and is about the freest country on the continent. Thus far we have but one worker here, brother Grül, and he has been able to sell several hundred of our books, and already some persons are becoming interested in consequence of it. In the eastern part the little company, though no one has been able to visit it but brother Grül, has also had some additions, and there is prospect that some, by attending this winter's institute, may be fitted for efficient labor. Surely more should be done for this country; but more workers means likewise an increase of expense for a time. But He who gives liberally will also receive liberally.

#### GERMANY.

When we take Germany as a field, we can truly say that there is hardly a field in Europe which financially has done better from the very beginning. Though for years the brethren had not even a visit from one of our ministers, they faithfully gathered their means, and since the time has come that they are now being supplied with workers, the tithe and contributions are rising steadily. With hardly 140 members, the tithe has grown to about \$1,000, and besides this they give liberally for the tract society and Sabbath-school work, and also for their annual donations. Yet it is a mission field, and we cannot expect that the work in a large empire of 45,000,000 people will be self-sustaining from the beginning, if we at all follow the providences of God as he opens the way in different localities. We have many obstacles. Our people cannot labor six days, as they can in the United States, especially those employed in the cities. They earn but little, often lose their employment, and with the young people especially, the military service is quite an obstacle.

Our canvassers cannot lay up money for their education, and whenever an institute is being held, they must be cared for. But what shall we do? Shall we cut down our workers, deprive them of the privileges of education, where we cannot supply half of the call for ministers and Bible workers? Every effort put forth bears fruit, and we have every reason to be encouraged. The Lord says plainly, "Advance," and we dare not retreat.

Then there is our ship mission. At present we use some 500 periodicals a week in the different languages, and more are wanted. We need publications in the Hungarian, Bohemian, Polish, Russian, Finnish, and other tongues for the 80,000 emigrants which pass through Hamburg annually to all parts of the world, besides all the sailors. One can readily see what a field of labor presents itself, and publications given here are more apt to be read on the journey than those given at their arrival in America. Our ship mission needs to be provided with more publications, and if possible, with more help; and means given for this enterprise will be indeed seed sown beside all waters.

#### THE HAMBURG MISSION.

But another very important matter for all these fields is the proper place for a school and mission in Hamburg. Hamburg offers a grand field, in itself; but besides, there is this never-ending stream of emigrants, sailors, and travelers. The city is very rich, and taxes are hardly one third as much as in the adjoining Altona, in Prussia. It is the freest spot in Germany. We need no permission for meetings, and as the scholars come from the different countries, they find their consulates here, and have no difficulties with their passports and papers. Being a large city and cosmopolitan in its character, we can quietly continue our labor without creating a great stir and finally having the ill-will of the majority. Our church has been steadily growing, until there are now nearly seventy members; our Sabbath-school numbers over thirty children, and we are getting cramped for room at our Sunday-night Bible readings. The prospects are better than ever for the growth of the church, and it becomes very apparent that in the near future we must have different quarters even for our meetings.

For our school, the present quarters are now altogether insufficient, and in a city like this it is no easy matter to secure suitable quarters. The rent here generally is for six months' notice, and for a short period quite high prices are paid. The valuation of land is constantly rising, and there is every prospect that this will continue, as the state is planning for still larger harbors, and a number of the old houses will be torn down in consequence. Then our depository is needing more and more room, and as the business enlarges, it becomes very important that we secure a permanent address. Surely these two mission fields need a building of their own for school, mission house, and depository, and the way seems open in this direction, if the necessary funds were only in hand. A property is offered on exceptionally good terms. Several of our people have already offered to intrust us with their earnings which they have at private savings-banks, in case the purchase is made, and one elderly lady has even promised to loan her means now, and to give it all to the cause at her death. Others, as the cause extends, will do likewise. But there is not financial strength among our small numbers to carry this burden unaided at the present time. The Baptists are making this city their head-quarters for Germany. They have just cleared a fine school of debt, have a number of chapels, and are planning to erect a publishing house.

When we take into consideration the fact that this field embraces about 200,000,000 people, with three large empires and a kingdom, and that a dozen languages are spoken in it, there is no question but that a school is needed, and suitable quarters should be provided. The third angel's message is no longer an experiment in these countries. It is the truth of God everywhere, which will surely go to every nation; and thus far the cause in these fields has prospered in a remarkable manner. In four years two churches have grown into 18, and 40 Sabbath-keepers into 600. What may we not expect if these 600 Sabbath-keepers are fully set to work, all the available talent trained and made use of, and our literature got out in all these tongues and sent broadcast? Only the Lord foresees the future of these fields and the importance of this mission, and the best evidence is the remarkable manner in which he is going before us, and opening the way in every direction. But will we step in and help? We must plan for at least a comparative increase of numbers, and if our present quarters are entirely unfit and too small for our present condition, what will they be in a year or two? And the fact is, that if we should invest a few thousand dollars, the money that we have at present to pay on rent for small, insufficient, and noisy quarters, would cover the interest on a suitable building, and besides we would have the advantage of the rise in value of the ground. And while even some of our poor people and those new in the faith are willing to give of their means and intrust them to the cause, we surely can ex-

pect that our brethren in America will do their share.

We have tried from the very beginning to get along with as little as possible, and for what has been spent, many precious souls, and a number of flourishing churches, and even a number of energetic workers can be pointed out. We feel indeed very grateful for what our brethren in America have done for us thus far, and we can assure them that our people here appreciate what has been and is being done for them, and they are falling into line with the same spirit; but we are also confident that our brethren, when they learn of the situation in its true light, and see to what use their means will be put, will not be slow to help us in this emergency, but supply the lacking funds and thus give stability to the work in this empire. God will surely bless the cheerful giver, and the time is not far distant, when every one who gives, will reap an abundant and eternal harvest in the kingdom of God. Multitudes will be grateful for the gifts provided, and above all, the glory of God will be increased by the many souls gathered among these millions of people. The day of the Lord will be hastened, and we soon can hail the day, when, with the redeemed from all the world, we can stand on the sea of glass, and sing the song of victory.

L. R. C.

Hamburg, Germany.

## Special Mention.

### CHURCH AUTHORITY.

THE recent celebration of the fiftieth anniversary of the Catholic Archbishop Kendrick as Bishop of St. Louis, Mo., was the occasion of a grand demonstration in his honor. There was an immense crowd, a decorated church, processions, parades, and a banquet. The sermon was by Archbishop Ryan. During the discourse, he related a very interesting incident which perfectly illustrates the devotion of the Catholic prelates to the church, even when against their own good sense and judgment.

This archbishop was opposed to the dogma of infallibility, and took strong ground against it, believing it would be injurious to religion. But when the dogma was once declared, and thus became a part of the faith of the church, he accepted it, saying in private to Archbishop Ryan, "The authority of the church above all things, and I follow it."

Later, in a written statement, in which he declared his submission to the dogma, he closed with the following words:—

In yielding this submission, I say to the church in the words of Peter and of Paul, "To whom, O Holy Mother, shall we go, but to thee? Thou hast the words of eternal life, and we have believed and have known that thou art the pillar and the ground of truth."

Was there ever another such a garbling of scripture to support an absurd dogma as the above? Peter did say, "Lord, to whom shall we go? thou hast the words of eternal life," and Paul said the church was the pillar and ground (or stay) of the truth, but neither of them ever said, "To whom, O Holy Mother, shall we go, but to thee?"

After the bishop had yielded and accepted the dogma, Cardinal Manning said the bishop was a *great man*. This shows what is meant by a great man in the Catholic Church. It is one who gives up his convictions and completely subordinates his own will in a blind adherence to the tenets of the church.

We cannot dismiss this case without remarking that there are tens of thousands of Protestants whose faith and works are not as consistent as were those of this prelate of Rome. They declare the Bible and the Bible alone to be their rule of faith and practice, but when their course is shown to be contrary to the Scriptures, as in the observance of the Sunday Sabbath, they cling to their church and ignore the word as easily as the bishop held to the church and yielded his own convictions.

To pretend to take the Bible for our rule of faith and practice is one thing; to really do so is quite another thing. If that grand statement in the Methodist Discipline, that nothing should be received as a doctrine of the word of God that could not be "read therein and proved thereby," was actually carried out, we should hear more about "creed revision" than we do now, and we feel confident the change would be for the better.

M. E. K.

### "THE RUSSIANS IN ASIA."

THE following article under the above heading from the London *Times* of Nov. 20, shows the steady and irresistible encroachments of Russia eastward upon China and India:—

Calcutta, Nov. 15.

The Indian newspapers have published an interesting account of Captain Younghusband's recent adventures. It appears that after crossing the Pamirs, Captain Younghusband arrived at Bozai Gumbaz, a deserted village on the borders of the Wakkhan Valley, where he met a body of about 100 Russians, half Cossacks, half infantry, under Colonel Yanoff. He was at first well received, but on the second night two Russian officers came to his tent, and, after many apologies for their unpleasant task, told him that they had received orders from Baron Wrevsky, Governor-General of Turkestan, to arrest him and to conduct him to Marghilan, unless he gave a written undertaking to leave the Little Pamir at once, and not to travel by certain passes leading to what they called "newly-acquired Russian territory." Captain Younghusband chose the latter alternative, and was then allowed to proceed to the Tagdumbash Pamir.

Captain Grombtchefsky had no part in the affair, being then on the Alai Pamir.

Captain Younghusband, on his return journey, discovered that Captain Yanoff's expedition had trespassed on the territories belonging to China, Afghanistan, and Chitral. After leaving Bozai Gumbaz, the expedition descended into the Wakkhan Valley to Baikra, whence they crossed the Hindoo-Koosh by the Korabhaut Pass, and then went a short distance down the Yakhun Valley, in Upper Chitral, from which point there is an easy road to Jellalabad and India. Captain Yanoff then recrossed the Hindoo-Koosh by the Baroghil Pass, went through the Wakkhan Valley, and returned to the Alai Pamir. On the return march, while passing over the Aichur Pamir, they found Lieutenant Davison staying with General Chang and the Chinese troops, who had received him kindly. Captain Yanoff compelled the Chinese general to withdraw, and arrested Lieutenant Davison. Captain Yanoff, again alleging that he had received orders from Baron Wrevsky, conducted Lieutenant Davison to Marghilan, where he handed him over to Mr. Eliot, Attaché to the British embassy at St. Petersburg, who happened to be there, and Mr. Eliot advised him to return to Kashgaria.

From this account it seems clear, first, that the exclusion of Captain Younghusband and Lieutenant Davison was not affected by a mere exploring party, but by a regular military expedition, commanded by officers of high rank, acting under the orders of the Governor-General of Turkestan; secondly, that Captain Yanoff claims as Russian, certain territory undoubtedly belonging to Afghanistan and China; and, thirdly, that he has penetrated into a state within the sphere of British influence and to a point whence a comparatively short and easy march would have brought him to the British frontier.—*Our Correspondent, by Indo-European Telegraph.*

A. SMITH.

### IN CHINA.

THE accounts thus far received of the troubles in China are characterized by anything but clearness. Nevertheless it is tolerably evident that the Chinese government has at once to contend with fighting within and fear without. It must suppress rebellion, and at the same time it must placate foreign powers whose subjects or citizens have been murdered or molested by mobs. Just how great is the extent of the rebellion, it is impossible to make out; for the dispatches are so contradictory, that the conclusion of one day that the revolt is merely local, is shaken the next by reports that would indicate that the disaffection is not with the administration merely, but is a manifestation of the hostility of the Chinese masses to the Manchu dynasty that occupies the throne. The present imperial house dates only from 1644, and as the Chinese reckon age, is a *parvenu* line whose establishment has not been sanctified by time. The Manchus overthrew the native Ming dynasty and established themselves in China much as the Normans imposed them-

selves on England. The history of China was for centuries the story of a succession of invasions, the interruptions being intervals of centuries in which the conquerors organized their control and prepared to meet the next flood of the land grabbers.

To millions of Chinese the Manchus are what the Normans were to millions of Englishmen for three centuries after the Norman conquest. The Manchu dynasty has succeeded so far in holding its supremacy by conciliating where it could not crush. Government boards in China reflect this great division of the population. The majority in the great commissions are Manchus, who have extraordinary powers that make the participation of the Chinese members scarcely more than perfunctory. Yet the show of power compensates somewhat for the lack of substance, and has undoubtedly answered its purpose of keeping the irreconcilable from open manifestations of the hostility they feel. The classes are everywhere more easily conciliated than the masses, and it is from the latter that the dynasty has to apprehend trouble. The Manchus' stronger nature and higher organizations are in the last resort the dependence of the throne. Besides this peculiar danger, the government has still another to watch and ward against. The Mohammedan population of the empire is but 30,000,000 out of 400,000,000, but Mohammedanism in its militant missionary aspect sometimes makes up for disparity of numbers, and it has often troubled the Buddhist majority. The foreign difficulties of China are, so far as the dynasty is concerned, less serious than domestic dissensions. The government can placate foreigners by cutting off a few thousand heads, or by paying a few millions, or at the worst, suffering some bombardments.

The only power that can do more than pound the outer edge of China, is Russia, which always nurses its grievances until they have ripened to the profit-yielding stage, and which has an interest in Chinese affairs very different from that of France or America. For years past Russia and China have been face to face in Asia, and as England is always uneasy about India, England's policy may yet make her the "great friend of China," a mediator between her and the other great powers, if not an open ally, not because she loves the Chinese, but because she dreads the Russians whom the Chinese hate.—*Boston Transcript (Ind.) Dec. 4.*

### ITEMS FROM "LIFE IN THE WILDS OF AMERICA."

#### FOSSILED REMAINS OF ELEPHANTS.

"In the valley of the Yukon, the fossilized remains of the elephant are everywhere found on the surface, except when buried by the action of the rivers."

#### SUMMER HEAT IN ALASKA.

"At Fort Yukon the thermometer sometimes registers as high as 112 to 120 degrees, and vegetation obtains a growth of almost tropical luxuriance."

#### THE DAY IN ARCTIC REGIONS.

"Even during the long Arctic day, the plants have their period of sleep, short, though as plainly marked as in the tropics, and indicated by precisely the same phenomena—the drooping of the leaves and other conditions noticeable in milder climates."

A. SMITH.

—"Americanite" is a new explosive of great power. The principal ingredient is nitro-glycerine, and the others are secret. It is insensible to shock, and can be exploded at will. It withstands friction, and if ignited with a match, simply burns like a candle. Gen. O. O. Howard says of it: "The advantage of being able to use an explosive of a force equal to nitro-glycerine with safety, fired from any gun now in existence and with terrific effect at extreme range, is evident. With such a powerful agent the problem of coast defense is resolved almost to one range, and our great seaboard cities can be made comparatively safe without excessive expenditure.—*Pittsburgh Dispatch.*"

## The Review and Herald.

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

BATTLE CREEK, MICH., DEC. 22, 1891.

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### NEBUCHADNEZZAR'S PRAYER.

ACCORDING to the record given us in the book of Daniel, Nebuchadnezzar, the king of Babylon, was brought into sufficient contact with Daniel and his fellows to learn much of the true God, and form a clear idea of his wisdom and his power. It would naturally be supposed that these experiences would make a deep impression upon his mind, and lead him to recognize the Most High, whom Daniel worshiped, as God over all. That this was the case, evidence is beginning to appear. Among the clay tablets secured from the excavations at Babylon (now numbering, says Prof. A. H. Sayce, more than thirty thousand), one contains a prayer of the king Nebuchadnezzar. In an article, "Babylonian Life in the Time of Nebuchadnezzar," in the *Deutsche Revue*, Breslau, October, translated in the *Literary Digest* of Nov. 14, 1891, Prof. Sayce says:—

"The Babylonians were not only pious, but superstitious; but among the educated classes the religion approached closely to a pure monotheism. Listen, for instance, to the following prayer of Nebuchadnezzar: 'To Merodach my Lord have I prayed. I commenced to pray, and the words of my heart sought him out, and I said, O Eternal Ruler, Lord of all creatures—for the king whom thou lovest, whom thou callest by names that seem pleasing unto thee, thou makest his name honored, and watchest over him in the straight path. I, the prince, that obey thee, I am the work of thy hands, thou hast created me, and given me dominion over many, all according to the goodness, O Lord, which thou diffusest over all. Awake in me a love for thy lofty majesty, let my heart be penetrated with awe for the divine majesty, give me all which in thy judgment is good for me; for it is thou alone who sustainest my life.' These words of Nebuchadnezzar found an echo in many other documents, and afford some indication of what manner of men were Nebuchadnezzar and the Babylonians of his age."

### THE LOSS OF FAITH.

AMONG those things which make the last days perilous to all those who "seek for glory and honor and immortality" in the world to come, not the least are the powerful influences existing at the present day which tend to draw away believers from the simplicity and purity of the Christian faith.

We live in an age of great intellectual activity, which extends to all subjects of human investigation. This is favorable to the discovery of scientific truth, but not necessarily so to the discovery of religious truth. The world has made vast strides in the acquisition of scientific knowledge, but religious errors are as prolific and flourishing to-day as ever in the past. In this there is nothing strange, considering the circumstances from which these results have arisen, and the widely-differing natures of these two branches of knowledge and the methods of their investigation. The one lies naturally within, the other beyond, the range of the grasp of human reason. The one comes through nature, the other through revelation. In the one, knowledge has been gained by experiment, in the other it has been gained, or sought to be gained, by speculation. But speculation is never, in itself, a sure means of arriving at truth; and especially is this so when it enters the field of religion. Speculation gives birth to error quite as often as to truth, for the simple reason that the human mind not being infallible, it is quite as apt to speculate wrongly as rightly. The majority of men are not wise enough in spiritual matters to escape the force of the proverb,

"A little knowledge is a dangerous thing." From a very trifling investment of fact, the theologians of our own and of past times have often been able to realize most wonderful returns of conjecture, upon which they have sought to stamp the image of truth, but which has in it little or none of the ring of the genuine article. And as the great majority of people in this world are followers and not leaders, it has been a comparatively easy task for false teachers to "turn away disciples after them." Certain it is, that however advanced the world has become in secular knowledge, it is to-day almost wholly enveloped in the gloom of spiritual darkness.

Religious truth is discerned by faith rather than by reason. Religious truth is revealed in the word of God, to be appropriated by faith in that word, and there is a "spirit of truth," which guides the believing Christian "into all truth." John 16:13. This is the means through which spiritual knowledge is obtained, and the person who lets his reason invade the domain of faith and question the truth of what faith declares, is in the greatest danger of spiritual shipwreck. Once started upon this course, his natural landing place will be infidelity or Spiritualism. With reason alone for a guide, the transition from Christian faith to Spiritualism is as natural as it is inevitable. The world is full of illustrations of this truth. A prominent one is to be found in the case of Mrs. Besant, the new leader of theosophy. Brought up in the Christian faith, and the wife of a clergyman of the Church of England, there came a time in her experience when she allowed her belief in the nature of God to be assailed by religious doubts. The occasion came, as she tells us, when her second child was seven or eight months old, and seriously ill. Reason suggested to her that the illness of her child was out of harmony with the fact of infinite goodness and mercy. "There had grown up in my mind," she says, "a feeling of angry resentment against the God who had been for weeks, as I thought, torturing my helpless baby." That which is evident folly to one, may appear as reason to another; and so that which the Christian faith will easily harmonize, became to her a fatal discrepancy in its teaching. Here began her first religious doubts, which, once begun, swept from her mind one point of faith after another, until Christianity appeared to her as a mass of "barbarous doctrines," with which her enlightened mind could never again be deluded. In vain she pursued theological literature and sought interviews with leading officials of the church. The disintegrating process could not be stayed, and the time came when she found herself in the ranks of atheism.

But with her active, investigating mind, the process did not stop here. The phenomena of Spiritualism and theosophy appeared before her, demanding an explanation and forcing upon her a belief in the supernatural. To-day she is one of the most prominent advocates of a system of belief which many people suppose to be allied to Christianity, but whose utter dissimilarity thereto is shown by the fact that the gulf of infidelity lies between them.

The Christian faith does not come through reason, but it is entirely reasonable. It is a revelation, just as nature is a revelation. We cannot reason out how the grass grows, but a belief in the fact of its growth is not therefore unreasonable, and being a revelation, it is not to be made dependent upon the weakness of the human intellect, to be accepted or rejected according to the ability of the mind to explain or question its teachings. The first step in doubt as to the truthfulness of God's word is to be as carefully avoided as the first glass of strong drink. A thousand "isms" wait upon every side to receive the person who suffers the loss of faith. A thousand by-paths lead away on every side from the straight and narrow path of true Christianity. New theories and systems of belief are constantly springing up under the pressure of the intellectual activity of the age, and no doctrine is held too sacred to be questioned. An almost irresistible tide is

sweeping away from the "faith which was once delivered unto the saints," in the direction of doubt and speculation and spiritual Babel, against which Christians must be prepared to stand. Let none consider themselves free from danger. Rather "let him that thinketh he standeth take heed lest he fall."

L. A. S.

### HAS THERE BEEN A MORAL FALL OF THE CHURCHES?

(Concluded.)

CAN we question that the old Catholic Church as a body was morally fallen, long ages since? Their heathen corruptions in doctrine, worship of images, pride, persecutions, Jesuitical hypocrisy, oppression, blasphemous assumptions, and a vast horde of practices condemned by scripture, demonstrate the truthfulness of the scriptural title given "the mother of harlots and abominations of the earth." Yet who will deny that there have been many good men and women in that church, who were devoted, living up conscientiously to the light they had? We cannot question that there have been and are many who are conscientious and faithful to all the light they have, in her communion even yet.

The Protestant churches did a great and noble work for the world, and in many directions they are doing a vast amount of good yet. But as *religious bodies*, who can believe they are being led by the Spirit of God? A "fall" is a downward process. There is a beginning of progress and an ending to it always. That progress is accelerated the longer it continues. It becomes more and more marked. A spiritual fall begins with the rejection of light. As bodies, they did reject the doctrine of Christ's soon coming, clinging to the fable of a thousand years' *spiritual* reign of Christ before his personal advent. To be sure, Mr. Moody and quite a number of others preach Christ's coming near, and many believe it. They are tolerated because of their influence and popularity. *But this part of their teaching is never indorsed by them as bodies.* On the contrary, they try hard to keep it from being published. What Mr. Moody says on this subject is not usually published in his sermons and in the church papers. They want the help of his labor to make converts and bring members into the fold, but don't want the Advent doctrine. Yet we believe that one leading reason why Mr. Moody and some other laborers seem to be blessed of God, is because they hold this great truth with the other practical doctrines they teach. And they are thus circulating abroad quite a measure of light on this glorious doctrine.

The evidences of the fallen condition of the churches becomes more and more conspicuous as the years go by. These churches as organizations are great worldly bodies. Their attitude and conduct are like the world; their love of dress and display, riches and worldly honor, the applause of men and popular approval, are worldly, and not like Christ. Indeed in some of the great reforms Unitarians, Universalists, and non-professors have been the leaders. Dr. Albert Barnes said in substance that the churches were really the bulwark of American slavery. And it is well known that the leading anti-slavery pioneers were not members of the orthodox churches. The Protestant churches can never take the honor of abolishing slavery; the most of them sustained it by their influence. Should the churches all rise unitedly as bodies, the liquor traffic could be put down, and nearly any reform could be carried; but they do not, and will not. Many noble men and women who are church members, are prominent reformers, but not all church members are in their ranks by any means.

The spirit of the Protestant Reformation is dying out of these churches rapidly. Leading men in them are ready to acknowledge the Church of Rome as a church of Jesus Christ. While Inspiration calls her the "mother of harlots"—the mother of other bodies who have proved false to Christ, their professed husband, as the mother herself did, be-



coming churches of the world and not of Christ. It is not strange that as this process of straying farther and farther from Christ and his Spirit, proceeds, they should come to feel more and more in union with the mother who set them the example. They are now ready to unite with Rome in carrying forward many of her schemes. This union becomes more and more practical year by year.

"The Bible and the Bible alone" was the great motto of the Reformation. Who shall say it is such now with the popular churches? With the "liberalism," so-called, "the higher criticism," the rejection of portions of the Bible, the open unbelief of many church members, the preaching of covert infidelity by thousands of the ministers, the acceptance of evolution, geological theories, etc., plainly contradictory to the Scriptures, by the leading men of all the popular churches, demonstrate that the binding force of Bible statements is fast losing its hold on the masses of the popular churches. On the other hand the increased regard being manifested for Lent, Easter, Christmas, and Sunday, supported by tradition alone, show the tendency toward tradition, rather than the word of God. How strange this seems, when we think of past history. The great movement rapidly increasing in volume in our own country and throughout the world, in behalf of strict Sunday laws, the calling in of the secular power to enforce Catholic tradition in behalf of "the venerable heathen" festival of Sunday, is a wonderful monument to commemorate the fall of Babylon.

The influences are at work, the forces are gathering, the protecting bulwarks of civil liberty are being undermined and broken down by legal decisions to prepare the way for enforcing this "mark" of Catholic authority upon all who cleave to the "commandments of God and the faith of Jesus Christ" in their purity. The lamb-like professions are giving way, and the dragon spirit becoming conspicuous. Dear reader, the event is coming, gathering force rapidly, manifesting its spirit plainly, doing its work cunningly, pushing ahead without intermission, and we may be sure it will succeed; for the immutable word declares it. None but a fallen church will call for the civil power to enforce a tradition upon observers of God's word. Not one of them can deny but that we keep the Sabbath of the fourth commandment, and also rest one day in seven, which is all they claim is necessary. These bodies are taking position in principle and practice rapidly with the old mother church. They are preparing for the same doom. Missionary operations are good, noble, and God no doubt blesses them. But how much do the workers of these churches give *per capita* for these noble objects? Probably not one tenth as much yearly on an average as they do for tobacco. This speaks volumes as to whether they are Christ's bodies as a whole, or belong somewhere else. Who can question that here is a moral fall? G. I. B.

#### AN EXHIBITION OF RELIGION.

WE have always supposed that an exhibition of religion, especially the Christian religion, meant a manifestation of the graces of the Spirit of God, such as love, joy, peace, longsuffering, etc., and that this was to be done in our daily life and not by any ostentatious display, nor by sounding a trumpet before us that we might be seen of men; but if the *Christian Statesman* is right, we have yet much to learn upon this point. The *Statesman* believes in a national exhibition of religion at the World's Fair. It gives four reasons why the Fair should be closed on Sunday, the last of which is as follows:—

"The chief thing to be exhibited is not the show or the city, but AMERICA, which means not only mines and wheat-fields and railroads, but also and especially AMERICAN INSTITUTIONS."

This is in a very laborious argument to prove that the World's Fair should be closed Sunday, which is really a plea that the Sunday Sabbath be exhibited there.

According to the above, the Fair is for the purpose of calling the Old World here, that we may show *them* the wonderful things we have in this country, including our religion. We had not understood that this was to be the object of the Fair, but we are willing in this as in all else, to be corrected. But if the design of the Fair is to exhibit religion, and a private exhibition by each one of his own religion will not do, but there must be an exhibition of religion by the sanction and under the regulation of the commissioners, like all the other exhibits, then we suggest that a department be especially set apart for that purpose, where, not simply American religion shall be shown, but as it is a World's Fair, the world's religions may be displayed. Surely one religion *only* should not be exhibited at a World's Fair. The religions of Hinduism and Mohammedanism, each of which have more devotees than three times the population of the United States, should certainly have a place there.

But if the commissioners in their wisdom should decide that all foreign religions are unworthy of notice in this country, and therefore cannot be exhibited, no one need conclude that this part of the exhibition will be a failure. We have a large assortment of purely American religions, which in variety of combination, diversity of belief, and pertinacity of opinion, are fully equal to any foreign exhibition, not even excepting those in the ancient Pantheon of Rome.

We do not write the above suggestions seriously, but that every one may see the folly of the thought of a *religious* exhibition. None but a bigot or a fanatic would propose such a thing. But the strangest thing of all is that Sunday is claimed as an *American Institution*. If it is part of the Christian religion, if it has been commanded by Christ or his apostles, if it may claim for its support such evidence as may be found for baptism and the Lord's Supper, why belittle it by dubbing it an American institution?

The fact is, if those who are so anxious for a strict observance of Sunday should depend upon scripture for authority, they find none. If they should admit the customs of the mass of the professed church, they would gain nothing; for with the church Sunday is as much of a holiday as it is a Sabbath. And if they should quote the authority of the church for Sabbath observance, they would certainly be under obligation to accept the authority of that church which took the initiatory steps for Sunday observance, and which carried it forward until it was well established; namely, the Catholic Church. If any earthly power has the right to say how Sunday should be observed, the Catholic Church has that right.

But such an observance as the "mother church" would approve, will not satisfy these ultra Sunday-keepers. And as the majority of Americans do not regard Sunday any more strictly than does the Catholic Church, a *true* exhibition of even American Sabbath religion must fall far short of the mark, which goes to show that what the National Reformers really want, is not an exhibition of church religion, nor of the American religion, nor even of the American Christian religion, which is not nearly as rigid a religion as they want to show the gaping multitude in 1893. But what they really want, divesting it of all ambiguity, is that the Government shall place *their* religion on exhibition at the Fair. For this manifestaion they are working with all their powers. They act as though they were afraid that if their religion is not thus pompously paraded, people will doubt if they have any.

After all, we still incline to the opinion that true religion and undefiled will not pompously parade itself before the public, but it will visit the fatherless and the widow. It will not now, any more than in the days of its divine Author, seek to elevate itself by governmental interference, but will seek by example and teaching, by pureness, by knowledge, by longsuffering, by kindness, by love unfeigned, to bring all men to the knowledge of the truth. M. E. K.

#### CONTRIBUTIONS TO FOREIGN MISSIONS.

By the time this paper reaches its readers, you will be engaged in the week of prayer, and we expect you will be having an interesting time. There is no reason why we should not share largely in the blessing of God. If we but seek the Lord with all our hearts, we shall find him. His promise is sure, and cannot fail. We have many things to encourage us. Everywhere the way is open for the truth to go. Thousands are sitting in darkness, who would gladly receive the light if it was brought to them. Missionaries ought to be sent in answer to the many calls that are coming from so many countries, and our publications ought to be translated into all the leading languages of the world. This we believe must yet be done, but we now lack the necessary funds with which to do it.

During the coming year the work ought to be greatly enlarged all along the line. We must not be satisfied by doing no more than we are doing at the present. The work must be increased. Nothing can be more certain than that the final conflict is close at hand. Never before were the powers of darkness more active than now. In whatever direction we look, and whatever line of events we examine, we see unmistakable evidences pointing to the present time as one of special interest. If we should now be indifferent to our responsibilities, what could answer in the day of reckoning?

We need a much larger contribution for our foreign missionary work at this time than at any time before, because during the coming year we ought to do much more work than we have done in any year heretofore. The situation demands that this should be so. As we have looked over the field, and seen the demands for labor, and thought of the amount of literature that ought to be published and circulated in the many different languages, we can see that \$100,000 would be none too much to meet the demands of the work. You may think this a very large sum of money; and so it is. But when you consider the vastness of the work, and the short time in which it is to be accomplished, you can readily see that this amount is none too large.

We present these things for your consideration. As we are about to make our annual contribution to foreign missions, we feel assured that when your attention is called to these things, each of you will feel it a great privilege to act your part well. Let each one make this an individual matter, and before God. May the blessing of the cheerful giver be the portion of every one. The amount we give is not the matter of the greatest consequence. When each one gives according as God has prospered him, and of a cheerful heart, this is pleasing to the Lord. We are steward's of God's mercy, and he demands cheerful faithfulness at our hands. We shall await with interest for the reports of the week of prayer this year. O. A. OLSEN

#### THEY FEAR THE SCRIPTURES.

THE *Guardian*, a religious paper printed at Toronto, Ontario, is much stirred in spirit by the contents of the book "Bible Readings," which declares that agents are zealously engaged everywhere, "endeavoring to flood the country with its baneful teaching." The feelings of the *Guardian* toward the canvassers, is well expressed by the words of the Sadducean council: "Did not I strictly command you that ye should not call in this name? and, behold, ye have filled Jerusalem with your doctrine." Acts 5: 28.

Of its many statements, one, perhaps, is worth of note: "The book is a large one, and one requires a good deal of time to find out its real drift, many answers being given in the words of scripture which would deceive the very elect."

According to this, there is danger that the "elect" may be deceived by the "words of scripture." But we have carefully examined the scripture which the *Guardian* quotes (Matt. 24: 24), and that the deception of which Christ was speaking was to be from "great signs and wonders," "words of scripture."

As "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," (2 Tim. 3: 16), why should professed Protestants whose rule of faith has always been, "The Bible and the Bible alone," have such a papistical book which simply refers to the Scripture, allows every one to read and understand for himself. To us it seems in keeping with the spirit which would exclude the Scriptures from the people. M. E. K.

## Religious Liberty.

CONDUCTED BY A. O. TAIT.

### SO-CALLED CHRISTIANS ARE THE OFFENDERS.

FROM an article written by Rev. C. H. Zimmerman, in the *Union Signal* of Nov. 5, we take the following extract:—

"A pamphlet before me with the above title, alleges that moral and religious citizens are responsible for the inauguration of Sabbath desecration by railroads. 'Railroad directors were unwilling to run Sunday trains when the petitions were first sent to them; but they were signed by church members, and the directors at length yielded to the demand. These church trains developed an appetite for Sunday travel. If respectable, moral, and religious persons could take an excursion to church, others could take excursions to the sea-shore. Though only a few local trains were at first run on Sunday, the public demand increased rapidly, until now they are running all over the land.' Carroll D. Wright, then chief of the Massachusetts Bureau of Statistics of Labor, said in his official report: 'It can safely be asserted that all the facts, so far as ascertained, show that the inauguration and establishment of the Sunday-train system on the railroads which center in Boston, was wholly the work of church-going people, and that it was also for their convenience in going to special churches to which they had become attached.' Mr. Wright adds: 'It was not called for, however, by any necessity in enabling them to attend the public worship of God.'"

What a pity it is that those who profess to keep Sunday are so remiss in doing what they believe to be a part of Christian duty. According to the above authority, and it is surely correct because they send out themselves as the veritable truth, Christians took the first steps in bringing about the lack of Sunday observance so apparent at the present time. How if Christians are responsible for all this, why could it not be better to begin with a revival in the church, rather than try to compel everybody by law to do what Christians fail to do in their acknowledged tenets of faith? One would think that shame would deter them from asking the State to enforce Sunday by law, after making such acknowledgments. But no. We are in the time when the prophet foresaw that such laws would be made, and we see them coming on every hand. And no amount of reason or scripture, enforced by the great lessons of history, seems to open the eyes of those who are pushing forward these projects.

### CHRIST AS KING.

In the *Nation* of Dec. 9, we find the following:—

"The kingly character of Jesus Christ appeared every stage of his life on earth. When he was babe in Bethlehem, wise men came 'from the east to Jerusalem, saying, Where is he that is born king of the Jews?' And when they found him, they fell down and worshiped him, and presented unto him gifts appropriate for a king—gold and frankincense and myrrh. At the threshold of his public ministry he displayed kingly authority over Satan, commanding him to depart from him, and he was obeyed. More than once during that ministry, evil spirits recognized his regal authority. He also displayed his kingly power in rebuking diseases in many forms and in healing the diseased. As a king he rebuked the winds and the waves, saying, 'Peace be still,' and they obeyed him. As a king he was crucified. The title which Pilate gave him, JESUS OF NAZARETH THE KING OF THE JEWS, is it not an exhibition of his spleen, was induced by Him who overrules all things to his own glory, to exhibit to the world the kingly character of Jesus Christ. It is well ever to recognize his kingly and priestly offices, but we should never forget that Jesus Christ is king, and that his kingdom ruleth over all."

The foregoing statement would have been quite complete, if the writer had just added that Christ said, 'My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: now is my kingdom not from hence.' But

these National Reformers have decreed that his kingdom is of this world, notwithstanding his statement to the contrary. When the disciples of old in their misguided zeal, attempted to make him king of this world, they were doomed to sore disappointment, and all because they had not heeded the plain teaching of the scripture upon this point. And so those who are now teaching that Christ's kingdom is of this world, when he says it is not, are preparing for the great disappointment that awaits those who are unprepared for his coming in the clouds of heaven.

### THE SUNDAY-REST MOVEMENT IN EUROPE.

As the reader may be aware, there is a general and constantly growing movement throughout Europe in the direction of compulsory Sunday rest. The present stage of development of this movement may be seen from the following summary, taken from the *Sunday at Home* for November, its authority being the "Lord's Day Observance of England":—

AUSTRIA.—A labor law protects women and minors from Sunday work, and makes the fiat of a minister of the government necessary for any manufacturing operations on the day of rest. Postal deliveries are now limited to one. Sunday evening and Monday morning newspapers are prohibited, because of the Sunday work necessary for their production. Many shops are now closed.

BELGIUM.—A labor law has been passed to diminish Sunday work in factories. Work on the state railways has been greatly reduced. The influence of the Protestant congregations has secured Sunday rest largely in iron, coal, and glass industries.

DENMARK.—A Sunday-rest law has been passed. Shops are closed at 9 A. M. for the day. Factories and workshops may not work between 9 A. M. and midnight, all employees have at least alternate Sundays off. Postal work is limited to one delivery. Train-car work is considerably lessened.

FRANCE.—The work of the "French League for Sunday Rest," which was founded at the International (Paris) Congress for 1889, has spread with great rapidity in many parts of the country. The closing of shops becomes more and more common. Railway, goods, and parcel offices have been closed at 10 A. M., or at noon instead of at later hours. In the annual meeting of six railway companies further installments of rest have been demanded, and in some cases secured. A labor law was passed, securing one day's rest in seven, but Sunday is not necessarily the day of rest.

GERMANY.—A labor law protecting Sunday has been passed. The second delivery of letters has been suppressed throughout the whole empire. Goods traffic has been limited. Shops are now closed largely in Berlin and other cities and towns, and none may remain open more than five hours. Work is prohibited in mines, quarries, salt-pits, collieries, foundries, timber yards, tile yards, and factories of all kinds. Sunday race meetings incurred the displeasure of the emperor, and are dying out.

HOLLAND.—One of the most influential newspapers has closed its offices on Sunday, in agreement with a general movement for Sunday rest. Goods trains do not run, and parcels and goods are delivered only early in the morning. A law has been passed securing rest for women and minors in factories and workshops.

HUNGARY.—A law has been passed generally the same as for Austria, both laws making the rest longer, *i. e.*, from 6 P. M. on Saturday till midnight on Sunday.

NORWAY.—The hitherto unbroken toil on tramways has been reduced, and the larger proportion of men rest. Labor in factories and workshops is greatly diminished, and women and children are protected.

RUSSIA.—Here no marked progress has been made, but from all parts of the empire petitions have been addressed to the "Holy Synod," asking

for the closing of all factories and shops on Sunday.

SWEDEN.—Movements are in progress here of the same kind as those in Norway and Denmark.

SWITZERLAND.—By a law which came into force in December, 1890, it is provided as follows:—

"Every servant of railway, steamer, tramway, and other locomotive companies, and the employees of the post-office, will have fifty-two days of rest in the year, of which seventeen must be Sundays. The day's work cannot be lengthened merely by the will of the employer, and in no case may exceed twelve hours, and at least one hour's rest must divide the work. No wage is to be deducted for the rest day. Any breach of the law is to be visited with a penalty of from 500 fr. to 1,000 fr."

This law is supplemental to others which secure for the workmen in factories, mills, and workshops their complete liberty on Sunday, except in certain cases, for which the authorization of the Federal Council is needed, and even then one Sunday in two must be free. A railway is in course of construction in the Canton Vaud, which by its constitution is to be free from all Sunday traffic for at least twenty-five years.

The reader will observe that in papal countries the movement appears undisguised, where as in Austria the fiat of a minister of the government is necessary before any manufacturing can be done on Sunday; also that both Sunday and Monday morning papers are prohibited. And in Europe generally, it is to be expected that the return to papal methods of preserving religious institutions will be more easily and quickly accomplished than in a country which has never known papal rule; but whether in America or in Europe, the animus and effect of the movement must be the same.

L. A. S.

### QUITE A MACHINE NEVERTHELESS.

THE above heading is suggested from the concluding sentence in the following, clipped from the *Union Signal* of Nov. 12:—

"Wilbur F. Crafts sends the following: 'There are leagues of the Pastors' Association, the churches, the W. C. T. U., the Y. M. C. A., the Y. P. S. C. E., and other young people's societies for the rescue of the rest day. It has come to be the rule that the Pastors' Association shall be the Committee on the Sabbath-closing of the Post-office by Petitions to the Postmaster-general; the W. C. T. U. furnishing the Committee on Voluntary Closing of Stores and Shops by Agreement, that should first get one of the newspapers to interview all who open on the Sabbath to show the public their wish to close; the Y. M. C. A., the Committee on Public Meetings; the President of the Y. P. S. C. E. Union and Presidents of other young people's societies furnishing the Committee to Distribute Sabbath Reform Literature at Church Doors and Homes, with which last, in the easiest and most informal way, other Christian work, such as a canvass for Sabbath-school scholars and non-churchgoers, can be conducted. After giving a family a document on a subject of general interest, such as The Rest Day, it is easier than otherwise to say, as if incidentally, 'What church do you and your children attend?' One of these societies, sometimes one, sometimes another, furnishes the most important Committee on Securing and Forwarding World's Fair Petitions. Where there is no league, one of these societies should appoint such a committee. The officers of the League, a president, several vice-presidents, secretary, and treasurer, usually become the Committee on Preventing Sunday Sales of Liquors, and several Christian lawyers, a Committee on Legislation to secure a Screen Ordinance, etc. This is about all the machinery needed for an efficient local rest-day league.'"

If his rest-day league, when formed, has the assistance of all the foregoing organizations, it must be quite a little machine after all. And when we consider the number and strength of these organizations that are working to compel the observance of the so-called "rest day," is it not a little surprising that some cannot see the rising strength of ecclesiastical tyranny? For any leagues that may be banded together to secure the power of the civil law to enforce their ideas of religion, are simply taking steps to enact over again the relentless persecutions

of the papacy. The facts and evidence upon this point should ever be kept before the people.

#### "DEATH OF R. M. KING."

THE November issue of the *Reader's Union Journal* of Lansing, Mich., contains a notice of the death of brother R. M. King. Under the above heading it speaks as follows:—

"Last month we had occasion to refer to what seemed a case of religious persecution, wherein Mr. R. M. King was arrested for plowing on Sunday. It is now our sad duty to record the death of Mr. King. We have no advices that this unwarranted persecution was the cause of his death, or in any way hurried it; but we should think that his persecutors, now that they have had time for reflection, would feel a remorse at not only having wounded the feelings of a Christian, but of depriving him of his liberty, and thus casting a slur upon his good name. Will they enjoy a brighter corner in heaven or a richer flow of God's blessing on account of this persecution, or because they worshiped on Sunday and plowed on Saturday? or will the soul of Mr. King rest any the less easy because he reversed this orthodox practice?"

As the spirit still lingers in our midst which hounded brother King from court to court, and larger organizations have been formed in the land in which the serpent trail of religious legislation is plainly manifest, and a strong desire is entertained to deal with others in like manner, we submit the closing queries of the above excerpt for the consideration of those who are engaged in the business.

GEO. B. THOMPSON.

#### THE CRISIS.

THE *Pearl of Days* column of the *Mail and Express* quotes Rev. Dr. C. H. Payne as follows:—

"It [Sunday] demands the support of every one who would promote our social well-being and national prosperity. We must guard the day by the impregnable defenses of law, while we seek to secure an enlightened public sentiment. The crisis is upon us. Action, calm, but decided and energetic, is the call of the hour."

There is a frenzied zeal manifested in much that is said by these friends of Sunday laws. The statement is often made by them that a "crisis is upon us," and how true this is. A crisis is surely upon us. The greatest of all crises of the world's history lies just before us. But how little do these advocates of Sunday laws realize the part they are acting in it. How important that we should do well our duty, that the eyes of the honest may be opened to the important issues of the hour.

#### AMERICAN SABBATH UNION ARGUMENTS.

OUR brethren have been made aware of the fact that the American Sabbath Union has organized in earnest in Michigan, and that it has started a paper in Grand Rapids, called the *Michigan Sabbath Watchman*. In the issue of October, we find the following bit of information:—

"At a small town not 100 miles from this city, two women went into partnership for the manufacture and sale of ice-cream. The one was a Seventh-day Adventist, the other an orthodox woman. It was arranged between them that woman No. 2 should run the business on Saturday,—the Sabbath of woman No. 1,—and that the Seventh-day Adventist should run it on the following day,—the Sabbath of woman No. 2. Thus while each woman had a Sabbath, the business had none, and each woman shared in the profits resulting from the sales on her own Sabbath, as well as on those made on the day kept by the other. How convenient these conflicting notions were! How hollow and disreputable such Sabbath-keeping! They were both shameless violators of the sanctity of the Sabbath."

From my acquaintance with Seventh-day Adventists, I know that such a procedure would not be allowed in any of our churches where any semblance of the principles of the denomination are enforced. But one of the main points for which Mr. Ware, their leading man in Michigan, seems to be laboring, is to throw as much discredit upon

Seventh-Day Adventists as possible. And the unfair methods of his attacks are seen in the above item, wherein he takes up an isolated case that may or may not be so, and which if it is, is wholly contrary to the teaching of our people, and sets it before the public as a sample of our ideas of Sabbath observance. Such methods are contemptible, and only make manifest the weakness of his cause. But we should be prepared for anything, and our daily prayer should be for that wisdom that will always enable us to represent the Master, as we are brought into the thick of the conflict.

#### MAKING IT EASY TO DO RIGHT.

THE Pacific Coast secretary of the American Sabbath Union, Dr. Edward Thomson, recently paid a visit to this city (Tacoma, Wash.), in the interests of the Sunday Sabbath. He presented the usual arguments in favor of the rest day for the laboring man. He said in one of his speeches that they "did not believe in forcing a man to go to church, but they did believe in bringing about a day in which it will be difficult to do wrong and easy to do right."

Of course Mr. Thomson and his class will want to decide whether an act is right or wrong, and it certainly would by them be considered right to go to church on Sunday and wrong not to go. Now they believe in so hedging in the poor laboring man on Sunday by the civil law, that it shall be easy for him to go to church, but hard for him, should he choose to go somewhere else on that day. A man might be tempted to go to the saloon or the theater or some other place of amusement, or perhaps upon an excursion into the country instead of to the church, and they will just have the temptation to do any of these things removed. And then their theory is, What can a man do under the circumstances but right?

It does look as though these Sunday-law preachers had hit upon a plan to bring in the millennium at once.

F. J. DYE.

#### MICHIGAN IN EARNEST.

IN view of the strong efforts being made in Michigan to push the Sunday-law movement, our brethren here have laid plans to do a large amount of work to meet it. An edition of 100,000 of one of our N. R. L. A. tracts is now on the press, and we have a large supply on hand besides. These will be put into the field at once, and the leading brethren of the Michigan Conference think that we will have to print a good many more of this tract, besides what will be needed of the other varieties of tracts.

The earnestness with which the brethren here are taking hold of this work, is certainly commendable, and we trust that other Conferences will take a similar course. Now is as good a time as we will ever have to work. Many of the people do not realize what is really at the bottom of this Sunday-law movement, and we should be awake to the importance of placing matter in their hands that will enlighten them. We hope that a lively interest will be taken everywhere this winter in this branch of our work.

—Toronto (Ont.) has long been pointed to as the model city for quiet Sunday rest. Not even street-cars are allowed to run there on that day. But at present they are having a little discussion with reference to running the street-cars there as in other cities. We shall watch developments with interest.

—Reports continue to come to us from various places in Michigan in regard to the great activity of the American Sabbath Union in this State. Their Field Secretary seems to be doing all in his power to stir things up and give Michigan a taste of Sunday laws.

—We are much encouraged by the interest that our brethren throughout the field are taking in our religious liberty work. And surely the efforts being made to advance Sunday laws should cause us to be awake to our times.

## 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.

PSALMS 91: 14-16.

BY E. J. JOHNSON,  
(Hart's Road, Fla.)

"BECAUSE thou hast loved me  
And known my name,  
Thy seat on high shall be;  
I'll save and honor thee,  
For my great name."

"Trust thou my promises;  
I'll be with thee  
In trouble and distress;  
Ever my strength and peace  
Shall be with thee."

"I'll hear when thou dost call,  
And answer thee;  
Nothing need thee appall:  
No ill can thee befall  
While I'm with thee."

"I'll satisfy thy soul  
At last with life;"  
Swift may the moments roll,  
And bring that wished-for goal—  
Eternal life.

Thy great salvation, Lord,  
We hope to see.  
Though it seems long deferred,  
Forever sure thy word,  
We soon shall see.

#### MEXICO.

I SPENT the time from Oct. 16 to Nov. 5, in Mexico. I stopped on the border at Nuevo Laredo, till Tuesday morning, Oct. 19, and found my friend Hon. Mr. Sutton, the Consul-general, very glad to do anything in his power to make my stay pleasant and profitable. His acquaintance in the country during the past twelve years enables him to give much valuable information concerning it. Nuevo Laredo is a city of about 8,000 inhabitants, and Mr. Sutton's family are the only English-speaking residents. They are separated by the Rio Grande River from Laredo, Tex., a larger city, in which, however, the Mexicans and Spanish are in the majority. While there, I preached to a good congregation in the M. E. church at Laredo, Sunday evening, by invitation of the pastor, Rev. Mr. Oxley.

I took a mixed train from Laredo to Monterey, in order to see as much of the country as possible. The only through train goes over this part of the route in the night. We saw some beautiful scenery, and made good progress in climbing the mountains, although we were fourteen and one-half hours in making the distance of 168 miles, with two engines.

I stopped in Monterey two nights and one day, seeing much that was of interest and use. My principal thought was to learn how we can best plan to begin our work in this country. My ideas of the matter will be submitted to the Mission Board for consideration, so will take but little space to refer to them in my reports to the REVIEW. Monterey is a city of about 60,000 inhabitants, with only about 1,500 Americans, and this is a large proportion as compared with other cities in Mexico.

I left Monterey on another mixed train the morning of the 22nd, for Saltillo, a distance of sixty-eight miles, and we were nine hours making the trip with two engines. This scenery surpassed anything that I had supposed was to be found in this part of America. I stopped here until the next morning, and then took the fast train for San Luis Potosi. This is a distance of 250 miles, and we were only nine and one-half hours in reaching the city. The scenery was not as fine as that formerly seen, as the mountains were farther apart, and the valleys between were under a better state of cultivation. It seemed strange to see them plowing with from ten to thirteen yoke of oxen in a single field, all with the old-fashioned wooden plows, and only one handle. The priests tell them that the American plows will poison the ground, and many of them believe it. Even the few American plows that I did see, had the beam-handle sawed off, they consider it an unnecessary part of the implement.

I found comfortable quarters before Sabbath, the Hotel de San Fernando, and prepared to remain

till Sunday evening. During my stay here I formed the acquaintance of the Baptist and Methodist missionaries, and attended the closing exercises of the M. E. College, evening after the Sabbath. The Presbyterians also have a mission established here. Each of these denominations maintain regular Sunday services in the Spanish language, and in the afternoon have a service in English at the M. E. College for such Americans as wish to attend. I declined an urgent request to speak through an interpreter to the native congregation in the morning, and finally promised to speak in the afternoon to the Americans, which I did. There was a good attendance, although it was somewhat embarrassing to speak to strangers, with four ministers present, among them one presiding elder and one college president, but the Lord aided me, and I felt that some prejudice was removed. I left for the train at the close of service, with the hearty good wishes of many. Here I met a young man in whose case I was much interested, and who with a little assistance from some of our brethren who have means that they want to use in educating laborers, might be assisted to spend some time in our College, where I am sure he would develop into a useful man. This is an important city in which we should soon be at work.

Leaving San Luis Potosi at 5 P. M., Sunday, I reached the City of Mexico Monday, at about the same time. I went to the hotel San Carlos, and then started in search of the Baptist Mission at 515 North 10th St., to which place my mail had been sent for some days. Here I met Mr. and Mrs. Steelman, who are the special friends of Miss Osborne, our Spanish teacher at Battle Creek. They received me very cordially, and during my eight days' stay in the city, did all that was in their power to make it pleasant for me. My visit here was fruitful of much good in the acquaintance I made with the customs of the people and the methods and experience of other denominations. There are many good openings for starting our work, as soon as publications can be prepared in the Spanish language. Especially is there need of medical missionary work, and the circulation of health and temperance literature in this language.

While here, I preached once in the Baptist church to a native congregation, Mr. Steelman acting as interpreter, and Sunday morning I spoke at the union service for Americans, by invitation of Rev. Mr. Brown, the Presbyterian minister, who was to have preached on that day. I also attended their Friday evening prayer meeting, and assisted in the Y. M. C. A. meeting, Sunday evening. I was glad of the opportunities of becoming acquainted with these laborers, and to Rev. Mr. Steelman I feel that I am greatly indebted for many kindnesses and favors shown. As space will forbid a description of this great city, with its 325,000 or more of Spanish-speaking people, I will not undertake it, but will submit something more definite later for the *Home Missionary*, and the Foreign Mission department of the REVIEW, and to the Mission Board. One thing is emphatically fixed in my mind. Here is a great Republic, joining the United States, with more than 11,000,000 people, almost a sixth part as many as are found in the United States, and we have not a laborer here.

I left the capital city the morning of Nov. 2, and had a very pleasant trip down to the coast at Vera Cruz. One can hardly imagine such a change in the climate. Mexico is in a high altitude, and the air is thin and cool. Vera Cruz is on the sea, and is a genuine tropical place. Here I had to wait till Thursday afternoon for a vessel to Havana. I had hoped to find some reasonably direct passage to Ruatan or British or Spanish Honduras, but was disappointed. The only way was to go to Havana, and from there to New Orleans, and from there direct to Ruatan. I feel that it was providential that this was so, otherwise I should not have visited Cuba at all, and Cuba is indeed an important factor in the Spanish fields for missionary work. I was in Havana three days, and made the very best of my time there.

I am now on the Island of Ruatan, having spent twelve nights and eleven days on the water, on three different steamers, and although the sea was quite rough part of the time, and nearly all the passengers were seasick, I am happy to report that thus far I have been entirely free from the first symptoms of this unpleasant experience. This is a beautiful island, and I find our work in a better condition than I expected. I will report in regard to it later. I feel to praise the Lord for the manner in which he has opened the way thus far on my long journey.

L. C. CHADWICK.

#### NEW BRUNSWICK.

MONCTON.—Because of the failing condition of Elder H. W. Cottrell's health, I was sent here to assist him for a few weeks. This field was first entered by brother A. J. Rice, with "Great Controversy." By this effort many became somewhat interested, and some embraced the truth. Others had done some work here, but no special effort had been made until the 28th of last August, when brethren Cottrell and D. A. Corkham pitched a tent here. Immediately a great interest was raised, and the tent was soon found to be too small to hold all who came.

Meetings were continued in the tent until cold weather came, and still the interest to hear, continued unabated. They then moved to a hall. A short time before the tent was taken down, brother Corkham was called away. As brother Cottrell had done all the preaching, and the burden of the work was upon him, he soon began to fail in health and strength, thereupon I was sent to help him. I found a grand interest, and several had already embraced the truth. There are scores here who confess that this is the truth. One evening after meeting, seven men, six of whom were not Sabbath-keepers, pledged themselves to pay the rent on the hall for one year, if it could be had. Soon after this, elder Cottrell received a letter signed by about twenty of the citizens of this city, speaking of himself and wife in very appreciative terms, and expressing their gratitude to God for the light of truth they had brought to them. I shall soon return to my labor in Maine, praying that this good work may still go on.

R. S. WEBBER.

#### KANSAS.

SINCE the camp-meeting at Topeka, I have visited the following-named places: Emporia, Neosha Rapids, Hartford, Stockdale, Leonardville, Springside, Greenleaf, Strawberry, and Haddam. I have made a special effort to visit all the scattered families I could hear of near my route. I have realized the help of God in my labors. Such riches in Christ! O, that all would take hold upon him! There is work that will keep me near Haddam up to the time of the institute at Moline.

JAMES A. MORROW.

#### SOUTH DAKOTA.

HIGHMORE AND IROQUOIS.—Since the general meeting at Millbank, I have visited these places and also isolated members and Sabbath-keepers at Hitchcock and Miller.

At Highmore, though our brethren are very much scattered, there was a full attendance, except two persons who lived nine miles away and were not notified of the meetings on account of the stormy weather. The attendance at Iroquois was good.

In all our labor at these places, in public as well as private, we have tried to *teach* the people, and instead of preaching as much as is common on such occasions, we have turned the exercises into Bible study, with encouraging results.

Quite a large number of books have been sold to our brethren, which I hope will be diligently studied.

Dec. 4.

N. W. KAUBLE.

#### MINNESOTA.

ST. CLOUD AND SAUK RAPIDS.—Since my last report in the REVIEW the most of my time has been spent at St. Cloud and Sauk Rapids in tent labor. Our interest here has not been large at any time, yet we are glad to say a few have decided to obey the Lord and keep his holy law. We think the work in this city is settling down upon a firmer basis than ever before, and we feel encouraged to believe that there will be a steady growth here that will result in building up a good strong company.

For a few weeks I have been visiting some of our churches, and as we have tried to set before them the importance of holy living by an exercise of faith in God and his promises, they seem to be encouraged, and some are indeed taking a step in advance. I am now at Redwood Falls, assisting brother Breed. I am of good courage, and trust in the Lord. My address for some time to come will be St. Cloud, Minn.

G. B. TRIPP.

#### OREGON.

DRAIN.—After the tent was taken down and removed to Cottage Grove, by brother J. E. Fulton, I was left alone to follow up the work. My work has

been mostly from house to house, holding Bible readings, talking to families and individuals, scattering tracts and papers, and trying to loosen the bands of prejudice and tradition which hold the people as with an iron grasp. What success I have met with, the judgment alone can reveal. While many have acknowledged the truth of our positions, only three have had the courage to stem the tide of opposition brought against them, and begin the observance of the Sabbath of the Lord, since the tent left. A church of twelve members had been organized, making at present fifteen who are keeping the Sabbath.

These three are sisters having families, and they hope to be the means of yet bringing their families into the obedience of the truth. But the enemy is abroad in force. The Campbellites and Methodists who were bitter enemies, are now "made friends," and seem to have formed an alliance to try to crush out the Adventists. From sly and underhanded warfare, they have come out openly, and seem to vie with each other in inventing ways, means, and arguments to hold the people in blindness. The M. E. minister yesterday gained the reputation of bearing away the palm in a sermon especially dedicated to the Seventh-day Adventists. It was filled with bitter invectives and vituperations, mingled with abundant false statements. He called us "modern Pharisees," "Saturday idolaters, children of the Devil," etc., and said that "the poison of asps was under our tongues." This course cannot fail to disgust the thinking part of the community, and we hope that God will yet cause the wrath of man to praise him. I did not have the privilege of listening to this harangue, having to fill an appointment five miles away; but brother J. E. Fulton being present, requested the privilege of correcting some of his wrong statements in his church, and was peremptorily refused.

We hope for a few more precious souls in this vicinity yet. Our heart's desire is to live so close to the Lord that he can add his blessing to our labors.

Dec. 7.

R. D. BENHAM.

#### TEXAS.

AMONG THE CHURCHES.—Immediately following our late camp-meeting, brother Cruzan and I pitched a tent in Hillsboro, Hill Co., and began meetings Aug. 26. The work here did not close till Sunday, Oct. 11. During the meeting brother Cruzan left for other fields, and brother Hyatt took his place. It was with difficulty that the gospel plow made its way through the hard ground here, but by the grace of God, four have embraced present truth. Several others became deeply interested, some of whom declared their intention to obey, but the cross was too heavy. At no other place in my experience, where so few have attended the meetings, has such a stir been made. A few of the leading citizens of the place have attended all our meetings, which has given character to our work. Many who would not come to the tent to hear us, heard the echo on the streets from their fellow-townsmen.

Oct. 19 I started on a tour among the Sabbath-keepers. I spent the first night at Whitney, and visited our people there. The 20th I stopped at Morgan. That same evening I arrived in Clifton. I was with the friends at this place and at Meridan till the 26th, and preached five times. This church has been nearly ruined by removals. The few left seem of good courage in the Lord.

The evening of the 26th I arrived in Cleburne, but too late to hold services, as the train was behind time. Oct. 27, 28 I preached to the little company at Elm Grove, Johnson Co. There are two families at this place that have begun the observance of the Sabbath since camp-meeting. The 30th I stopped in the neighborhood of Lipan. The Sabbath meetings are discontinued, but there are a few who are holding onto the truth. I preached here three times. I did my utmost to revive the meetings, but failed. I received a promise, however, that they would do so in the near future.

Nov. 2 I started for Azle, Tarrant Co., preached here five times, and baptized two. They desire to unite with some church at the first opportunity. I went to this place expecting to hold meetings, but on account of the lack of interest, I only stayed five days.

I reached Ft. Worth on the evening of the 9th. At no place did I enjoy myself more than with this canvassing company. They had done well in taking orders for "Bible Readings," and were about ready to begin delivering. Brother Fancher agreed to assist them by lending a team for delivering.

From the 11th to the 16th I spent at Willow Creek, two miles north of Weatherford. What I have said of the interest at Azle is largely true of this place. There is one family of Sabbath keepers here. I visited, and preached four times.

I was at Grand Prairie the 17th and 18th. I visited the three families of our people living here, and gave two discourses. The 19th I stopped at Oak Cliff on my way to Rockwall, at which place I arrived the 20th. Unfavorable weather hindered the work at this place. I reached Plano the evening of the 25th. No meetings had been held here for the past two Sabbaths. We encouraged those here all we could, and held four preaching services with them.

I arrived home Nov. 30, and remained till Dec. 3. Dec. 4, I was in Cleburne, and delivered one discourse. The 5th inst. I met again with the little company at Elm Grove. I expect to remain here and labor till just before the week of prayer. We claim God's blessing, and expect to see fruit from our labor. W. T. DRUMMOND.

Dec. 7.

AMONG THE SCANDINAVIANS.

FROM Oct. 2 to Nov. 15 I visited our Scandinavian friends in Iowa, holding in all seventy-one meetings in fifteen different places. The interest was good in all these places, especially was this the case at Bowman's Grove, where some have lately accepted the truth. We hope the time will soon come when more labor can be bestowed upon our churches and such places where they are calling for help. I met brother Streaman at Parkersburgh and again at Alta, and was glad to see the good work he is doing. Since there was made a change in some of the instructors in our foreign department at Union College, and according to the advice of our leading brethren, I am at present laboring in Dakota. I am of good courage and realizing much of the blessing of God. My permanent address is College View, Lancaster Co., Nebr.

E. G. OLSEN.

ATLANTIC CONFERENCE PROCEEDINGS.

THE second annual meeting of the Atlantic Conference was held in connection with the camp-meeting, it being the first one held in the Conference, at Mt. Holly, N. J. Delegates from nine churches were present. There were in attendance from abroad, Elders O. A. Olsen, J. O. Corliss, R. C. Porter, and Prof. G. W. Caviness.

FIRST MEETING, SEPT. 25, AT 9:30 A. M.—Elder H. E. Robinson, President, called the first session to order, and Elder Corliss offered prayer. The visiting brethren were invited to participate in the deliberations. The President then made his annual report concerning the Master's cause in the Conference for the past year. The Chair was authorized to appoint the usual committees, which were as follows: On Nominations, W. S. McFarlan, J. F. Jones, T. A. Kilgore; on Resolutions, C. P. Bollman, D. E. Lindsey, J. O. Corliss; on Credentials and Licenses, S. J. Hersum, W. H. Wild, Jay W. Rambo; on Auditing, J. H. Howard, G. A. King, C. R. Davis, S. B. Horton, W. S. Chapman; Auditor, C. L. Taylor.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 28, AT 9 A. M.—The Treasurer submitted his report of the finances for the year ending Sept. 20, 1891, as follows:—

Table with 2 columns: Description and Amount. Includes 'Cash on hand Oct. 1, 1890', 'received on tithes', 'first-day offerings', 'Christmas', 'tent fund', 'account', 'Total', 'Paid out on tithe to General Conference', 'first-day offerings', 'Christmas', 'rent', 'expenses', 'account', 'to laborers', 'Cash on hand', 'Total'.

The report was accepted. Prof. G. W. Caviness, of the South Lancaster Academy, addressed the meeting upon the needs of educational facilities for District No. 1, and urged the meeting to appoint a delegate to confer with others at Lancaster during the ministerial institute for the purpose of advising and preparing plans, etc., for greater facilities for educating the youth. Meeting adjourned.

THIRD MEETING, SEPT. 29, AT 10 A. M.—The Committee on Nominations recommended the following names for Conference officers for the ensuing year: For President, H. E. Robinson; Secretary, S. B. Horton; Treasurer,

T. A. Kilgore; Executive Committee, H. E. Robinson, D. E. Lindsey, C. P. Bollman, Dr. J. H. Howard, J. F. Jones. The report was received, and the nominees duly elected.

The Committee on Credentials and Licenses reported the following: That credentials be renewed to H. E. Robinson, D. E. Lindsey, R. D. Hottel, S. J. Hersum; and that Licenses be granted to C. L. Taylor, C. P. Bollman, S. B. Horton, and C. F. Parmele. Report accepted, and credentials and licenses granted accordingly. The Committee on Resolutions submitted a partial report as follows:—

Whereas, God has wonderfully blessed the Atlantic Conference during the past year in increasing our members, and in providing means to carry forward the work which he has committed to us; and,—

Whereas, The good courage which the manifest favor of God has given us, and the numerous open doors for the entrance of the truth in various parts of the Conference, give promise of a prosperous year to come; therefore,—

1. Resolved, That we unitedly express our thanksgiving to our heavenly Father for all his goodness to us, and that we renew our consecration to his service, earnestly praying that he will enable us to walk so humbly before him that he can continue to use us in carrying forward his work in this important field.

Whereas, There is an increasing demand for consecrated talent everywhere in the work of God; therefore,—

2. Resolved, That in view of this fact it is our duty to seek out devoted young people of promise, and encourage them to enter immediately upon a course of training which will fit them to take an active part in the work of proclaiming the third angel's message to the world.

Whereas, One of our tents for the use of laborers is well-nigh worn out, and another fast growing old; and,—

Whereas, The probabilities are that another season we shall need a third tent for the field; and,—

Whereas, Some expense has necessarily been involved in the purchase of a splice for our large tent for camp-meeting purposes; therefore,—

3. Resolved, That we urge upon our people to contribute liberally toward the tent and camp-meeting fund, as recommended at a previous annual meeting, and that we take immediate action in this matter by soliciting cash donations and pledges.

Remarks on Resolutions 1 and 2 were made by H. E. Robinson, C. P. Bollman, D. E. Lindsey, C. L. Taylor, S. B. Horton, J. O. Corliss, R. C. Porter, D. Thomson, A. Frost, Jay W. Rambo, and S. J. Hersum. Resolution 3 was under consideration when the meeting adjourned.

FOURTH MEETING, OCT. 1, AT 10:30 A. M.—Resolution 3 was taken up and spoken to. In harmony with this resolution, \$281 was subscribed and pledged among those present. The Committee on Resolutions made its final report as follows:—

Whereas, This Conference has been requested to co-operate with other Conferences in General Conference Dist. No. 1, in establishing a school adequate to the wants of the district; therefore,—

4. Resolved, That we authorize our President, Elder H. E. Robinson, to confer with the brethren appointed by other Conferences to consider this matter, and that he be authorized after consulting with others who shall be present from this Conference at the Lancaster institute, to take such action and agree to such plans as shall seem to him to be wise.

Whereas, At the request of the Atlantic Conference Committee and upon recommendation of the Committee on Court-house Grounds, the freeholders of Burlington county have generously given us the use of the court-house grounds for our camp-meeting; therefore,—

5. Resolved, That we give unanimous expressions of our hearty appreciation of their favor and kindness; and that we request the newspapers of Mt. Holly, N. J., to publish this resolution with its preamble.

These resolutions were spoken to by J. O. Corliss, C. P. Bollman, O. A. Olsen, H. E. Robinson, and D. E. Lindsey, and the report of the committee adopted.

Adjourned sine die. H. E. ROBINSON, Pres. S. B. HORTON, Sec.

NEW YORK TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1891.

Table with 2 columns: Description and Amount. Includes 'No. of members', 'reports returned', 'members added', 'letters written', 'received', 'missionary visits', 'Bible readings held', 'persons attending readings', 'subscription to periodicals', 'periodicals distributed', 'pp. books and tracts distributed', 'Cash received on sales and accounts', 'other funds', 'Total'.

J. V. WILLSON, Sec.

WEST VIRGINIA TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1891.

Table with 2 columns: Description and Amount. Includes 'No. of members', 'reports returned', 'letters written', 'received', 'missionary visits made', 'Bible readings held', 'persons attending readings', 'subscriptions obtained for periodicals', 'periodicals distributed', 'pp. reading-matter sold, loaned, donated'.

Cash received on books, tracts, and periodicals, \$47.94; sales of subscription books, \$505.94; first-day offerings, \$9.65. Mrs. G. L. BOWEN, Sec.

TEXAS TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1891.

Table with 2 columns: Description and Amount. Includes 'No. of members', 'reports returned', 'members added', 'dismissed', 'letters written', 'received', 'missionary visits', 'Bible readings held', 'persons attending readings', 'periodical subs. (yearly)', 'periodicals distributed', 'pp. books and tracts sold', 'loaned', 'given away'.

Cash received on books, tracts, and periodicals, \$31.70; on sales of subscription books, \$1.95; on fourth-Sabbath and other donations, \$12.55; on first-day offerings, \$45.30; other donations, \$ .60. Total, \$92.90. Haskell society failed to report.

W. S. GREER, Sec.

Special Notices.

INDIANA STATE MEETING.

THE winter State meeting for Indiana will be held at Kokomo, Ind., Jan. 5-10, 1892. Elder J. N. Loughborough will be with us, and we expect a general attendance of all the laborers in the State. We trust all who can, will avail themselves of the opportunity of getting the good instruction that will be imparted at this meeting. Let us have a full representation of our people. It will be well for those who can conveniently do so, to bring bedding and bed-ticks. The advancing light of present truth calls for increasing interest on our part in seeking for that light. Let this interest be manifested in the attendance at this meeting.

F. D. STARR, for Ind. Conf. Com.

A WORD TO THE CHURCH TREASURERS OF THE MINNESOTA CONFERENCE.

THE end of another quarter is drawing near. Your reports to the Conference secretary for the quarter, will then be due. If quarterly reports are of any value whatever, it is because they are made at the proper time, and in a proper manner. That our leading brethren considered the matter one of some importance, is evident from the fact of their recommending it in General Conference, and from what they say in regard to it from time to time, and from the fact that it is so large a factor in their plans for carrying on the work.

In the twelve years that I have been secretary of our Conference, I have written hundreds of personal letters to the church treasurers, giving them instruction and encouragement in regard to reporting, and yet it is a fact that not more than two thirds or three fourths of them report for any one quarter, and many of these do not come in on time, but drop in all along from the first to the middle of the following quarter, or even later, and often they are without the name of the church from which they come, or the quarter for which they are made, or what has been done with the tithe received, or the name of the treasurer.

This state of things gives rise to these questions and answers; viz., (1) When should the report of the treasurer be made out and sent to the Conference secretary? (2) What should the report embrace?—First, It should be made out and sent as soon as it can be after the 31st day of March, the 30th of June, the 30th of September, or the 31st of December, when the several quarters end, and I can see no reason why, as a rule, the report of every treasurer in the Conference should not be in the hands of the Conference secretary within one week from these dates; Secondly, The blanks themselves show what the should contain, and how they should be filled out; the name of the church; the quarter for which the report is made; the name of every person who has paid any tithe during that quarter, up to and including the last day, and the amount paid; and on the fourth page it should state when, and how, and how much money has been paid to the State treasurer; how much for expenses, and how much, if any, is left on hand; and the sum of these brought to the bottom of the column as total, should equal the amount received. The name and address of the treasurer should then be added.

It may be asked, What if there has not been any tithe paid during the quarter? I answer, Fill in the name of your church, the quarter for which you report, and your own name and address in their proper places in your blank, and send it to the secretary just the same. If you do not receive a blank in proper season, write to the secretary, and one will be sent at once.

Brethren, can I make this any plainer? Then may not expect a report from every one of you regularly here.

after, properly filled out, and in due time? If this is the Lord's work, surely none of you wish to fall under the condemnation written, "Cursed be he that doeth the work of the Lord deceitfully" (*margin, negligently*). Jer. 48:10. D. P. CURTIS, *Sec. Minn. Conf.*

#### CHANGE OF APPOINTMENT.

WE have received from brother D. C. Babcock the following instruction: "REVIEW AND HERALD, change place of meeting for West Virginia from Newburg, Preston Co., to Kanawha Station, Wood Co."

#### WISCONSIN, NOTICE!

THE canvassers' school at Stevens' Point has been postponed one week, in order to have the assistance of the General Canvassing Agent, brother F. L. Mead, at the institute, which will immediately follow the school, at the same place. The school will begin Jan. 13, 1891. M. H. BROWN.

#### TO THE DISTRICT AND STATE AGENTS OF DISTRICTS NOS. 4 AND 5.

You have doubtless ere this seen the notice of the appointment of the District and State Agents' convention to be held at Lincoln, Nebr., Dec. 29 to Jan. 6. Desiring to have nothing stand in the way of a most successful meeting, the Conference Committee has very generously decided to furnish free homes to all connected with the canvassing work who may wish to attend.

I write this to extend to you in their behalf a cordial invitation to our State, not only to enjoy the benefits of the meeting, but our hospitality as well. I would also extend the same to any canvassers you may wish to bring with you. J. J. DEVEREAUX, *Nebr. State Agent.*

#### NORTH CAROLINA.

DEAR brethren, another year will soon be past, and a faithful record made in heaven, also a copy in our memory that will be refreshed when the books will be opened in the judgment. What will be our reflection as we bid good-by to it, and take up another year's record?

Let us see what we have done to get the truth before the world, and how much we have done for foreign missions. The truth must go to every nation, and they must have it free. It costs something to travel on land and sea to carry this gospel of the kingdom so they may have it free. What have we done for the home work, so that those sitting in darkness could listen to the word of truth just as freely as we received it?

Have we been slow in remembering that the Sabbath and the tithes belong to the Lord? Have we appropriated them to ourselves, or have we given them to the Lord? Let us look this square in the face. Are we clear before God? Are we robbing ourselves of the good we need to feed our minds upon—the instruction that the Lord is giving through the *REVIEW*, *Signs, Sentinel*, *Good Health*, and *Home Missionary*? All these may be had at eleven cents per week, or forty-seven cents per month. The influence of these papers on our families will be worth more than a thousand times their cost. If we do not take these, we are losing what we cannot afford to. Then we can do good missionary work by giving these papers to our neighbors, who will be glad to read them. Then as we bow before God, we can ask the blessing of heaven to rest upon our work.

Now is the most favorable time we ever will have. Let us avail ourselves of all the means prepared and at hand. This week we send the papers to some who are not taking them. Do not neglect this for the coming year, and may the Lord be with our work.

D. T. SHIREMAN.

No. 74 West St., Asheville, N. C.

## The Sabbath-School.

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

#### LESSONS FROM THE OLD TESTAMENT.

LESSON I.—THE KINGDOM OF CHRIST. ISA. 11:1-10. (Memory Verses, 2-4.)

(Sabbath, Jan. 2.)

GOLDEN TEXT: "He shall have dominion also from sea to sea, and in the river unto the ends of the earth." Ps. 72:8.

1. What does the prophet declare shall spring from Jesse, the father of David? Isa. 11:1. The word "rod" means "shoot," and the word "stem" means "trunk" or "stock." See Revised Version.)
2. Whom does the apostle Paul declare this rod shoot to be? Acts 13:22, 23.
3. What spirit should this king possess? Isa. 11:2.
4. Was this manifest in the life of Jesus? (See e.)
5. Whose character did he thus reveal? John 9:2; 2 Cor. 5:19.

6. Did Christ act as judge while upon earth? John 12:47.

7. Will Christ ever become a judge? John 5:22, 27; Acts 17:31.

8. At what time will Christ judge the world? 2 Tim. 4:1; 1 Cor. 4:5.

9. How is justice manifested in the world now? Isa. 59:14, 15; James 5:4-6.

10. With what spirit will Christ judge? Isa. 11:4, first part.

11. How will he judge the wicked? Isa. 11:4, last part; Ps. 2:7-9; 2 Thess. 2:8.

12. What other great event comes in connection with Christ's execution of the judgment? 2 Tim. 4:1; Matt. 25:31.

13. Where and how extensive is this kingdom to be? Ps. 2:7, 8. (See golden text.)

14. For how long has this kingdom been waiting? Matt. 25:34.

15. How will all wickedness be purged away? Dan. 2:35, 44; 2 Pet. 3:10.

16. What will the power of God bring out of this destruction? 2 Pet. 3:13; Isa. 65:17; Rev. 21:1.

17. What will be the character of Christ's reign? Isa. 11:9; Jer. 23:5, 6.

18. What will be the character of the subjects of that kingdom? Isa. 60:21.

19. What change will take place in all the creation of God? Isa. 11:6-9; 60:18.

20. How long will this kingdom exist? Luke 1:31-33; Dan. 7:27.

21. What is said of the glory of this kingdom? Isa. 11:9 and last part of verse 10; Isa. 60:19, 20.

22. Until that glad day what will be the prayer of every child of God? Rev. 22:20.

#### NOTE.

The prophet presents the character of Jesus as it would be manifest in his entire work: (1) As man's Example; (2) as the wise Teacher; the Wisdom of God; (3) as Judge; (4) as King. The Spirit of God rested upon him at the time of his baptism (John 1:33); the spirit of wisdom and understanding, of counsel and might and knowledge, was manifested repeatedly in his marvelous teaching, in his knowledge of men's hearts, in his replies to his adversaries, in his speaking the dead to life, and the stormy sea to a calm (Luke 4:22; Matt. 13:54; 7:28, 29; Luke 20:26, 40; John 11:43, 44; Mark 4:39); and his fear of the Lord was shown in that he as our Example, kept his father's commandments. John 5:30; 12:49, 50; 15:10. Between his first and second advent Christ is a kingly priest upon his Father's throne. Heb. 8:1. During this time he is developing out from among all nations a people for his kingdom. Isa. 11:10 applies to this time.

#### LESSONS FROM THE OLD TESTAMENT.

LESSON II.—A SONG OF SALVATION. ISA. 26:1-10. (Memory Verses, 1-4.)

(Sabbath, Jan. 9.)

GOLDEN TEXT: "Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." Isa. 26:4.

1. What will be consummated at Christ's coming and kingdom? Titus 2:13; Acts 26:6, 7.

2. What will then be revealed? 1 Pet. 1:5, 7-9. Ans.—The salvation of God.

3. For what may we rejoice as that coming draws nigh? Luke 21:28.

4. For what have the children of faith ever looked? Heb. 11:16; 13:14.

5. What is the relation of this city to them? Rev. 21:9, 10; Gal. 4:26; Isa. 54:5.

6. What will be the condition of things on this earth when Christ comes? Matt. 24:29, 30; Rev. 16:17-21.

7. Where will Christ take his people? John 14:1-3; Rev. 14:1; 19:1.

8. In the midst of the calamities ushering in Christ's coming, what song will be sung by the children of God? Isa. 26:1; Ps. 46:1-7.

9. As the redeemed host ascend with their Lord to that city, what command is given to the angels of God? Isa. 25:2.

10. Are we to wait till Christ comes before we can rejoice in his salvation? Col. 1:12-14.

11. How are we made to rejoice in his salvation? Rom. 5:1, 2, 11.

12. How and for what reason may we be kept in the peace of Christ? Isa. 26:3.

13. How long are we exhorted to thus trust God? Verse 4, first clause.

14. What basis does he give for everlasting trust? Same verse, last part; Isa. 51:6.

15. What will become of the proud of the earth who trust in themselves? Isa. 26:5, 6.

16. At what time will the poor and meek reign triumphant? Ps. 37:9-11; Mal. 4:2, 3.

17. What assurance has the righteous that God regards his faithfulness? Isa. 26:7; Ps. 37:23.

18. What will be the heart longings of those who are looking for Christ's coming? Isa. 26:8, 9.

19. What is God's "remembrance" (or "memorial," Revised Version)? Ps. 111:4; Ex. 20:8-11.

20. Whom will this lead us to acknowledge? Ans.—The Creator and Redeemer, Christ Jesus our Lord. Col. 1:14-17; Eph. 2:10.

21. How do God's judgments and favor affect men? Isa. 26:9 (last clause), and verse 10.

#### NOTES.

1. The looking and longing for the *continuing* city of God is like that of a child longing for its mother, which the New Jerusalem is to the child of God. Gal. 4:26; Isa. 54:5; 62:4. Here the people of God have been pilgrims and strangers; they have seen earth's fairest, strongest cities fall and perish, and the brightest glories of earth fade away; no wonder, then, that they look and long for the haven of rest, where, in the presence of Father and Redeemer, they will "delight themselves in the abundance of peace," in that city which continueth ever. Note the contrast between the "strong city" of God and the "lofty city" of men, mentioned in verses 5 and 6 of the lesson scripture.

2. This Scripture lesson fixes the time of this song of salvation in connection with the coming of Christ. The characteristics of the people who will be saved at that time are thus expressed: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. One of God's commandments, namely, the fourth, presents the name, title, and extent of the authority of the Giver of the law. The psalmist (111:4) says that God has "made his wonderful works to be remembered." The fourth commandment and other scriptures show that God has given, as the memorial of his wonderful works, the holy Sabbath. His faithful people will remember this in the last days, and, therefore, in this time of trouble, while longing for his coming, will sing: "Yea, in the way of thy judgments [highway of thy commandments, *Spur-rell*]. O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance [memorial, R. V.] of thee."

3. It is ever true that the man who is willing, or wills, to do God's will, will be brought to see it. The goodness of God or the judgments of God will bring him to his senses and to repentance; but he whose heart is to do evil, will do evil still. Like Pharaoh, he will harden his heart under God's judgments, or, like Judas, under God's favor. Others will be brought to repentance under God's mercy, like Peter, or under his judgments, like Manasseh. Whichever it may be that comes to us, whether prosperity or calamity, God desires that we shall learn of him righteousness and truth.

## News of the Week.

FOR WEEK ENDING DEC. 19.

#### DOMESTIC.

—The wealth of the United States is estimated at \$71,500,000,000, that of England at \$50,000,000,000, and that of France at \$36,000,000,000.

—George Jacob Schweinfurth of Rockford, Ill., mortgaged his "Heaven" Thursday and returned \$2,100 to James Ogilvie, formerly one of his converts.

—A train consisting of twelve car-loads of poultry consigned to Boston, passed through Ottawa, Ont., on Friday. The duties on the freight amounted to \$8,750.

—Three beet-sugar factories in California, which have shut down for the season, produced 8,070,136 pounds of sugar during the season. The total amount of bounty to be paid is \$161,400.

—Every twenty-four hours 1,140 trains rush past the signal tower of the Pennsylvania Railroad on Filbert St., Philadelphia, a record that can be equaled by no other point on the globe.

—There are this year 2,750 students in the various departments of the University of Michigan at Ann Arbor, which is the greatest number enrolled on the books of any institution of learning in the United States.

—The great dome of the Administration building for the World's Fair, which will be the most conspicuous architectural feature of the Exposition, and the four smaller domes, will be covered with aluminium bronze, a newly-discovered amalgam, which is said to glisten

brighter than gold. The contract for gilding the domes has been let for \$54,000.

—More sailors lost their lives on the great lakes during the marine season just closed than in any previous year since the lakes were navigated. In all, fifty-seven met their death, and most of this number were lost during November. Forty were lost from schooners and barges. Not a passenger, however, was lost.

—The monster Manufactures and Liberal Arts Building of the Exposition, Chicago, requires more than 200 car-loads of lumber, or 3,000,000 feet, for its flooring alone, and five car-loads of nails to fasten it down. Three electric saws are kept running night and day sawing and sizing the flooring. Twenty buildings the size of the Auditorium, or 1,000 houses 25x50 ft., could stand on this mammoth floor.

—A remarkable law firm, under the name of "Pier," exists in Milwaukee, and consists of a mother and three daughters, all graduates of the law department of the Wisconsin State University. By a recent act of the State legislature, Mrs. Pier was made court commissioner, and is now allowed to sit among the barristers. Miss Kate Pier is the trial or jury member of the firm, Miss Harriet is in the office with her mother and sister, and Miss Caroline is making a special study of the admiralty law.

—Influenza is epidemic in New York. Five deaths from the disease were reported last week. In Nashville, Tenn., 8,000 people are under treatment. Justices Brown and Lamar of the United States Supreme Court, are confined to their homes with la grippe. The epidemic is rapidly spreading in Jutland, Holland, and Denmark. At Hamburg 1,900 cases were reported last week. In St. Petersburg the disease is assuming alarming forms. Some patients become mad and rush through the streets in violent paroxysms.

—Among the bills introduced in the United States Senate last week were the following: To amend the Chinese exclusion act; to suspend the coming of Chinese laborers to the United States; to reduce letter postage to one cent; to provide for the free coinage of gold and silver bullion; to provide an income tax to pay pensions; to establish postal savings banks; to establish a department of public health; to amend the Constitution so as to provide for the election of Senators by the people. All records were beaten in the Senate on Dec. 10, 612 bills and eight joint resolutions being introduced. This is almost one hundred more than ever heretofore introduced in one day.

FOREIGN.

—The revolt in the state of Sao Paulo, Brazil, has been quelled by government troops.

—The diphtheria epidemic in Walkerville, Ont., opposite Detroit, Mich., is said to be alarming.

—Friday the German Reichstag adopted the Austro-Hungarian, the Italian, and the Belgian commercial treaties.

—A package containing a quantity of dynamite, but bearing no address, was recently found in the mails in the Dublin post-office.

—The insurgents in Rio Grande do Sul, Brazil, have been disbanded, and the governors of two states, appointed by Fonseca, have resigned.

—In two small villages in the Province of Riazau, Russia, 200 persons are down with the small-pox, and 50 deaths have already occurred. Typhoid fever is carrying off many victims in other provinces.

—Inhabitants of villages adjacent to the volcano of Colima, in Mexico, have been advised to abandon their homes, lest they should share the fate of Pompeii. The outflow of lava, ashes, and smoke is increasing.

—A United Press special to The Mail says there has been much fighting between the British troops and the tribesmen near Gilghit, on the Pamir frontier, but that the engagements have been of a desultory character.

—A dispatch from Pekin, dated Dec. 11, states that the recent victories of the Imperial troops sent against the rebels in Mongolia, have brought the insurrection to an end. All the disturbances in the country appear to have terminated, and affairs are resuming their normal condition. By order of Li Hung Chang, the Chinese Viceroy, summary punishment is inflicted on the captured rebels who are convicted of having taken part in the massacres of Christians. Forty-two insurgents, who were proved beyond doubt to have had a hand in the murder of Christians, have been beheaded at Patou. The congregations of Mongolian Missions at Schent have received news confirming the report that 500 native Christians have been massacred in the Patou district, and that all the Europeans there escaped.

RELIGIOUS.

—Over \$6,000,000 were expended last year in home mission work by the several denominations of the United States.

—Mrs. Chas. P. Johnson of Wyandotte, Kans., has organized a band of Adventists, who have fixed upon Christmas day as the end of the world.

Appointments.

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

GENERAL meetings for Districts Nos. 1, 2, Michigan:— Willis, Dec. 31 to Jan. 5; Ogden Centre, Jan. 7-12; Jefferson, " 14-19; Coldwater, " 21-26; Jackson, " 28 to Feb. 2.

These meetings are designed to reach all the brethren in the vicinity where they are held, and we hope they will make an especial effort to attend them.

R. C. HORTON. A. O. BURRILL.

SISTER Emma Thompson will visit the following churches in Wisconsin in the interests of the Sabbath-school work:—

Neenah, Jan. 2, 3; Ft. Howard, " 9, 10; Flintville, " 16, 17; New London, " 23, 24; Clintonville, " 30, 31.

M. H. BROWN.

Meetings in Michigan will be held as follows:— Sherman, Jan. 8-9; Grant, " 13-18.

Meetings at Sherman will begin Sabbath evening, and at Grant on Wednesday evening.

D. H. LAMSON.

C. L. BURLINGAME.

WEST VIRGINIA HEALTH AND TEMPERANCE ASSOCIATION.

THE first annual meeting of the West Virginia Health and Temperance Association will be held in connection with the canvassers' institute at Kanawha Station, Wood Co., W. Va., Dec. 28 to Jan. 5. It is expected that instruction will be given in the various lines of health and temperance work. First meeting will be held Dec. 30 at 4 P. M. Brethren and sisters, pray for this branch of the Lord's work.

LAURA C. BEE, Pres. W. Va. H. and T. Asso.

LABOR BUREAU.

ANY one knowing of an opening for a first-class Sabbath keeping dentist in any of the middle States, please send particulars to Elder A. O. Tait, Battle Creek, Mich.

ADDRESS.

THE present address of brother R. W. Chalmers is New Baltimore, Mich.

NO MORE PAPERS WANTED.

I wish to thank the brethren and sisters who have so kindly sent papers to me for missionary work. I have received a plenty for the present. Your brother in the truth, Frank Jeffers, Armona, Cal.

Obituary Notices.

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

LEWIS.—Died in Brownfield, Me., Sept. 7, 1891, of paralysis, Meriba, wife of Geo. W. Lewis, aged fifty-nine years. Sister Lewis, her husband, and two daughters, were converted and accepted the present truth in the spring of 1881, under the labors of the writer. She with her husband united with the East Fryeburg church, Oct. 22 of the same year. She leaves a husband, one son, and three daughters to mourn. Words of comfort were spoken by Elder Eastman and brother S. H. Linscott, from 2 Tim. 4: 6-8.

GEO. W. HOWARD.

PARISH.—Died of consumption, at Lorraine, Jefferson Co., N. Y., Dec. 4, 1891, sister Melinda M. Parish, aged fifty-one years. Sister Parish had been failing for some time. The last few months of her life she was a great sufferer, but to the close her trust remained firm in Him who doeth all things well. She has been a Sabbath-keeper from her childhood, her parents having been among the pioneers of the cause. Two sons and two daughters remain to mourn her loss. Funeral discourse by the writer, from 2 Cor. 5: 21.

A. E. PLACE.

FARRIN.—Died at his home in Akron, Mich., Dec. 3, 1891, brother David Farrin. He was born Jan. 10, 1811, in the State of New Hampshire. He had la grippe and has gradually failed in health since. He embraced the present truth in New York State about thirty-four years ago, under the labors of Elders Loughborough and Wiman, and came to this State about twenty-two years ago. When Elder I. D. Van Horn organized the Fair Grove church, he and his wife joined it, and he has ever been a faithful member. He leaves a wife and one son to mourn their loss. Words of comfort were spoken by Elder S. J. Smith (Disciple), from Hos. 13: 14.

H. F. STATES.

CLYMER.—Died at the Battle Creek Sanitarium, Nov. 20, 1891, of heart failure, Jasper Newton Clymer, aged 27 years and 8 days. He was attacked with la grippe in March, and the disease clung to him with such tenacity that in September he decided to go to the Sanitarium, hoping thereby to get relief; and up to within a few hours before his death, his hopes seemed likely to be realized, and he had even made arrangements to go home on the same

train on which his lifeless remains were taken. His sudden death was a great blow to his relatives, but they had the assurance that he was accepted with God, and they have faith that he doeth all things well. Brother Clymer was baptized at the first Columbus camp-meeting, and soon after united with the Gibbon church, of which he was a worthy member until his death. The funeral services, which were held in the United Brethren church near his father's home in Hancock county, Ohio, were largely attended. May the Lord comfort the sorrowing family, and draw them nearer to himself by this affliction. Sermon by the writer, from Jas. 4: 14, last clause.

GEO. A. IRWIN.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 15, 1891.

Table with columns for EAST and WEST, listing stations like Chicago, Niles, Kalamazoo, Battle Creek, Jackson, Ann Arbor, Detroit, Buffalo, Rochester, Syracuse, New York, Boston, and their respective departure and arrival times.

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

Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.16 p. m., arriving at Jackson at 7.55 p. m., daily except Sunday.

Accommodation train for Niles and all intermediate points, leaves Battle Creek at 7.53 a. m., arriving at Niles at 10.05 a. m., daily except Sunday.

Trains on Battle Creek Division depart at 8.05 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 7.00 p. m., daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.

GEO. J. SADLER, Ticket Agent, Battle Creek.



Chicago & Grand Trunk R.R.

Time Table, in Effect Dec. 6, 1891.

Table with columns for GOING WEST, STATIONS, and GOING EAST, listing stations like Boston, New York, Buffalo, Niagara Falls, Saginaw, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Valparaiso, Chicago, and their respective departure and arrival times.

Where no time is given, train does not stop.

Trains run by Central Standard Time.

Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.

Pacific, Limited, Day, and Atlantic Expresses, daily.

Meals served in C. & G. T. Dining Cars on all through trains.

W. E. DAVIS, Gen. Pass. and Ticket Agt. Chicago.

A. S. PARKER, Ticket Agt., Battle Creek.

CHEAP EXCURSIONS TO CANADA.

Chicago & Grand Trunk.

AN opportunity to visit Canada is offered by the Chicago Grand Trunk Railway. Beginning Monday, Dec. 21, and continuing until and including the 23rd, the C. & G. T. R'y will sell excursion tickets to principal points in Canada at the rate of one fare for the round trip, good to return up to and including Jan. 9, 1892.

The Great St. Clair Tunnel, under the St. Clair River, between Port Huron, Mich., and Sarnia, Ont., connecting Canada with the United States, will be open for passenger traffic at that time and only the passengers via the C. & G. T. will be taken through this tunnel. It is the greatest sub-marine tunnel in the world. It is a continuous iron tube of over a mile in length, which, together with the approaches on each side, makes over two miles. It was constructed at an expense of nearly \$3,000,000, and well worth seeing, as well as the advantage which the continuous route offers in the way of avoiding the delay and inconvenience of the old method of crossing the river on the ferry.

The C. & G. T. is the only line operating Pullman cars in Canada; it is known as the Pullman and dining-car line. Advantages for Canadian travel over all competitors are too many to be enumerated. For further particulars, apply to the Agent.

The Review and Herald.

BATTLE CREEK, MICH., DEC. 22, 1891.

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RENEWALS IN ORDER.

A GREAT many subscriptions expire with the close of each volume, and a renewal of all these we, of course, greatly desire. Will our friends, therefore, kindly take this matter into consideration, and not delay to renew their subscriptions till they may be in danger of losing one or two numbers. Those numbers may contain the very things you want to know. Though you may not be a Seventh-day Adventist, and so may not agree with the paper in all its teachings, you will find in it, we are sure, enough to make it to you a source of great spiritual profit.

THE "YOUTH'S INSTRUCTOR"—  
 NEW VOLUME.

WE are happy to announce that some important changes are to be made in the *Youth's Instructor*, with the beginning of the next volume. The paper is to be enlarged to eight pages, filled with matter of a quality specially to interest and benefit the youth, contain original illustrations, and have a new heading and new dress throughout. The Intermediate S. S. lessons, which have failed to come to hand for a few weeks past, will be given in the new volume. It will contain a special department for the children. Price 75 cts. per year for single copy, 60 cts. in clubs of ten or more. We now call upon the friends of the *Instructor* to rally to its support, and help its subscription list, which needs to be greatly increased.

CLOSE OF THE VOLUME.

THE present number closes Volume 68 of the REVIEW. The past year has been in all respects a prosperous one for the paper. The subscription list, though not what it should be, has shown some increase during the past volume, and now numbers nearly ten thousand subscribers. Contributors have manifested a commendable interest to supply its columns with good matter, and the paper has thus been able to bear a rich testimony on all points of religious truth, both practical and theoretical. The efforts of the writers have been appreciated by the publishers; and in behalf of many readers we can also extend them thanks for their contributions. Every year is demonstrating more clearly the importance of the field the REVIEW is designed to occupy; and it will endeavor in the future to be more efficient in the work to which it is called. For the coming volume we hope for an increase of both writers and readers, and a gain in spirituality and power.

THE "UNION RECORD."

THIS is the title of the new paper just started in the General Conference Dist. No. 1, designed to supply the place of a local paper for the different Conferences of which the district is composed, and issued by the tract societies of the district. They employ the New York branch of the Pacific Press Publishing Company, 43 Bond St., New York City, to publish it for them. It is to be issued weekly, C. P. Bollman, editor. The *Atlantic Canvasser* formerly issued at South Lancaster, Mass., has been merged into the *Record*. It will be a convenient organ for the locality in which it is designed to circulate, and will doubtless be a help to the good work in that section. Four three-column pages, price 50 cts. per year. Address the publishers.

PATting ROME ON THE BACK.

THERE is no more significant indication of the trend of modern religious thought than the tendency of Protestants, so-called, to smile graciously upon Rome and Romish doctrines. Protestants seek audiences with the pope and receive his blessing, apparently forgetting that but for the loss of that power, which the pope and all Catholics greatly bewail, they would receive something both in words and deeds far different from blessings.

Brother Butler calls attention to this Romish tendency in this week's REVIEW, in the article entitled, "Has there Been a Moral Fall of the Churches?" and the following extract from an article by an American D. D., in a late number of the *Christian Union*, is a strong corroboration of the truth of brother Butler's statement:—

"Let us purge our confessions and theological sermons and pulpits from that rubbish about the great whore of Babylon, the beast of the ten horns, and the pope as antichrist, and use that charity which is at once the evidence and the glory of Christianity. Whatever has been, this is a new day."

Yet but for the position taken by the Reformers that the Romish Church was all this, the church of which this D. D. is a member and a supporter, would never have had an existence. This, says the D. D., is a "new day." Indeed it is,—a day when those who are supposed to be the spiritual descendants of the Reformers are deliberately turning their backs upon the Scriptures, and fraternizing with Rome.

If there are any changes in Rome, they are changes compelled by circumstances; but the changes toward Rome by Protestants are entirely voluntary on their part. And as Rome is more and more admired, there will be more inclination on the part of Protestant churches to meet her mind; and we can easily see that in the final conflict Rome and Romanized Protestantism will be arrayed against those who "keep the commandments of God, and the faith of Jesus."

M. E. K.

MINISTERIAL INSTITUTE IN DIST. NO. 3.

THIS institute was held according to appointment; there being about 155 in attendance. Almost every worker in the district was present; some of the canvassers were here also. The universal thought expressed at the close of the meeting was that we had had a good meeting. The faith and courage of all seemed to be revived.

The instruction was given by Elders A. T. Jones, O. A. Olsen, J. N. Loughborough, and Prof. Prescott. Brother Jones first took up the "power of the word of God" and how we may appropriate that power to ourselves, by faith in the word. Then the subject of Christ's humiliation, contrasted with Satan's self-exaltation, was dwelt upon. After that the workings of the mystery of God, contrasted with the workings of the mystery of iniquity, as seen in Satan and in the papacy. On the last part of this subject, Elder Jones had occasion to sketch his new book "The Two Republics," and it was a most interesting theme. After this he took up the subject of the church and its relation to God and the world, and also to its own members.

Prof. Prescott gave several lectures on the Epistle to the Galatians, which were instructive to all. Brother Loughborough lectured several times on the gospel minister and his work, and the rise and development of our work, and brother Olsen spoke on our duties to one another and to our institutions, etc. But the best of all is that God was with us all through the meeting. The faith and hope of all were revived, and the workers went to their homes with better courage than before. The truths we have believed so long have been made to shine brighter than they appeared before to those who attended this meeting, while new thoughts were presented, and old scriptures were marshaled in a way to strengthen the old pillars of our faith.

We take this opportunity to express the hope that there will be a general attendance of all the workers in the several districts, where institutes are yet to be held. It will be a great opportunity, and one that should not be lost. God's servants need more of divine grace, and a study of the word together, and prayer, is a help in that line. But to God belongs all the praise.

E. W. FARNSWORTH.

The Illinois "Sabbath Association" will hold its next annual meeting at Springfield, Ill., Dec. 28, 29. The subjects announced are the Sunday Newspapers, "Domestic Labor and Leisure on the Sabbath," "Sunday Trains and Cars," and the "Opening of the Columbian Exposition on the Sabbath."

The New York *Mail and Express* of Dec. 16, contains the following:—

"The Commissioners of the District of Columbia, renew their former recommendations that a law be enacted to prohibit the pursuit of ordinary secular occupations on Sunday, saying: 'We believe such a law to be in the interest of public morality, health, and comfort, and hope that the desired legislation on the subject will be effected.'"

So we see that thus early attacks are being made on Congress in the interests of Sunday.

INDEX TO VOLUME 68.

THE Index to this volume of the REVIEW is published in separate form, and will be sent on application to all who desire it.

NO PAPER NEXT WEEK.

IN accordance with our usual custom to omit a number during the holidays, there will be no paper next week. The next number will be dated Jan. 1892. We therefore take this opportunity to send to all our readers the compliments of the season, the wish for a happy New Year, and a preparation in the Lord for any changes which it may bring.



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