

# The Advent Review and Sabbath Herald

HOLY BIBLE IS THE FIELD THE WORLD

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

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## THE SOUL'S DESIRE.

BY FANNIE BOLTON.  
(Melbourne, Australia.)

I WOULD be saved, but not for fear of pain  
That lost souls feel, nor yet for heaven's gain,—  
The never-ending beauty of the spheres,  
The freedom from all sorrow and all fears,  
The long great days of bliss, the heavenly psalm,  
The robe of light, the crown, the harp, the palm.

No, not for these; for in my spirit still  
Heaven's joys might pale in my own restless will.  
I would be saved,—saved from the low desire,—  
Saved, and on rapturous wings of love aspire,—  
Saved with great love within my bosom's core,—  
Saved to know God, and with high hosts adore.

I would be saved to strike my appointed key,  
To ring my soul's song in God's harmony,  
Till to the purpose of the eternal will  
My very being in accord would thrill,—  
Saved to love God, to love all worthily,—  
And this sweet heaven waiteth now for me.

To have a heart to seek as Jesus sought  
For those who do not know, and love him not,  
To go with pitying tenderness to those  
Who only taste the bitter of life's woes,  
To lose all else, yet think it not a loss,  
To bear as Jesus bore the personal cross,  
And with the Master, know the sufferings of  
The heart divine, that broke for man through love.

O feel we not the anguish of the spirit,  
Striving for high things that we should inherit;  
Hating the selfish, longing for the love  
That makes the heavenly music up above?  
O more to be desired than days of bliss  
White robed, starcrowned, seemeth such boon as this.

And yet, white robe, art thou not love divine?  
And star crown, only love makes thee to shine;  
And palm branch, only shall the victors wave;  
And sweet harp, love gives thee the song we crave;  
And heaven's a name we know the meaning of  
As we know God, and so salvation's love.

## The Sermon.

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

### CHRIST'S INSTRUCTION TO HIS FOLLOWERS.\*

BY MRS. E. G. WHITE.  
(Continued.)

TEXT.—"Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." Matt. 10:16.

In the great work before us we are to cultivate those qualities of character that will make us persons of wisdom and discernment; and as we do this, we shall better understand the sacred nature of the cause in which we are engaged. Our characters must be of such a stamp that our

association with the people will result in leading them to take a consistent course when they embrace the present truth. Those who labor for Christ should be men and women of great discretion, so that those who do not understand their doctrines may be led to respect them, and regard them as persons void of fanaticism, void of rashness and impetuosity. Their discourses and conduct and conversation should be of a nature that will lead men to the conclusion that these ministers are men of thought, of solidity of character, men who fear and love their heavenly Father. They should win the confidence of the people, so that those who listen to the preaching may know that the ministers have not come with some cunningly devised fable, but that their words are words of worth, a testimony that demands thought and attention. Let the people see you exalting Jesus, and hiding self. The sentiment of your heart should be, "He must increase, but I must decrease." Exalt his matchless power and grace, but let self be crucified, let self be hidden in Christ.

When perplexities crowd upon you, and the people oppose the truth, you are not to say indifferently or impatiently, "Well, there is no use, I can do them no good." Come to them in the Spirit of Christ, "in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;" for "the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient." You are to come to the people in sympathy, and be clothed with humility as with a garment. The Lord has set his people to be a light to others, and the grace of God should be seen in all your conversation and conduct. The spirit of kindness must characterize your dealings with all men.

You will be tempted to deal harshly with those who are reported to you as in error. Persons will come to you with accusations against this brother or that sister, and you may feel stirred with indignation, and feel that you must immediately set things in order, but you must remember that you are to be as wise as a serpent, as harmless as a dove. Those who are so ready to accuse their brethren might better be attending to their own defects of character instead of seeking to expose the failings of others. Do not let these reports move you to act in a hasty, unchristlike manner. Let God put his Spirit upon you, that you may not go according to human judgment, but be directed as God would have you go. Sit low at the feet of Jesus and learn of him how you are to deal with your brethren, and with the momentous truths that are committed to you to give to the world.

"Be ye therefore wise as serpents, and harmless as doves." These words should have an influence on the minds of all those who profess the truth. The Lord has not sent us to criticise and condemn the world. Even Christ came not to condemn, but to redeem lost humanity. You have no right to find fault with those who do not believe as you do. You are not to criticise the minister who is sent to you, and say he is too liberal, or he is at fault in this or that, if he is preaching the gospel of the Lord Jesus Christ. No matter what you may think, do not allow your tongue to utter condemnation of that which you

do not understand. Do not sow the seed of unbelief and discord. Silence is eloquence, and we greatly need to learn this eloquence. When you hear your brethren speaking evil of others, tell them not to judge, not to condemn. Jesus says, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?" Persons have criticised those who were digging deep in the mines of knowledge, and their criticism, if heeded, would crush out the very powers that God would have men develop and strengthen. This talking against others must be stopped among those who profess to be the children of God.

How much evil is done by unwise condemnation of others. O, whatever we do, let us not interpose ourselves between souls and God. How often has criticism of others, in the church or in the world, resulted in closing the door by which the most precious truths might have found an entrance to hearts, and souls might have been converted to God. We need to humble ourselves at every step, and lift up the Man of Calvary, the Lamb of God that taketh away the sin of the world. Talk of the loveliness of the character of Christ. We are charged to be "holy in all manner of conversation." The Lord says, "Be ye holy; for I am holy." We must perfect a Christlike character, or we shall never enter into the kingdom of heaven. We are to have self hidden behind Jesus. We are to learn in his school meekness and lowliness of heart. All self-sufficiency must be put far from us. We are to come to a position before God where we can present the sacred, elevated truth in the demonstration of the Spirit and with power, so that there will be no savor of self about it. There is often such a mingling of self with the truth, that the hearers turn away in disgust. O, we must understand to a much greater extent the will and the way of God.

Jesus says, "Behold, I send you forth as sheep in the midst of wolves." But you need not meet the wolves in the same spirit that they themselves possess. You are to be "as harmless as doves." In meeting those who are fierce of spirit, you must manifest meekness and love, and the manifestation of this spirit will frequently change the spirit of the wolf, and a wonderful transformation will take place. "But beware of men." Do not open to men all your counsels. Do not put implicit confidence in those who know not God, and open to them the whole of the sacred treasure of the truth. "For they will deliver you up to the councils, and they will scourge you in their synagogues." This does not mean simply that you will be scourged in the synagogues with the tongue, as many of you are to-day in the pulpits of the land, but that men making high professions will treat you with violence. "And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles." The light is to be brought before kings and before the great men of the earth, although they may receive it in the

\* Sermon at North Fitzroy, Australia, Jan. 9, 1892.

same manner in which Pharaoh received the testimony of the servants of the Lord, and ask, "Who is the Lord, that I should obey his voice?"

Kings, governors, and great men will hear of you through the reports of those who are at enmity with you, and your faith and character will be misrepresented before them. But those who are falsely accused will have an opportunity to appear in the presence of their accusers to answer for themselves. They will have the privilege of bringing the light before those who are called the great men of the earth, and if you have studied the Bible, if you are ready to give an answer to every man that asketh you of the hope that is in you with meekness and fear, your enemies will not be able to gainsay your wisdom. You now have an opportunity to attain to the greatest intellectual power through the study of the word of God. But if you are indolent, and fail to dig deep in the mines of truth, you will not be ready for the crisis that is soon to come upon us. O that you would realize that each moment is golden. If you will live by every word that proceedeth out of the mouth of God, you will not be found unprepared. If your work is wrought in God, and you will do as Christ has commanded you, your intellect will expand; for "the entrance of thy words giveth light." David exclaims, "O how love I thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts."

"But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." You are now to get ready for the time of trial. Now you are to know whether your feet are planted on the eternal Rock. You must have an individual experience, and not depend upon others for your light. When you are brought to the test, how do you know that you will not be alone, with no earthly friend at your side? Will you then be able to realize that Christ is your support? Will you be able to recall the promise, "Lo, I am with you alway, even to the end of the world"? There will be invisible ones all about you bent upon your destruction. Satan and his agents will seek in every way to make you waver from your steadfastness to God and his truth. But if you have an eye single to his glory, you need not take thought as to how you shall witness for his truth. "Take no thought how or what ye shall speak: . . . for it is not ye that speak, but the Spirit of your Father which speaketh in you." How can the Spirit of God communicate with you? It is the Holy Spirit that is to bring to your remembrance whatsoever Jesus has said unto you. Are you now hearing the words of Christ? Does the word of Christ dwell in you richly in all wisdom? The reason that we do not know more of the inspiration of the Holy Spirit is that men would be lifted up in self, and take the glory to themselves, if God should crown their efforts with success. O if you were hidden in Christ, if you were on the Rock of Ages, when you are brought before kings and great men, it would be evident that Jesus was at your side, and you would know just what answer to give, for the Spirit would give you what you should utter. Praise God for this promise!

The time is not far off when the people of God will be called upon to give their testimony before the rulers of the earth. Not one in twenty has a realization of what rapid strides we are making toward the great crisis in our history. The angels of God are holding the four winds, and this leads many to cry, Peace and safety; but there is no time for vanity, for trifling, for engaging the mind in unimportant matters. We must empty the soul temple of every defilement, and let the Spirit of God take full possession of the heart, that the character may be transformed.

(To be concluded)

## 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.

### SCIENCE VS. THE BIBLE.

BY ELDER M. E. CORNELL.

(Battle Creek, Mich.)

THE conflict deepens! The human is exalted above the divine. "Vain philosophy," geology, and human reasoning, in "science falsely so-called," are made the standard, and the Bible must bend to harmonize with it or be ignored. The evolution theory, in some form, has leavened all the leading institutions of learning in the world. The great majority of theologians and D.D.'s have gone over. Turning away from the truth, they blindly adopt, and zealously advocate, the wildest vagaries, "which fools might laugh at, maniacs despise." They boldly deny the *fiat* principle in the creation of the world and man in six literal days! They deny the universality of the deluge and the unity of man. On the contrary, they have the world evolve itself by chance, during millions of ages. The deluge was a small local affair only affecting the neighborhood where Noah lived; in which case, Noah had no cause for building a huge vessel for himself and family, the beasts and birds. All could have migrated over the mountain range in five or six days, just outside of that community, and all been safe!

But who and what were the antecedents of men, according to the inductions of modern science? They think they can settle the question, for they have consulted the "book of nature." Man evolved from a *protoplasm*, and descended through the line of the monkey! Their honorable progenitor and prototype was an *ape*! But some cannot recognize such a family connection.

One of their ablest writers (John William Draper, M.D., LL.D.) has the following:—

From the time of Newton to our own time, the divergence of science from the dogmas of the church has continually increased. . . . She affirmed that a universal deluge had covered the earth; that the only surviving animals were such as had been saved in an ark. In this her error was established by geology. She taught that there was a first man, who, some six or eight thousand years ago, was suddenly created or called into existence in a condition of physical and moral perfection, and from that condition he fell. But anthropology has shown that human beings existed far back in geological time, and in a savage state but little better than the brute.

Many good and well-meaning men have attempted to reconcile the statements of Genesis with the discoveries of science, but it is in vain. The divergence has increased so much, that it has become an absolute opposition. One of the antagonists must give way. . . . Their inconsistencies, incongruities, contradictions, and impossibilities, as exposed by many learned and pious moderns, both German and English, are so great. It is the decision of these critics that Genesis is a narrative based upon legends; that Exodus is not historically true; that the whole Pentateuch is unhistorical and non-Mosaic; it contains the most extraordinary contradictions and impossibilities, sufficient to involve the credibility of the whole.—*Conflict between Religion and Science*, pp. 218, 219, 221.

It is in view of such pratings of learned men against Bible facts and history, that I feel stirred up to bring forward the facts I have been years collecting, confirmatory of the Bible record. I would respectfully suggest the propriety and necessity of a book of *facts and extracts*, of about four hundred pages, covering ground not previously occupied. I would show that scientists are out of harmony with revelation, reason, and analogy. They are in conflict with true science, and their theories are subversive of fundamental truth, religion, and morality.

But facts from an unexpected quarter have appeared. The Scripture says, "Truth shall spring out of the earth." In "Patriarchs and Prophets," p. 112, we read:—

Relics found in the earth do give evidence of conditions differing in many respects from the present; but

the time when these conditions existed can be learned only from the inspired record. In the history of the flood inspiration has explained that which geology alone could never fathom. In the days of Noah, men, animals, and trees, many times larger than now exist, were buried, and thus preserved as an evidence to later generations that the antediluvians perished by a flood. God designed that the discovery of these things should establish faith in inspired history.

Well, then, if the Lord has furnished us effectual weapons, why should we not use them? Antediluvian relics have been found in every part of the world, buried deep in the earth, also human and animal remains, trees and plants, charcoal, ashes, chip yards, wells, axes, etc. In numerous instances, live toads and frogs have been found embedded in solid rock, deep in the earth. Geologists will not admit these facts, for the reason that their strata theory would make these creatures millions of years old. But here are the indisputable facts: They were buried in the soft deposits of the different strata, at the deluge. By chemical action the deposit hardened after the waters were drawn off, and thus these creatures were hermetically sealed. On coming out again to the air, they commence where they left off so long ago. Should any be in possession of any well-authenticated facts of antediluvian discoveries, will they please send them to my address, 15 Walter Ave., Battle Creek, Mich.?

### THE TRIAL OF FAITH

BY HANNAH E. SAWYER.

(Battle Creek, Mich.)

THIS world is termed a vale of tears. The pathway of life is not all strewn with roses; there are thorns and briars along the way; if it were not so, we might always wish to remain in this world. We have heard of a land that is fairer than this, and where nothing will arise to mar our peace, joy, and happiness. We are instructed that as we near the consummation of this earth's history, various attractions will be presented to cause us to lose sight of the necessary preparation for that better country. Therefore need we be surprised if greater trials and perplexities are permitted to wean us from this world's vain allurements? But why should we allow our spirits to droop, when Christ, the mighty Captain, has invited us to cast all our care upon him; for he careth for us. King David says, "Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand."

When the enemy comes to harass us with anxieties, doubts, and fears, tell him that the Lord has them; you have trusted them all with him. Has he not said: "Be not dismayed; for I am thy shield;" "be strong;" "be of good cheer;" "in nothing be anxious;" "He knoweth our frame"? Who is not comforted by reading these lines, and others similar: "Like as a father pitieth his children, so the Lord pitieth them that fear him." More willing is he to give good things to them that ask him than earthly parents are to give good gifts to their children. Yes, and he has promised to give "exceeding abundantly above all that we ask or think." Furthermore, all things are ours on condition that we live in obedience to every one of our heavenly Father's requirements. Hear what the Saviour says: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."

The psalmist says, "Many are the afflictions of the righteous," but should we allow our minds to dwell upon these trials and fret over them, or even depend on human strength and wisdom to endure them?—No. He adds further "that the Lord delivereth him out of them all." Perhaps we have been delivered out of nine trials, and when we come to the tenth, we cannot see how the Lord can keep us out of that. Why

doubt the ability and willingness of the great Creator of heaven and earth, and with whom nothing is impossible?

Paul says, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

The faith of the pioneers of this message was often tried to the uttermost. They often waded through a tide of oppression so great that it seemed as though the waters would overflow them, and they would sink. At one time Elder White exclaimed, "Ellen, it's no use, these things are crushing me. I can go no farther." We know they never gave up in despair, for the arm of the great I Am upheld them through every trial.

We read that even the soul of the Son of God was "sorrowful even unto death."

The trial of faith is one way of increasing it. We ask for more faith, and God tries what we have. This is his way of answering our prayer for its increase. He brings us into trial, so that we are compelled to look to him for help.

Trials are like clouds which darken only for a moment, and then pass away; sooner or later they will have a silver lining. If we had no storms or shadows, we would not appreciate the sunshine.

"Blest be the sorrow, kind the storm,  
Which drives us nearer home."

In Isaiah 43 are comforting promises for Israel. We are told to "fear not." "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." "I am thy Saviour." "Thou art a peculiar treasure unto me above all people."

From the pen of a well-known writer, I quote the following:—

In the religious life of every soul who is finally victorious, there will be scenes of terrible perplexities and trials, but his knowledge of the Scriptures will enable him to bring to mind the encouraging promises of God which will comfort his heart and strengthen his faith in the power of the mighty One. . . . Look up, not down at your difficulties, and you will never faint by the way. You will see Jesus behind you, and all you have to do is to give him your hand in simple faith and let him lead you. As you become trustful, you will through faith in Jesus become hopeful.

#### IMMORTALITY AT STAKE.

BY N. W. VINCENT.  
(Stover, Kans.)

WHAT prize is equal to a blissful, eternal existence? Pleasures without end, infinite blessings, depend upon it. Without it this life, yes, the universe and all it contains, are naught to us. We become failures—lost, lost forever in non-entity. To save such death-deserving sinners as we are, our blessed Redeemer suffered death. He now offers immortality as a precious gift bought for us by his own blood. Will we today hear his voice? Upon our decision, our yielding to the just claims of our gracious God before too late, is suspended a happy eternity. No other time in all eternity is more important to us than these fleeting hours of our short probation.

The bright crown of life is soon to be given to "him that overcometh;" not to the wicked servant overcome of the world, the flesh, and Satan. God will not immortalize a slothful or haughty disposition, an envious or a selfish one. We must be wholly converted, our habits, our frame of spirit, our character, must be perfect before we can meet Christ at his coming with that love which casteth out fear, before we can associate with our Father and his angels in the city of our glorious King. To attain to such perfection, we have none too much time, none too many disciplinary trials, none too many duties, privileges, and opportunities. May the divine Refiner help us each day to reflect his lovely image in our lives.

#### UNION WITH JESUS.

BY I. S. THORP.  
(Humboldt, Mo.)

EARTH has no joys like those which flow  
From a union with Jesus the Lord;  
And peace that is perfect they only may know  
Who lovingly worship him here below  
And walk in the light of his word.

Apart from this Jesus what could I be?  
In sorrow, O, what could I do?  
All strength and compassion in Jesus I see,  
And sweet words of comfort he whispers to me  
As he leadeth me life's journey through.

For the sake of this Jesus my sins are forgiven,  
And the blessing of pardon I know.  
The fetters that bound me to error are riven;  
My heart turns from earth to its treasure in heaven,  
While peace like a river doth flow.

O, when this brief life with its shadows is past,  
And the Saviour shall come for his own,  
The saints who are sleeping shall waken at last;  
The living aside their mortality cast,  
And together mount up to his throne.

May I share in the rapture of those who shall meet  
Where none but the holy can be?  
If union with Jesus on earth is so sweet,  
O, what will it be when our joy is complete,  
And the King in his beauty we see!

#### THE RICH MAN AND THE BEGGAR THAT WAS LAID AT HIS GATE.

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

(Continued.)

HAVING shown in a former article that the doctrines commonly supposed to be set forth in the parable of the rich man and Lazarus are in conflict with both reason and Scripture, it becomes necessary to explain how it was that Christ happened to formulate such a parable. The first step in this direction will be taken when it is ascertained whom Christ was addressing. This can be determined from the context. The 16th chapter of Luke opens with the parable of the unjust steward. The moral drawn from that parable by the Saviour is that those who do not use their earthly possessions to the glory of God, will not be trusted with "the true riches." In the 14th verse we read: "And the Pharisees also, who were covetous, heard all these things: and they derided him."

From this record two facts can be gleaned: First, the Pharisees were the ones to whom the Master addressed himself in particular; secondly, that one of their marked characteristics was covetousness. In the 15th verse the following caustic rebuke is administered to them: "And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." To feel the full force of these words, the reader should comprehend the extent to which the sect in question had carried their love of money. This he will be able to do when he learns that they were so blind to the facts in the case that they looked upon the possession of riches as a mark of the divine favor. Nay, more, they even went so far as to argue that poverty was an evidence of the curse of heaven.

The Saviour, cognizant of these features of their faith, does not leave them with a simple rebuke; but while he has them in hand, utters the parable passing in review. Verses 19-31. In that parable it will be noticed that he exactly reverses the condition of things as the Pharisees would have put it, by landing the rich man in hell, and placing the beggar in Abraham's bosom. So utterly were the Pharisees confounded, that with all their shrewdness in debate, they were not able on this occasion to make any reply whatever, to the parable that the Master had used in their discomfiture.

Never was an overthrow more complete. There were two reasons for their enforced silence; First, they dared not to take issue with the Master by squarely affirming that the poor could

not be saved, lest the multitude who were made up largely of that class, should stone them in their indignation; secondly, they could not take exceptions to the form of the parable, since it had been so adroitly constructed that the materials employed had all been drawn from the Pharisaic faith. That such is the case will be proved by a quotation from the writings of Josephus, the Jewish historian. Let it be premised first, however, that the learned writer from whose works the extract is made, lived contemporaneously with Christ and belonged to the sect of the Pharisees. Here is what he has to say about hades:—

Now as to hades, wherein the souls of the righteous and unrighteous are detained, it is necessary to speak of it. Hades is a place in the world not regularly finished; a subterranean region wherein the light of this world does not shine; from which circumstance, that in this region the light does not shine, it cannot be but there must be in it perpetual darkness. This region is allotted as a place of custody for souls, in which angels are appointed as guardians to them, who distribute to them temporary punishments, agreeable to every one's behavior and manners. In this region there is a certain place set apart as a lake of unquenchable fire, wherein we suppose no one hath hitherto been cast; but it is prepared for a day afore-determined by God, in which one righteous sentence shall deservedly be passed upon all men; when the unjust and those that have been disobedient to God, and have given honor to such idols as have been the vain operations of the hands of men, as to God himself, shall be adjudged to this everlasting punishment, as having been the causes of defilement; while the just shall obtain an incorruptible and never-fading kingdom. These are now indeed confined in hades, but not in the same place wherein the unjust are confined. For there is one descent into this region, at whose gate we believe there stands an archangel with an host; which gate when those pass through that are conducted down by the angels appointed over souls, they do not go the same way; but the just are guided to the right hand, and are led with hymns, sung by the angels appointed over that place, unto a region of light, in which the just have dwelt from the beginning of the world; not constrained by necessity, but ever enjoying the prospect of the good things they see, and rejoice in the expectation of those new enjoyments which will be peculiar to every one of them, and esteeming those things beyond what we have here; with whom there is no place of toil, no burning heat, no piercing cold, nor are any briars there; but the countenance of the fathers and of the just, which they see, always smiles upon them, while they wait for that rest and eternal new life in heaven, which is to succeed this region. This place we call the bosom of Abraham.

But as to the unjust, they are dragged by force to the left hand by the angels allotted for punishment, no longer going with a good will, but as prisoners driven by violence; to whom are sent the angels appointed over them to reproach them and threaten with their terrible looks, and to thrust them still downward. Now those angels that are set over these souls, drag them into the neighborhood of hell itself; who, when they are hard by it, continually hear the noise of it, and do not stand clear of the hot vapor itself; but when they have a nearer view of this spectacle, as of a terrible and exceeding great prospect of fire, they are struck with a fearful expectation of a future judgment, and in effect punished thereby; and not only so, but where they see the place [or choir] of the fathers and of the just, even hereby are they punished; for a chaos deep and large is fixed between them; inasmuch that a just man that hath compassion upon them cannot be admitted, nor can one that is unjust, if he were bold enough to attempt it, pass over it.—Whiston's Josephus, p. 824.

He would be a dull man indeed, who would fail to recognize in the hades of Josephus, as given above, the prototype of the place of the dead referred to in the parable of the rich man and Lazarus. The identity is complete. In each of them is found Abraham's bosom, the lake of fire, the chaos or gulf that none could pass over, and the spirits of the redeemed and the damned,—one class in a condition of blessed rest and reward, and the other in torment. While the account of Josephus is somewhat fuller of detail than that recorded in Luke, there is nothing in either to antagonize the statement of the other.

Josephus was writing for the benefit of the Greeks, who were largely ignorant of the Jewish eschatology. As a consequence, the learned Hebrew amplified his narrative to instruct them the more thoroughly. Christ, on the other hand, was addressing Pharisees who were well acquainted with the doctrines concerning hades, and hence his reference to it was very brief. One of two things is certain, either Christ did,



for the time being, make use of the Pharisaic ideas, or else Josephus copied the conceptions of Christ upon this subject. That the latter hypothesis cannot be true, is readily proved from the circumstance that the Pharisees entertained the same notions concerning hades that Josephus gives, long before the days of Christ. It is highly probable that their doctrines upon this question were largely formulated during the Babylonish captivity.

In view of these facts, there is left to us one of two alternatives, either it must be admitted that Jesus deliberately sanctioned the Pharisaic idea of hades, or else he alluded to it not because he believed in its correctness, but simply for the purpose of enforcing an important doctrine. Reader, which of these positions will you assume? If you adopt the first, then you will be forced to admit that Josephus as quoted above gave an accurate description of a literal place. But do you really believe that such is the case? Is it a fact that somewhere in the bowels of this earth there is an immense cavern into which from Abel's day to our own time there has been going an endless procession of the spirits of the damned and the saved? Can it be true that for about six thousand years Cain, and myriads like him, have been tormented by the angels who are continually dragging them so near the seething "lake of fire" that they are scorched by its fiery breath? Do you credit the statement that Adam, Abraham, and the millions of the saved of all ages are located in such close proximity to the hell of hades that they cannot help but witness the contortions of the damned, and listen to their heart-rending shrieks, or their blood-curdling blasphemies?

How can such theories as these be reconciled with reason, justice, or the love and wisdom of God? If Cain has already been tormented for six thousand years, how can the punishment of a murderer of to-day of like guilt with him, ever be so adjusted as to make his suffering neither more nor less than that of the eldest son of Adam? How could even sanctified human nature engage in a round of perpetual pleasures while those in the enjoyment of such felicities were in full view of a multitude ten times as large as their own, who were undergoing perpetually the most terrible agony? But admitting, for the sake of the argument, that glorification would make them less instead of more sensitive to human anguish, I inquire whether in the account of hades given by Josephus, there is anything of an inviting nature. Is not every feature of it repulsive in the extreme? Does not the very thought of entering such a place cause you to shudder with horror? Think of taking up your abode in an immense subterranean cavern where neither the sun, the moon, nor the stars are seen, and where the only light of the place emanates from the lurid flames of hell. Think of residing for ages in a region where there are neither trees, nor grass, nor flowers, nor pleasing prospects of any sort. As you revolve these thoughts in your mind, ask yourself whether it is possible that the same God who has constructed the New Jerusalem with its gates of pearl, its walls of jasper, its streets and palaces of gold, its tree of life, and its river of water of life, for the purpose of making it the eternal abode of his saints, could have been the author of hades. Revelation 21.

If the soul is conscious between death and the resurrection, as is claimed, would not the same God who has laid up in store for those who love him, joys that excel everything that the human intellect can conceive of, construct for them a more inviting place than hades, in which to remain until they shall enter upon their final reward? 1 Cor. 2:9.

Again: if hades is entered through a gateway, and if that gateway is located on the surface of this earth, where is it, and how does it happen that it has never yet been discovered by any one? Once more: as spirits are supposed to be capable of passing without difficulty through granite walls, or even walls of steel, why should they

traverse tens of thousands of miles to reach that gateway before entering into hades? Why not take the short cut to it through the earth's crust? Nay more: possessing as they do such capabilities, how is it that they do not escape from their place of confinement through the overlying strata of soil? Lastly: how can our orthodox friends reconcile the doctrine of hades with their other tenets respecting the state of the dead? They believe, for example, that the spirits of our dead friends go to heaven at death whence they return occasionally to visit us. Assuredly heaven is not in the bowels of this earth. But if it is not, and if the spirits of the dead go there at death, then of a certainty they are not in hades. But if they are not in hades, then the theory of that place is a mere myth. Let these gentlemen take whichever horn of the dilemma they please, they must impale on the other horn a portion of their doctrine concerning the state of the dead. They cannot hold onto both heaven and hades. If they retain the former, they must reject the latter. If they reject the latter, away goes with it the literality of the parable of the rich man and Lazarus, and all the arguments bearing upon the conscious state of the dead, that they have based thereon. Leaving them in the valley of decision, candid reader, it is not necessary to say to you, in view of the foregoing, that hades was a conception of some Pharisaic heart and head, and that it never originated with, and never was indorsed by, the Lord Jesus Christ.

(Concluded next week.)

#### PURPOSE OF THE LAW.—NO. 2.

BY G. FRED STEVENS.

(Battle Creek, Mich.)

THE right doing of the law is the righteousness of Christ, and is Heaven's standard of right for all created beings through all eternity. Ps. 119:142; Isa. 51:6; Rom. 8:4. The nature of the law is perfection, so God is not better than his law. Indeed, God's character is the fulfillment of the law; or in other words, it is the law itself when looked at from its negative side, which is love. God's character is expressed in the form of law, that it might be magnified when contrasted with unrighteousness. However, it is only for the benefit of sinners that it is expressed in form, and that became necessary because where it is disregarded, it is lost sight of, being separated from the heart by the thick veil of sin. Yet before sin can be known or sensed, the law must be recognized. But before we can be convinced by the law of our condition, it must come to our conscience direct from some independent source from without ourselves, in either a spoken or written form. This independent source of aid is Christ, who turns aside the veil of sin and lets the law shine upon the heart, that a man may see his guilt.

On the other hand, in whose heart sin does not dwell, the law is there recognized and fulfilled. In this case, of course, it does not need to be spoken, or written with ink. Thus it is that the law was "not made [not expressed in form] for a righteous man." 1 Tim. 1:9, 10. Instead, however, it is put into his mind and written upon his heart. Heb. 8:10; Ps. 37:31; 40:8. In other words, the love of Christ is in his heart, a perfect love for the divine character. "Love is the fulfilling of the law." Rom. 13:10. The right doing of the law is itself perfect love; and as a result, eternal life. The law "was ordained unto life." Rom. 7:10. Therefore it is the power of God "unto life" to sinless creatures, for such do not need the sacrifice of Christ to raise them to the plane of law-obedience. The law was always written in their hearts, so that their obedience is an obedience of love springing from an appreciation of the character of God, and they have not by sin shut out the presence of their Creator, whose presence is almighty keeping-power. "Moses describeth the righteousness which is of the law, that the man which doeth

those things shall live by them" (Rom. 10:5) and "in them." Lev. 18:5. No man, however, ever lived by doing the law, except the man Jesus. Sinless beings in heaven and in other worlds belong to the same class with Jesus. The law witnesses to their right doing that it is the righteousness it requires—the righteousness of God.

The law witnesses in acknowledgment of the righteousness of those who have obeyed it, as Christ; and it witnesses against, or convicts of, disobedience, those who have broken it, as ourselves when out of Christ. This is the whole object of the law. On the one hand, it magnifies Christ's righteousness; on the other hand, it magnifies our shortcomings. Its purpose with us is to get us to become so thoroughly sickened with ourselves that we will never again attempt such a hopeless thing as looking to self for law-keeping ability. In this sense, "the law entered, that the offense might abound" (Rom. 5:20); that sin might be made to appear to us as it is to God (Rom. 7:13); that we might look in its mirror to see ourselves as we are, as seen in the startling picture disclosed in Rom. 3:9-18; Ps. 53:2, 3; Isa. 64:6; Jer. 17:9; Mark 7:21, 22; Gen. 6:5; Isa. 1:5, 6; Jer. 13:23; that the awful sight may lead us to renounce self; to get from under the condemnation of the law by finding refuge in some one who is under its approbation.

The description of self in the texts referred to, is hard to believe. "The god of this world hath blinded the minds of them which believe not." 2 Cor. 4:4. It is nevertheless true in every individual case on this earth. We have first to accept it as we have all Scripture, by faith, because God says it; then as we come to discern spiritual things, we will know that the picture is not overdrawn.

#### KEPT FROM EVIL THOUGHTS.

BY MARY A. STEWARD.

(Battle Creek, Mich.)

"THOU understandest my thought afar off." Think what this means. Our Father knows our thoughts before we think them. Has Satan planned a temptation for some trembling soul? He sends an evil thought, like a poisoned arrow, that in some unguarded place shall pierce the armor of that defenseless soul, and cause him to sin. God sees that thought, which Satan has, in purpose, made that of his intended victim, and which hence may be called his. God's eye follows its flight. How easy for him to arrest its course, or transform it into a messenger of light!

But what if that poor soul had neglected to send up, in the dawning of the new day, a petition to God to keep him from evil, to preserve him from Satan's snares? or what if he had lost his trust in God during the day? Could his heavenly Father then have intercepted that evil thought? Ah! I fear it would have sped on its way unchallenged, and accomplished the design of its instigator.

How necessary it is, then, that we pray, not only when the day is over, thanking God for what he has done, but before the day's toils have begun, when the page on heaven's record book is clean and white, that we may be kept from evil through the day that is to follow.

—By being "men in understanding" the apostle does not refer exclusively to largeness of knowledge,—the expansion and development of the intellectual faculty,—but in connection with this, including it, or including it in some degree, he refers to that moral development of both mind and heart, that maturity of the inward man, which consist of deep and just views of truth and duty, in sobriety, earnestness, unselfishness, fidelity to conscience, brotherly love, with every other virtue which marks the condition of the "perfectly" and properly developed soul.—Thomas Binney.

## 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.

### THE DOOR OF THE LIPS.

SAY not the words ye mean not. Words are knives  
That cut deep gashes in our little lives,—  
Gashes that reach down deep within the heart,  
And all our lives leave some unhealed smart.

Say not the things ye mean not. Words will live  
To mock your grief when you, perchance, would  
give

Your very life to take away the pain  
That you have made; alas! 't will then be vain.

Ah! many a word that was in passion said  
Has left a wound that secretly has bled,  
Till love has come to be a trickling stream,  
And earthly joy like some past happy dream.

Yea, all that brightens life has fled away,  
Leaving but work the weary live-long day.  
Say not the things ye mean not. There be few  
Whose life within and life without are true.

Yet be ye true, yea, though ye suffer wrong;  
If true, then real, and being real, strong,  
And being strong, some little word ye speak  
May help some struggling brother who is weak.

Say not the things ye mean not. Every word  
That wrought a pang of anguish, or that stirred  
With secret sorrow any human soul,  
Will bound back on thyself like waves that roll

Themselves upon the shore, then leap again  
To the deep bosom of the watery main.  
Say not the things ye mean not. Harsh and chill  
Is this cold world! Why let thy words work ill?

Rather wipe eyes that weep, cheer those that mourn,  
And whisper comfort into hearts forlorn.  
Impute not wrong, lest thou shouldst add to strife,  
Or mar with bitterness some noble life.

Speak not the words ye mean not. Death is nigh;  
Thou knowest not but soon that one may lie  
In the cold grave, whose ears so sadly heard  
The harsh, unfeeling, bitter, unkind word.

—Selected.

### PROFANE SWEARING EFFECTUALLY AND SINGULARLY REBUKED.

WHEN on a visit to our daughter's, last winter, a few evenings I was in company with an old gentleman who was raised in Pennsylvania, and in his young days had traveled somewhat in his native State. While in conversation with him, he related the following circumstance:—

Some fifty or sixty years ago, before railroads were running in almost every direction, people who traveled were obliged to go by stage. Some routes were two or three hundred miles long. The company of whom I am speaking was composed of four, who took the stage in the eastern part of Pennsylvania, going west over the Alleghany Mountains to Ohio. Three of them, it appears, were somewhat acquainted, but rough and very profane. They soon began conversing together, and their talk was sufficiently interspersed with oaths to make it agreeable to them, to say the least, whether it was to the gentleman with them or not. Thus matters went on all day, the stranger who was with them not saying a word.

The next morning the three gentlemen came to the conclusion that they ought to enter into conversation with the stranger and draw him out, and learn something about his business and where he was going. So the one who was the most loquacious took his seat by the side of the stranger, and was soon conversing with him. But to their surprise, this stranger, to every sentence he uttered, would say, "*Bottle pot and glass.*" So the conversation went on, but "*bottle pot and glass*" was sure to be brought in every few words.

The trio were as much puzzled to know why he should use those words so often, as they were with his silence the day before. Consequently they concluded they would have to interview him the next morning, and ascertain if possible why he used those words.

Accordingly, the next morning, when they

were well seated in the coach, the subject was broached, and the stranger answered their question, "Yes, gentlemen when you will tell me what the words you have been using [here enumerating the oaths they had been using so freely] signify, and the use of them, then I will tell you all about '*bottle pot and glass.*'" They were completely silenced, and he heard no more swearing while with them. I think it must have had a lasting influence on all their minds.

RANDALL STEWARD.

*Battle Creek, Mich.*

### ITEMS ON HEALTH.

HEALTH depends largely on our habits, let the climate be what it may.

The more simple and natural we live, the better able to resist epidemics and disease.

Recreation in the open air will be the highest benefit to both mind and body.

To become intelligent upon the subject of hygiene is the duty of every family professing to believe present truth.

If our physical habits are not right, the mental and moral powers cannot be strong; for great sympathy exists between the physical and moral.

Health depends upon our encouraging a cheerful, hopeful, and peaceful frame of mind; when we overtax our strength, and overlabor and become exhausted, then we are liable to take on diseases which at such times are liable to assume dangerous forms.

It is a religious duty to take care of our health and strength which God has given us. He does not require us to become martyrs just now to his cause; there will be no reward given for making this sacrifice, for God wants us to live. Our lives can better serve the cause of present truth than our death.

God has furnished man with plentiful means for the gratification of natural appetite. He has spread before him a bountiful variety in the products of the earth, that are palatable to the taste and nutritious to the system. Of these saith our heavenly Father: "Ye may freely eat." We may enjoy the fruits, the vegetables, and the grains without doing violence to the laws of our being.

God has created man a little lower than the angels, and has bestowed upon him attributes that will, if properly used, make him a blessing to the world, and reflect back the glory to the giver. But man, made in the image of God, has through intemperance violated principle and God's law in his physical nature. Intemperance of any kind will benumb the perceptive organs, and so weaken the brain nerve-power, that eternal things will not be appreciated, but placed on a level with the common.

Those who sanctified the Lord God in their hearts, by a strictly devotional frame of mind, and sought to improve the sacred hours in keeping the Sabbath to the best of their ability, to honor God by calling the Sabbath a delight, these the angels were especially blessing with light, and health and special strength were given them. On the other hand, those who failed to appreciate the sacredness of God's sanctified day, the angels were turning from them, and removing their light and strength.

Thus speak the "Testimonies;" and thus, our heavenly Father has given us "precept upon precept; line upon line; here a little; and there a little;" on the subject of health. We know blessings are only on conditions; therefore, health can be secured only on condition that we regard the light we have received on this point. If we do all in our power for the preservation of health, spend a little time, use a little care and a little means, it will amply repay us for the effort; and when all human help fails, what a privilege to apply to the great Physician, with whom nothing is impossible. Let us walk in the light while we have it, lest darkness come upon us.

H. E. SAWYER.

### OTHER THINGS WHICH JESUS DID.

THE Gospel of John is the greatest book ever written. Its subject is a unique person. Its delineation of that person is a unique delineation. Jesus Christ, like every human being, lived a dual life—outward, related to humanity in general—inward, spiritual, related to heavenly things, concerned with an inner circle of intimate friends. This latter sphere is the chief theme of the fourth Gospel. What sets it apart and above the other books, is that it clearly and purposely reveals, not what Jesus did, but what he was, his person, claims, and character. What they accomplish indirectly, this book does directly. It paints its

portrait from life. They collect the materials and let their subject in his real self shine through or be reflected in their records of his objective activity. It is the same portrait. There is no discordance. The keenest of critical inquiries have failed to discover any difference, in the essential elements, between the representation of Jesus according to the first three Gospels and that of the fourth. Still, if in so lofty a range of literature there are loftier heights, the Gospel of John rises far above the others in the majesty and mystery of its disclosures of the person of Christ.

There can be no reasonable doubt that this fourth Gospel is a trustworthy document. The sharp controversy of the last fifty years has left us in the position that here is a record which comes from the personal recollections of the man whose name it bears. What, then, may be said for its contents?—The recollections of a disciple, they are the recollections of the disciple, of one who was peculiarly near the heart and life of Jesus. He was one who seems to have been more than ordinarily gifted mentally and spiritually, and his gifts of mind and soul more than ordinarily developed. He was fitted—if any one was fitted, he above others—to receive the fullest and finest impression of his Master's character. On purely critical grounds alone there is reason for maintaining that the representation of Jesus Christ given in the Gospel of John is the most trustworthy of all.

What is the reflection with which these marvelous recollections are concluded?—It is this: *There are also many other things which Jesus did.* Like all other attempts to picture the person and work of Jesus, this book confesses itself to be totally inadequate to compass the exceeding beauty and abundant activity of that person concerning whose words of love and grace, deeds of power, intensity of suffering and radiant glory, character and personality,—the unknown and unrecorded surpass and exceed all that the thought and insight of the "beloved disciple" have discovered and recalled. We do not now inquire into the reason of this, though such an inquiry would find itself partially answered in the vitality of the method, and the spiritual intensity, of Jesus Christ. The fact is one before which the student may well stand in astonishment not unmixed with awe.

It is with profound satisfaction that believers in Christianity find the controversies of the present day centering about these records of the person and work of its founder. Is the Gospel account trustworthy? Did Jesus Christ do and say what is here recorded? These are fundamental, vital questions, and these are the living questions, presented to the people on every hand. The literary problems of these writings may never be grasped or solved by any others than specialists. But the portrait of Jesus which these controverted Gospels disclose can be studied and enjoyed by peasant and philosopher alike. The portrait of that person, in all the beauty and strength of his character, is the authentication of the books in which it stands. No negative criticism can succeed in permanently overthrowing the historical character of the Gospels, because no negative criticism can essentially weaken the unique character of their representation of the Christ. Controversies along this line can have but one issue. If the Gospels are found wanting, the lack will be not in historical accuracy, but in historical completeness. The monument that marks the overthrow of such assaults will bear the words already quoted—*There are also many other things which Jesus did.*—*Old Testament Student.*

—Saith an old divine, "Make me what thou wilt, Lord, and set me where thou wilt. Let me be employed for thee, or laid aside for thee, exalted for thee, or trodden under foot for thee. I freely and heartily resign all to thy pleasure and disposal."

## The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 32:20.  
CONDUCTED BY W. A. SPICER AND P. T. MAGAN.

### THE RELIGIOUS CONDITION OF GERMANY.

WHILE the Lord in his great mercy uses men and human means to carry forward his work on earth, he himself prepares the way, shapes the circumstances, and ripens the field. Especially is this true when great and important periods in his cause are approaching. Thus it was at the great Reformation, and thus it will be in the last days, when the most solemn message is to go to all the countries of the earth.

In Germany as elsewhere, there are many signs that, in its religious life, it is nearing some important crisis; and many leading men openly acknowledge it. As to religion, Germany is by no means united. Two thirds of the inhabitants are Protestants, and they live mostly in the northern and central portion; the rest are Catholics, and they live in the south, east, and west. The Catholic church in Germany is more united than ever, and no means is spared to perfect its organization and unity.

The Protestants, on the other hand, are anything but united. There are the different State churches, then the old Lutherans and the Reformed Church, and among them multitudes of Rationalists, open and disguised. These bodies have for years rested securely, depending on their numerical strength, and, in fact, only too often having insufficient religious life to bestir themselves. The most life they showed was in fighting among themselves.

The Catholic Church was for a time trodden in the ground, and this only added to the feeling of security. But the latter is rising with renewed strength, and the emperor, anxious to unite with everything that will in this time of unstableness offer the most help, has at different times shown his confidence in the Catholic Church as a united organization.

But besides the Catholic Church, there are a number of free churches, also the Methodists, Evangelicals, Baptists, and others. They are active, zealous, and spare no pains nor means to extend their work. Their influence is becoming more and more felt, and the dormant State churches are becoming aroused over the situation. Their most capable leaders and their most far-sighted men see that through the activity of the free churches such a stir is being made that they can no longer remain indifferent to all these movements. Many propositions are made to remedy the evil, and one prominent among them is to strengthen the State churches by uniting them in a national German church, in which the emperor and German princes and the State are to act a very important part. A noted Lutheran prelate, Dr. V. Lechler, is especially active in this movement, and the following are some of his ideas:—

If the religion is not a State religion, the State does not become religious nor ecclesiastical. . . . The evangelical State churches form their alliance not on the basis of doctrine or faith, but as acknowledged, public corporations, as a State-like unit. . . . We consider the *sumepiscopacy* of the earthly princes as one of the noblest gifts of God to his church on earth, and we expect that, instead of being removed from the body of Christ, it will rather be developed in a way and manner answering to its nature and its history, and that it will be ennobled and perfected in the sense and spirit of the gospel. The crown of an earthly monarch is a beaming forth of the crown of Christ, which is one and the same with the crown of thorns, only that on the cross appeared in debasement and shame, what in another place was to be shown as a jewel of the highest visible splendor; for it is written: "All power is given unto me in heaven and in earth."

We see the common drift is about the same on both sides of the ocean. The proposition would be to form a union of all the German State churches, great and small, have each State represented in the same ratio as in the Reichstag, and have a president over the whole, which would perhaps be finally the German emperor; then

have from time to time a general council, which all the princes ought to attend to give it power and influence. Yes, the prelate expects that they will be the main factors in renewing the German church. The State churches could not more manifestly show their weakness and inability to cope with the Catholic Church on one hand, and with the free churches on the other.

Other enemies not to be overlooked are the constantly increasing Socialists, who are becoming wholly estranged from the church and the open and disguised Rationalists. The only hope of the State churches is to get more control of the State power and its influence, and thus by outward show and the arm of flesh maintain its own.

As to the free churches, there is a constant and healthy growth. Even pastors, who see how dead and incapable the State churches are to minister to the spiritual wants of the people, separate into free churches, which are founded more on faith in Christ and real religious experience. The Methodists, Evangelicals, and Baptists are all showing prosperity. Their publishing houses are flourishing, their membership and their means are increasing, and their schools are turning out home talent which will supply the great field. Besides these there are also the United Brethren, the Salvation Army, the Wesleyans, the Moravians, and other bodies.

While not many years ago it was nothing uncommon for Baptist preachers to be imprisoned, to-day they have strong churches even in Berlin, and are making great headway. The only intolerant country, strange to say, is the kingdom of Saxony, the most Lutheran country of Germany; and the Evangelical alliance has taken steps and passed resolutions to see whether greater freedom could not also be secured there.

The dry bones are being stirred and shaken, the wind from the almighty Lifegiver is blowing upon them, and honest souls are being raised from the slumber and lethargy around them. The fallow ground is being broken up in all directions, and is being prepared to receive the precious seed of truth. God is preparing the way for the last message of warning even here in Germany, but the greatest question is, Are we prepared as a people to step in while the waters are troubled? A great empire, one of the foremost on earth, is ripe for the harvest, but little has been done as yet. Where are the reapers to gather in the precious sheaves for the heavenly garner? An eternal reward awaits every one who helps with means, and thus enables others to enter the field or who goes himself, remembering that the time of labor is short, and soon the night cometh, when no man can work.

L. R. CONRAD.

Hamburg, Germany.

### RUATAN, BAY ISLANDS.

[FROM a private letter written by Elder F. J. Hutchins, we are allowed to take some points regarding the field in which he and his wife are laboring, which will be of interest to our readers:—]

Coxen Hole, where we are staying, is the only place on Ruatan at which steamers are allowed to land, to load on fruit and get their clearance papers. It is also the only post-office on the island; so it is the chief city of Ruatan. There are some white people among the blacks in this town. About six miles east of Coxen Hole is French Harbor, a town of about two hundred inhabitants. There the people are mostly whites. Further on about six miles is Oak Ridge, also having about two hundred inhabitants.

To the west of Coxen Hole about three miles, is a settlement called Flowers Bay. This is quite a Baptist center. Over the hills beyond Flowers Bay, on the western extremity of the island, is another small settlement called West End. Here the Methodists and Baptists each have a chapel. The attendance is very small, and the buildings are mere shells.

Besides these settlements, there are people

living all along the shore of the island from one end to the other, on both sides; but on the north side there is no settlement which they call a village. There is no one living in the interior of the island, for the reason that the ways of travel are confined to boats or to footpaths along the shore or over the hills. There are no wagons as we have in the States, and no roads except these paths, or trails.

The people are not very ambitious, and are satisfied if they have enough to eat and wear. It does not take much to provide all that is necessary in this direction. They can get merely by the trouble of gathering, plantain, cassava, and some of the native fruits, such as bananas, pine-apples, etc. These grow without cultivation. Fishing is the next way of getting food. They have what we call fish baskets, for catching fish, and this takes no special effort on their part. As regards clothing, they do not need much to keep them warm, as eighty-five degrees above zero is the average the year round. Taking all into consideration, the people do not have to exert themselves to make a living as do those in colder climates.

We have had quite a few meetings since our arrival, and have been well pleased to see the interest that the people take in learning more about the Bible. Some seem to be really in earnest and only want to know the way more perfectly, and they are then ready, by the help of God, to do his bidding. There are about fourteen or fifteen on the island, who as far as they know, are trying to live out the truth and obey God in all his requirements. They have begun to keep the Sabbath, gaining their knowledge mostly by reading, and they manifest a very honest and humble spirit.

We have had some experience in the health and temperance work, and are glad to say that the people take a great interest in this line of instruction. We fully believe that we can do more good to follow up this work and show the people that we have an interest in their welfare and health, than to confine our work to religious work in its strict sense. I gave a temperance lecture in the public school-house in Coxen Hole, and there were about one hundred present. I lectured from the charts, and as that is something new to the people in this country, they were well pleased, and we have heard that there are some from the end of the island who intend to come to the next one.

O, I wish that our young people could be made to realize the need of going to foreign fields to carry the tidings of salvation. I am sure that we never had a glimpse of the real need till we came to this field and have seen it for ourselves. The work is so great; but where are the men and women to do it? The need for workers everywhere is very great, and then to think we are the only two in this great field is almost heart-rending. But we are sure the Lord will do the work, and we trust him to fight the battle for us, while we lean upon his strength.

### PERSECUTION IN FINLAND.

As our own work is beginning in Finland, all will be especially interested in the following item, from a letter written to an English paper:—

It is said that the Lutherans, and especially the Lutheran pastors, in Finland are trying to get a law passed to prevent all free religious services. If such a law was passed, scores (if not hundreds) of the best Christians of Finland would be thrown into prison. It is to be hoped that the report is not true, though, as far as we can judge, we fear that it is. One of the lay preachers who will be affected by the new law—if it passes—speaks of prospective fines and imprisonments as follows: "But if they put us in prison, they cannot take Christ from us. We are prepared for everything except to renounce him. If they imprison us, we will make the prison walls sound with the songs of Zion. They may take away our good name, but we have a 'new name' they cannot take away. They cannot confiscate heaven. We shall one day pass through the golden gates, and no one there will hinder us telling the wonderful story of Jesus and his love. But we long to tell of that love here below, that the travelers on the world's highway may catch the hope that shines through centuries from the crucified King on Calvary."



## Special Mention.

### A CHRISTIAN NATION.

THERE was recently placed in my hands a small leaflet bearing the inscription, "Missionary Leaflet No. 2," calling attention to the small amount of money given by the people of this Christian land for home and foreign missions, in comparison with the resources of the people and the expenditure for things of a worldly nature. A glance at some of the facts and figures presented will enable one to form some idea of what ought to be expected of this country if it is, as some say, a Christian nation, or if it be such, of how far short it comes in Christian conduct, and wherein it is most remiss. They are as follows:—

#### RESOURCES.

Aggregate deposit in banks, \$3,000,000,000.  
Yearly agricultural products, \$2,000,000,000.  
Yearly profit on coal, iron, and manufactures, \$500,000,000.  
Yearly profit on gold and silver mines, \$400,000,000.  
Yearly railroad net earnings, \$250,000,000.  
The wealth of the country more than keeps pace with the advance in population. It has quadrupled since 1850, and multiplied sixteen fold within the memory of persons now living. Scribner's Statistical Atlas of 1880 says the wealth of the United States is accumulating at the rate of \$6,800,000 a day. Senator Hoar of Massachusetts, says, "Every twenty years there is added to the valuation of this country wealth enough to buy the whole German empire with its buildings, its ships, and its invested property." According to Dr. Dorchester, one fifth of the population is made up of evangelical Christians. Thus, one fifth of all this enormous wealth supposedly belongs to the evangelical church.

We spend every year in dress goods, \$125,000,000; in kid gloves, \$25,000,000; in ostrich feathers, \$5,000,000; for tobacco, \$600,000,000, and Christian men and some ministers spend their share; for liquor, \$900,000,000. Think of it! \$1,500,000,000 as a systematic voluntary offering, every year, for liquor and tobacco alone, to say nothing of the theater and opera and other enormous exactions of worldly conformity, less injurious indeed to the body, but equally fatal to the soul! and all that can be spared from these fabulous resources and this tremendous waste, and that too under the great pressure of imperative necessities and the most splendid opportunities, for the entire work of home and foreign missions combined, is the comparatively paltry sum of \$7,500,000. May not our divine Master say to his professed followers in Christian America, "Why call ye me Lord, Lord, and do not the things which I say"? Let us examine ourselves and see if the stirring words of the prophet do not apply to us also: "Will a man rob God? Yet . . . ye have robbed me, even this whole nation." Mal. 3: 8, 9.

There are hundreds of thousands of precious souls in our large cities and other parts of the land without the gospel, and ignorant of its saving power; and hundreds of millions abroad in the blackness of heathenism who have yet to hear for the first time the "glad tidings of great joy" intended for all people.

And yet 5,000 evangelical churches in the United States did not give a dollar last year to send the gospel to these dying millions. Do these professing Christians not know, or do they not care, that 30,000,000 heathen have died during the past year without having so much as heard the name of Jesus?

One denomination in the very front rank of missionary enterprise recently closed one of its most successful years with a debt of \$200,000, a debt arising from an unusual shortage in gifts and legacies, and the bulk of which had to be shamefully charged up to its needy missions and poorly paid missionaries. It reports 2,720 non-contributing churches to foreign missions, and 1,785 to home missions, with a Sabbath-school membership of 250,000 following their example. Still another denomination reports over one million of its members, in good and regular standing, who do not give a penny a year for Christian missions—home or foreign.

Other evangelical churches make a very similar showing, many of them even less favorable. We know of nothing better calculated to stir up the membership than a free circulation of their own reports. How can the church of Christ have such a record under a living ministry, faithful church officers, and Christian training? Dr. Duff boldly asserted that the greatest hinderance to missions was "the apathy of the Christian ministry," and the Rev. Joseph Cook, on returning from his trip around the world, said: "Our greatest hinderance to missions abroad, is semi-universalism at home."

This must give the reader some idea of how near we come actually to being a Christian nation. We are spending, annually, \$7,500,000 for home and foreign missions, and \$1,500,000,000 for liquor and tobacco,—about two hundred and seventy-five times as much for the latter as

for the former. Think of a man claiming to be a Christian,—or whom some other person claimed to be such,—spending two hundred and seventy-five times as much per year for whisky and cigars as he does to aid the cause of missions,—giving annually two hundred and seventy-five times as much money to the Devil as he gives to the Lord! What kind of Christianity would his be? Rev. Dr. Barrows, pastor of the First Presbyterian church, Chicago, in a sermon preached Feb. 21, 1886, said:—

The people of God waste their strength and wealth on unprofitable pleasures, and, with hundreds of millions of dollars under their control, permit churches and missions to starve. If Christians spent every cent of wages, salary, and income on themselves, and gave to missions only one cent on a dollar of their real and personal property, their contribution would be \$87,284,000 instead of \$5,500,000. The luxury, extravagance, and unfaithfulness of God's people must be removed, or our nation is doomed.

What then is the great evidence of the nature of the attitude which we as a nation assume toward God and his cause? Is it the fact that we do not have a national law compelling all our people to observe Sunday,—a day which was never anything more than a holiday, and for the keeping of which there is no command in God's word? And what do we as a nation need to do in order to avert the judgments of God and prevent his wrath from falling upon us? Is it to enact a national Sunday law? And if we had such a law enacted, would we, in the light of the above facts, be any more Christian or acceptable to God than we were before? The answer is obvious. The judgments of God will fall upon us and seal the doom of this nation for an altogether different reason than our indifference to the claims of a pretended Sabbath day which he has never sanctified nor commanded to be kept.

L. A. S.

### THE SUNDAY ARRESTS IN TENNESSEE.

A SHORT time since, we made mention of the fact that some of our brethren in Tennessee were about to be arrested again for Sunday labor. We have just received the following letter from brother J. Moon of that State, which will be interesting to our brethren and sisters throughout the field:—

Springville, Tenn., April 13, 1892.

A. O. Tait, Battle Creek, Mich.

DEAR BROTHER: Yours of March 27 was received some time ago, and you requested that I should let you know all of the particulars in regard to the arrests made here for Sunday labor. Since my last writing, other facts have come to light. One of our neighbors was at the county-seat on business, and the State's attorney came in and asked him if he lived in the Advent community. He replied that he did. The attorney asked, "Do they keep up their Sunday work?" He answered, "Yes, and none of the Adventists will deny it."

Then the attorney requested him to give him the names of five of the leading church-members, which he did. The State's attorney said he had heard the circuit judge, Judge Swiggart, say he was going to put a stop to that Sunday desecration.

So the five warrants were issued, and are in the sheriff's hands. But it seems that he has understood that we will not give bonds, and so will wait until court sits, which will be the fourth Monday in May. These are the facts in the case. I will write again as soon as there are further developments.

Your brother in the one faith,

J. MOON.

We are also in receipt of a letter from a brother here in Michigan, stating that he is being very strongly threatened with arrest for working on Sunday, and from all parts of the country we are receiving communications every day, showing the very rapid advancement in public sentiment toward universal Sunday laws that will compel all to rest on that day.

The general offices of the Religious Liberty Association are being crowded to their utmost capacity in their endeavors to meet the demands upon them in connection with this branch of the work. We trust that our brethren throughout the field will remember us and assist us in every way they can.

It is encouraging to see this rapid fulfillment

of prophecy; but as these things are presented before us, there comes with them the great responsibility of enlightening the world in regard to the issues at hand. May the Lord give us wisdom and strength for the mighty task.

A. O. T.

### A RABBI'S VIEW OF SUNDAY.

IN the weekly *Mail and Express* of March 23, we find the following:—

Dr. Kranskopf delivered a lecture last Sunday in Philadelphia on "Through Labor to Rest," in which he took the ground that the Jew above all others is a sufferer from overwork and under rest. He argued that Sunday as observed in this country must be accepted by the Jew as his day of rest, otherwise the strain of life upon him would be more than he could endure. He said:—

"Christianity has taken much from us; it is no humiliation to take something good from it. And in taking it, we do it not as a compliment, but to serve our own highest ends. We save our lives. We preserve ourselves as a people. Since we will not, or cannot, keep our own Oriental Saturday-Sabbath, let us, for our lives' sake, keep at least the Occidental Sunday-Sabbath. It has already in one sense been made obligatory upon us by the law of the land. Our shops are closed, our busy hives of industry are hushed. We suffer no financial loss by keeping Sunday. Let us also suffer no loss of vital powers. Let us obey the scriptural injunction, and keep one day holy—holy not in the old rabbinical or puritanic sense, that turned the Sabbath into a day of greater hardships, but in the sense of that which the prophet Isaiah advocated, a day of 'joy and temperance and repose,'—a day that shall rest overtaxed parts and bring others into activity that have been suppressed during the week, that shall recuperate lost strength, repair damages in the system, rake out the ashes and cinders, and start the fire ablazing vigorously for the healthful resumption of the week's work."

We know from our study of the Bible that everybody will yet bow before the Sunday institution, except those who hold allegiance to God above the traditions of men. Even the Jew, who has ever adhered to the true Sabbath, seems to be rapidly coming over to the idea of observing Sunday, from the standpoint of expediency.

A. O. T.

### CATHOLICS IN OFFICE.

LOOK at the condition of Boston as pictured in a recent issue of that excellent paper, the *British American Citizen*. Twenty-five years ago the Boston Board of Aldermen had not one Roman Catholic in their body, and out of forty-eight members of the Common Council there were six Roman Catholics. Now the *Citizen* declares that the Irish Catholics are in a majority in every department of the State, and while it estimates that \$500,000 would fully cover the amount paid to Protestants for all services rendered, \$5,500,000 are paid to the Roman Catholics.

In New York City \$15,000,000 are paid to Roman Catholics, but New York is three times as large as Boston, and the mayor of Boston, though his mother is a Catholic, does not get down on his knees in public before Archbishop Williams, as did Mr. Hugh J. Grant, the mayor of New York, before Archbishop Corrigan on the platform of Cooper Union, March 2, 1892, when 2,000 Catholics glorified the pope.

Truly Ireland in America is a great country, and St. Patrick's day is a great day for Ireland. —*Converted Catholic*.

—AUSTRALIA and the Argentine Republic started in their career as civilized countries at about the same time. They are about the same size, and have nearly the same population. But their progress has differed greatly. The *Journal and Messenger* says:—

Australia now has a public revenue of \$146,000,000, while the Argentine has only \$22,000,000. Australia has a foreign commerce of \$661,000,000, and the other of only \$171,000,000. The Australian debt is greater, but the country has nearly ten times as much to show for it in the way of harbors, railways, and permanent public improvements. Australia spends \$11,000,000 a year on her public schools, and the Argentine only \$2,600,000. Australia is an English Protestant civilization, while the Argentine Republic is Roman Catholic. —*Religious Intelligencer*.

# The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 26, 1892.

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## PREPARATIONS FOR WAR.

THE general preparation for war now going on everywhere in the Old World is a subject of anxious comment in the European papers. The Sheffield (Eng.) Daily Telegraph says that France continues her policy of recuperation, and has not given up hope of conquering back the lost provinces of Alsace and Lorraine.

The grand dukes, Alexis and Vladimir, and M. de Giers, have recently made a significant visit to France. Russia has half a million of men, including 92,000 cavalry, on the frontiers of Austria and Germany. The four great principals in the colossal struggle which now threatens Europe, could marshal 12,000,000 men, armed with weapons more death-dealing than have ever before been put into the hands of contending armies. And these figures do not include the naval forces, nor the armies of Great Britain, Italy, and Turkey, which could hardly avoid being drawn into the stupendous contest.

The Warsaw correspondent of the Daily Chronicle, telegraphs: "The Russian soldiers of the reserve have lately received envelopes, with sealed instructions, to be opened only when so ordered by the military authorities. At all the principal cartridge and rifle manufactories the greatest activity prevails, and in some of the ship-yards work is being pushed forward night and day on the construction of new iron-clads and gun-boats."

From Constantinople a correspondent writes that orders have been sent to the military authorities in Asia to make a detailed census of all the available horses, and revise the scheme of the mobilization of the army in Asia. This indicates a preparation for aggressive war on the part of the Turks outside of their own territory. Every symptom of sedition among the Armenian population is to be most rigorously suppressed.

Another English paper has a letter from a correspondent in Warsaw, under the heading, "Does Russia Mean War?" The correspondent says: "Profound conviction prevails among every section of the community that war is impending." Understanding the Russian language, he has conversed with officials and commercial men, as well as British residents, and finds that "the people live in almost daily expectation of war." So strong is this conviction that "no one has courage to embark in any new enterprise, and so business is at a standstill. Foreign residents will make no contracts that will hinder their departure at a moment's notice." In reply to a question, "Do you think there is going to be war?" a Russian gentleman said to him: "My dear sir, do you suppose that the grand dukes Alexis and Vladimir have gone to France at this time of famine, when they can be so little spared, without a purpose? Do you suppose that M. de Giers went there for pleasure? Do you know, sir, that we have our entire available force in the vicinity of the German and Austrian frontiers?" And these are not raw recruits, but men who have served at least a year with the colors. The gentleman continued: "Do you think that all these precautions have been taken for no purpose whatever? We have a strong fleet in the Black Sea, and 100,000 men ready for embarkation the moment a favorable opportunity presents itself." And when we do declare war, do not think we shall make it with rose water. We have about half a million of cossacks. These cossacks we will let loose upon the Germans. They will burn and kill everything that comes in

their way. The land that they will have passed over will be black and desolate. Not a tree, not a house, not a blade of grass will be left standing. Not a child shall survive to tell the tale."

"I ventured to suggest," continues the correspondent, "that this forecast was a little too highly colored." The grizzled old warrior replied, "I am a soldier, my old comrades in arms are at the head of affairs. One is the chief of the general staff, another is in the war office, and so on. These things I am telling you are facts, not fancies. You are a civilian and a foreigner, and of course you cannot understand such matters."

Making all due allowance for excited anticipations, there is certainly enough of solid facts left in sight to make the situation a very serious one. And thus men hear the rumbling of the coming storm with anxious forebodings. Viewing the situation in the light of prophecy, the student of God's words can clearly read his duty to make speedy and thorough preparations for the things that are soon to come upon the earth.

## IN THE QUESTION CHAIR.

[We aim to reply under this head, to questions which are of such a nature that the answers will be of general interest and profit to the readers of the REVIEW. Those sending in long lists of disconnected texts for explanation, evidently as a mere matter of curiosity to see how certain puzzling passages will be disposed of, need not be surprised if no notice is taken of them. Many more inquiries are received than can be answered in this department; and the editor reserves the right to decide which to notice in this manner. All correspondents should therefore give their names and true post-office address, that queries not replied to here may be answered by mail.]

183.—GREATER THAN JOHN. MATT. 11:11.

When Christ was speaking of the greatness of John the Baptist in Matt. 11:11, what did he mean by the words, "Notwithstanding, he that is least in the kingdom of heaven is greater than he"?

J. W.

Answer.—The word rendered "least" is in the comparative degree, and should be rendered "less." He that is less in the kingdom of heaven is greater than he. And verses 18 and 19 show that he is drawing a comparison between himself and John. John came first, and was for the time being the great character before the eyes of the people. But Christ, who was then less—less known and of less esteem among the people—was greater than he, and would presently show himself as such. Down to the time of John no loftier character in connection with the work of God on earth had appeared. But he, the Son of God, was then among them, and though then less than John, from the standpoint of human vision, in the kingdom of heaven (or the development of the work of grace among men), he was greater than he, and would soon show himself greater by his mighty works. So John said, speaking of Christ, "He must increase, but I must decrease." John 3:30. This doubtless refers to the amount of public attention drawn to them respectively, and as this process went on, John decreasing, and Christ increasing, the time would soon come, as it did come, when Christ occupied much the larger place in the thoughts and attention of the people.

184.—WHAT BECAME OF THE ARK?

1. Was the ark in the temple when it was destroyed by the Babylonians? if so, what became of it? 2. When were the tables of the law removed from the ark?

J. W. G.

Ans.—It does not seem probable that God would suffer the ark, constructed by his special direction, and especially the tables of stone on which he had written with his own finger his law, to be destroyed by sinners. So the more consistent conclusion would seem to be that the tables were never removed from the ark, but that the ark and the tables were both removed from the temple before its destruction by the Babylonians. And a passage in the book of Maccabees confirms this conclusion. In 2 Maccabees 2:1-7 we read:—

"It is found in the records that Jeremy [Jeremiah] the prophet, commanded them that were carried away to take of the fire, as it hath been signified: and how that the prophet, having given them the law, charged them not to forget the com-

mandments of the Lord, and that they should not err in their minds, when they see images of silver and gold, with their ornaments. And with other such speeches exhorted he them, that the law should not depart from their hearts. It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God. And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle and the ark, and the altar of incense, and so stopped the door. And some of those that followed him came to mark the way, but they could not find it. Which when Jeremy perceived, he blamed them, saying, as for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy."

The tabernacle here mentioned doubtless refers to that which was brought up and placed in the temple when it was dedicated by Solomon. 1 Kings 8:4. On the strength of this statement, in Maccabees it is thought by some that the original ark will yet be discovered by the people of the Lord before the end.

185.—THE THIRD OR SIXTH HOUR? MARK 15:25; JOHN 19:14.

Please explain in the REVIEW the apparent difference between Mark 15:25 and John 19:14, in regard to the hour of the crucifixion of Christ. Mark says "the third hour," and John says "about the sixth hour."

J. G. M.

Ans.—According to the general tenor of the gospel narratives, Christ was crucified at the third hour of the Jewish day (speaking now only of the light part of the day), that is, at about nine o'clock in the morning; there was darkness over all the land from the sixth hour, that is, from noon; and at the ninth hour, or three o'clock in the afternoon, the Lord expired. How then can John say that it was the sixth hour when he was crucified? Various ways are suggested of answering this query, but that which seems to have the greatest weight in its favor is that the word "sixth" in John 19:14 is a wrong reading. In the early manuscripts numbers were expressed by letters, and the old form of the letter "gamma," which stood for three, was very nearly like the letter "sigma tau," which stood for six. On this text Dr. Bloomfield, in his Greek testament, has the following note:—

"There can be no doubt that an error of number has crept in (the gamma being confounded with sigma tau), and that the true reading is gamma, i. e., tritee [3]. Indeed this reading is found in seven of the best manuscripts, some fathers, as Eusebius (who says it was so written in the autograph), Jerome, Severus, Ammonius, and Theophylact, and some scholiasts, with Nonnus. In this opinion the best recent commentators acquiesce."

186.—GOD'S PEOPLE CALLED OUT.

At what time under the third angel's message shall we look for the fulfillment of Rev. 18:4?

B. A.

Ans.—Rev. 18:1-6 is evidently a development which takes place subsequently to the message of chapter 14:8. While the latter brings to view the great mistake of Protestant Christendom, as a whole, in rejecting the truth of Christ's second coming, which was essential to the spiritual growth and advancement of the churches, Rev. 18:2, 3 describes a process which has been going on in the religious world ever since that message was given in 1844, as a necessary result of their rejection of the truth then presented. Rev. 18:6 implies that these churches at last go so far in their departure from the principles of God's word as to persecute those who follow on in the advancing light of truth in these last days. This we see them even now preparing to do, under the leadings of the so-called National Reform movement. And when they shall engage in that persecution, then will come the time to raise the cry, "Come out of her, my people." The third message will then have reached its greatest power.



## 187.—INVESTIGATIVE JUDGMENT.

Is there an investigation of the cases of the wicked? If so, at what time? Is it before or after the second coming of Christ, and who are the ones engaged in it? N. F. B.

Ans.—There is an investigation of the cases of the wicked, the same as in the cases of the righteous. All judgment is rendered on the investigation of character; for the general rule, as laid down in scripture, is that every one is to be "judged out of those things which" are "written in the books." Rev. 20:12.

In the investigative judgment of the righteous, which takes place before Christ comes, the object is simply to decide one question, and that is, who are to be saved when Christ appears. And hence only those cases come under examination, in this division of the judgment, whose names have been entered in the book of life; because in all other cases the question then up for decision, as to salvation or perdition, is already decided.

In this scene of judgment God sits as judge, Christ is the great high priest and advocate, and the countless hosts of the angels are the assistants in the work. Dan. 7:9, 10. And all those, who in this investigation have been found to be faithful, will have their names confessed by Christ before the Father and the holy angels. Rev. 3:5. This work being done, all judgment is then committed unto the Son (John 5:22), he comes for his people, the dead are raised, and the thousand years of Revelation 20 begin. Rev. 20:4, 5; Then also begins the investigation of the cases of the wicked, not to ascertain whether they are to be saved or not, for that question is at that time already settled, but to decide the magnitude of their guilt, and the degrees of their punishment. In this work Christ is judge, and the saints, having themselves been redeemed, are then his assistants. 1 Cor. 6:2, 3; Rev. 20:4. All wicked works having been examined during the thousand years, and sentence written against them, at the end of that period this sentence is executed, and the wicked are destroyed. Rev. 20:9; Ps. 149:9.

## OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

## THE GREAT TRIBULATION.

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. 24:21, 22.

The special point and force of our Lord's whole discourse depends upon properly locating and identifying this "great tribulation." The signs of his coming are to commence at its close. "Immediately after the tribulation of those days shall the sun be darkened," etc. Verse 29. Christ's coming takes place soon after all the signs he foretold concerning it had their fulfillment. Hence to obtain a proper understanding of the age of the world when his coming is imminent, we must know the period allotted to the *great tribulation*. This term is translated from the Greek word "*thlipsis*," and occurs, according to the Englishman's Greek Concordance, forty-five times in the New Testament. It is in most instances rendered "tribulation" or "affliction," but a few times it is rendered "trouble." Greenfield gives the meaning as "*pressure, compression; by metonymy, affliction, distress, calamity*." In nearly all cases where it occurs in the New Testament, it is used in reference to the sorrows, persecutions, and afflictions the pious disciples of Christ should suffer because of their faith. We find no instance where it is used concerning the temporal afflictions of the wicked in this world.

This term implies something severe, crushing, a hard pressure, a bruising and wearing out by long continuance. Upon whom was it to come? As

already indicated, the inspired writers in the New Testament in nearly all cases make use of the term when speaking of the afflictions of Christians. But the Saviour's words above quoted, make the conclusion unavoidable in the passage we are considering, that it can apply at least in this instance *only* to the disciples of Christ. The tribulation is upon "the elect," upon those who are to "be saved." All "the elect" would be destroyed from the earth, should "the tribulation" continue till the end of "those days." It is "shortened" for the sake of "the elect," that some of these might be spared on the earth to preserve it a little longer from utter ruin. Had a few others besides righteous Lot remained, even wicked Sodom, with its sister cities of the plain, might have been saved from its burning. Gen. 18:26-33.

But who are "the elect?" The Greek word "*eklektos*," of which this is a translation, is used in the New Testament twenty-three times, and in every instance is translated "elect" or "chosen." Greenfield defines it "chosen, elect, select, hence beloved, dear, chosen, approved, choice, distinguished, excellent." We give a few phrases where its use is illustrated: "They shall gather together his elect from the four winds, from one end of heaven to the other." "There shall arise false Christs, and false prophets, . . . if it were possible, they shall deceive the very elect." "And shall not God avenge his own elect, which cry day and night unto him?" "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness," etc. Not an instance can be cited where this term is ever used in the New Testament or in the whole Bible, and applied to the wicked in general or to the apostate, unbelieving Jews, or of those not enjoying the favor of God.

We therefore find the conclusion inevitable that this "great tribulation" is one which affects our Lord's disciples and not the wicked, unbelieving Jews, or sinners in general. A long, wearing, dreadful, series of persecutions awaited his church, and beloved disciples, such as had never been seen in all the world before. They were to be hated of all men for his sake. They would be afflicted and put to death in multitudes. Indeed, ages and ages these terrible sufferings would continue. This was a sad disclosure our Lord made to his disciples; for this was, as we have seen, addressed to them in a private discourse warning them of what they might expect. Indeed, we should not wonder that these things should come upon the disciples of him whom wicked hands cruelly murdered.

As they were leading him away to crucify him, and a great company followed him, bewailing and lamenting him, "Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?" Luke 23:28-31.

When the prince of evil found he could not put down the blessed gospel, nor bring it to an end by killing the Prince of life, his last resort was to harass, persecute, and destroy his disciples. He really suffered a great defeat, when he caused the death of the Son of God. His malignity was made manifest to all the universe. His own machinations opened up the way of salvation through the precious blood of the Son of God, which he caused to be shed. He became more desperate than ever when Christ arose from the dead and ascended to heaven beyond his reach, and his only hope now was to harass and destroy his disciples. "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: . . . woe to the inhabitants of the earth and of the sea! for the Devil is come down unto you, having great wrath,

because he knoweth that he hath but a short time." Rev. 12:10, 12. When the Son of God arose from the dead, going up to heaven, Satan realized he had suffered a great defeat, and his wrath waxed more and more cruel.

The persecutions of the meek, humble disciples of Christ were something peculiar in our world. Nothing just like them had ever been in the preceding ages of history, nothing so terribly bloody and cruel were known in the 4,000 years before. Afflictions indeed they passed through; oftentimes these were permitted to arouse them from ease and stupor, and they have been at times greatly oppressed. But the terrible, protracted, wearing-out, pitiless, and awful sufferings inflicted by Rome in pagan, but more especially in papal, ages were something unequalled and most wonderful.

Other prophets have foretold it as well as our Lord. Our Saviour most certainly had in mind, while giving this discourse, the prophecy of Daniel. He refers to it, mentioning him by name in verse 15, when speaking of this desolating power. He evidently had him in view while speaking of the shortening of certain "days" of "tribulation." Verses 21, 22. How do we know this?—By the fact that no other Bible writer excepting Daniel up to the time when Christ gave this discourse, had ever given the number of prophetic days in which God's people should be given into the hands of a persecuting power. The apostle John in Revelation 12 and 13, afterward repeats it, giving the same numbers. But Daniel, previous to our Saviour's time, in symbolic language (no doubt well understood in that age) marks off a long period as follows: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hands until a time and times and the dividing of time." Dan. 7:25.

The power that was to do this in Daniel's vision of chapter 7, was symbolized by the fourth beast, "dreadful and terrible, and strong exceedingly," that "devoured and brake in pieces" all that stood in his way. Protestant commentators are practically united in applying this symbol to the Roman empire. That power is represented in the prophecy in two phases; as a beast with ten horns, and afterward with three of these plucked up and a "little horn," in which "were eyes like the eyes of man, and a mouth speaking great things." Dan. 7:8. In the explanation of the symbol, the angel informs Daniel that "the fourth beast shall be the fourth kingdom upon earth." It is well known that Babylon, Media and Persia, and Alexander's kingdom were the three great empires of the world which preceded the still mightier power of Rome. This fourth monarchy stands in history as the greatest persecuting power ever known among the nations of the earth. It put to death more of the servants of the true God for religious opinion, than all other powers that have existed since our world was created. At least 75,000,000 of Christ's disciples were martyrs to its intolerance. He shall "wear out the saints of the Most High" and think to change times and laws" (or "the time and the law," other versions), and "they shall be given into his hand until a time and times and the dividing of time." A "time" (the ancient Jewish year of 360 days), "times" (plural, twice as many, *i. e.*, 720 days), "the dividing of time" (one half as long, *i. e.*, 180 days), making in all 1260 prophetic days or years, a day in symbolic prophecy meaning a year. Num. 14:33, 34; Eze. 4:6.

Therefore for a period of 1260 years, "the little horn," the papacy, was permitted to domineer over the people of God. The beginning of this period is a well-marked historical era. In A. D. 538, Justinian the Roman emperor, dwelling in Constantinople, having succeeded in driving out the Ostrogoths from Rome, decreed that the bishop of Rome should be head over all the churches, and power was delegated to him to correct heretics, as all were called

who would not subscribe to the dogmas of the Catholic Church. From this point the pretensions of the bishops of Rome, which had been in dispute before, became generally accepted by the Catholic world, and his pre-eminence over all other bishops was generally admitted. The end of the period of 1260 years is also a well-marked epoch. In 1798 the French general, Berthier, marched into Rome, proclaimed a republic, took Pope Pius VI prisoner, and carried him away to France, where he died in exile. That these two events are marked epochs in the history of the papacy, no one can deny. And that they are a wonderful testimony to the truthfulness of Daniel's prophecy is equally certain. That there was during this long period a constant succession of arbitrary acts, blasphemous pretensions, arrogant claims, fearful persecutions, bloody wars, and every effort possible to be made to put down all opposition to the Roman pontiff by fire, sword, torture, and every device possible, no candid, intelligent person will deny. The world never saw anything like it. But what is still more striking, the tribulation was shortened just a little before the days expired, as our Saviour declared they would be.

That our Saviour had in view this long prophetic period of 1260 years in which the Roman power should have the saints of God "given into his hands" to "wear out," seems clearly evident, when he speaks of "those days" being "shortened" "for the elect's sake." Only five or six sentences before (verse 15), he had mentioned Daniel by name as the prophet who had foretold the desolating power of Rome coming to destroy Jerusalem. He then speaks of the work he should do in persecuting the people of God, "the elect," and states that certain "days" of tribulation should be "shortened" for the "elect's" sake. When we take into consideration the fact that this same prophet Daniel had foretold the length of time the Roman pontiff should have given into his hands "the saints" to "wear out," even 1260 years, it is clear as a sunbeam that these were the days of tribulation which were to be "shortened" for the sake of the "elect," that all true followers of Christ should not be destroyed from the earth. We are convinced of this conclusion by the fact that no other specified period for such a work of persecution is given in the Bible. Later on, John, in the revelation gives the same period, applying it to the same work, as we shall see. It would be most absurd to speak of "those days" being "shortened" for the sake of "the elect," when no specified time had been given beforehand in which they had been delivered into the persecutor's hands to be so treated. "Those" is the plural of "that," a pronoun referring to something before mentioned or understood. (See Webster.) The Greek word "*ekeinos*," from which "those" is translated, is rendered in our version "those," "that," "the same," or "selfsame," in most instances when it is used in the New Testament (see Englishman's Greek Concordance), and its meaning according to Greenfield is "that, that one, this," etc. It must therefore in this case refer to something previously understood. Daniel's "time and times and the dividing of time" (i. e., 1260 years) was the long period of terrible persecution which our Saviour had in view when he stated, "Then shall be great tribulation, such as was not since the beginning of the world, to this time, no, nor ever shall be."

G. I. B.

(To be continued.)

#### REPORT OF THE GENERAL CONFERENCE COMMITTEE MEETINGS FROM MARCH 11-21, 1892.

WE herewith submit a report of the most important matters considered by the General Conference Committee in its council held March 11-21. In regard to the distribution of laborers, as noted in a former article, the committee made as few changes as circumstances would permit. But the contin-

uous growth of the work and the increasing demands in various ways make it necessary that some changes should be made every year. We hope that the recommendations made will result in the advancement of the work. So far the persons receiving the recommendations have cheerfully acquiesced in the same, and are making arrangements to comply with the suggestions. There were some other recommendations considered upon which we are not prepared to report at present, as they depend upon certain conditions and circumstances.

It will also be noticed that the time for the next General Conference has been appointed. By having the notice published thus early, it will give those even in our foreign fields the best of opportunity to arrange their reports and have everything ready for the General Conference. We believe this will be appreciated by all.

The members present during the meetings were O. A. Olsen, S. N. Haskell, J. N. Loughborough, D. T. Jones, R. M. Kilgore, R. A. Underwood, and W. W. Prescott.

The first meeting was called March 11, 1892, at 10:30 A. M. Prayer was offered by Elder Loughborough. Minutes of meetings held since October, 1891, were read and approved.

Various matters were talked over in a general way; such as needs of the field in the way of Presidents and other laborers, time for holding the next week of prayer, etc., the chairman enumerating different items which should be considered and acted upon.

The following committees were appointed:—

Committee on Camp-meetings: J. N. Loughborough, R. M. Kilgore, R. A. Underwood.

Committee on Distribution of Laborers: D. T. Jones, S. N. Haskell, W. W. Prescott.

Committee on Week of Prayer: S. N. Haskell, R. A. Underwood, D. T. Jones.

The matter of time for holding the next General Conference, and the holding of ministerial institutes the coming year, were considered, and it was voted that the next General Conference be held Feb. 17 to March 6, 1893, this to be preceded by a general ministerial institute to be held from Jan. 27 to Feb. 16, 1893.

The Committee on Distribution of Laborers presented a report which was adopted as follows:—

1. That H. W. Decker make Indiana his field of labor.

2. That R. S. Donnell make the Upper Columbia Conference his field of labor.

3. That N. W. Allee labor in Minnesota.

4. That W. S. Hyatt make Missouri his field of labor, and take the presidency of the Conference and tract society made vacant by the removal of R. S. Donnell and N. W. Allee.

5. That F. D. Starr labor in Illinois.

6. That R. H. Brock labor in the Indian Territory, and that the district superintendent supply an assistant from that district.

7. That the superintendent of Dist. No. 6 supply an additional laborer for Montana.

8. That M. G. Huffman labor in Maine.

9. That R. S. Webber make the Maritime Provinces his field of labor.

10. That O. O. Farnsworth go to Ireland and make that his field of labor.

11. That B. F. Purdham labor in Illinois.

12. That H. S. Shaw go to Louisiana and make that his field of labor.

13. That E. G. Olsen take the superintendency of the Scandinavian work in Iowa, South Dakota, and Nebraska.

14. That D. T. Jones locate in California, with the idea of connecting more closely with the interests on the Pacific Coast.

15. That Julia Parmele and Mina Robinson go to England to engage in the Bible work.

16. That S. S. Shrock go to Kansas and labor among the Germans.

17. That G. F. Haffner of North Pacific Conference spend some time in laboring for the Germans in the Upper Columbia Conference, as may be agreed upon by the Presidents of the two Conferences.

18. That with reference to the work of Wm. Baird of North Carolina, the same be referred to the superintendent of the district and the President of the General Conference, with power to act.

19. That the matter of directing the labors of D. A. Ball, who has recently returned from the West Indies on account of failing health, be left with the President of the General Conference.

20. That L. R. Conradi return to America at the close of the Central European Conference and camp-meeting, to labor for a time among the Germans.

21. That in view of the urgent demand for Scandinavian labor in the cities of New York and Brooklyn, J. F. Hansen of Copenhagen, Denmark, return to this country and labor in the cities indicated.

It was voted as the sense of the committee that Frank Hope, now in London, England, be ordained and receive credentials.

Upon motion, O. A. Olsen and W. W. Prescott were chosen as a committee to supply a teacher for Australia.

Voted, That the superintendency of Dist. No. 1 be placed in charge of the President of the General Conference, with the privilege of drawing on such help as he may need to look after the work.

Voted, That a forty-foot tent be provided for use in the Indian Territory.

The matter of the students' volunteer movement received some consideration, and a committee composed of the chairman, W. W. Prescott, and S. N. Haskell, was chosen to consider further the question and report at some future time.

Missionary work among the Chinese in this country was also considered, and J. N. Loughborough, D. T. Jones, and Allen Moon were appointed as a committee on this question.

The following preambles and resolutions were presented by Elder D. T. Jones, and adopted:—

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

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

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

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

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

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

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

Remarks were made upon the resolutions by Dr. Kellogg (who came in while the report was being considered), Prof. Prescott, and Elders Underwood, Jones, and Olsen.

It was decided that the next week of prayer be held Dec. 17-25, 1892.

Appointments for the various camp-meetings were also made. (See list of camp-meetings on page 15 of REVIEW.) O. A. OLSEN, Chairman.

W. A. COLCORD, Sec.

#### BAD USE OF PETER'S PENCE.

THE word "bad" is here used in the sense of fraudulent, since the use to which "Peter's pence" is ordinarily put, in furthering the development of the papacy, is about as bad a use as any to which money could be put. It seems that the papal authorities at Rome have been endeavoring to make a rather too literal application of the language of the parable of the talents, by putting out the money intrusted to them to the exchangers, but in so doing they have failed to gain "other ten talents." It makes a difference in such cases whether the money be invested in an earthly bank or in the bank of heaven. Our Saviour in his teachings evidently had reference to the latter and not the former, as the place where his followers should invest the means with which they are here divinely intrusted.

Some things which the papal authorities have done with the Peter's pence which has been flowing annually into the coffers of Rome, appears from an article written by Dr. A. Meiller of Florence, Italy, and copied in the *United Presbyterian* of April 7. We present here some extracts:—

"I read in the papers some time ago that the Bishop of Manco 'had humbled at the feet of his Holiness,' as the phrase goes, the nice sum of 100,000 francs (£4,000), one half of which had been contributed by the owners of the famous, or rather infamous, gambling tables of Monte Carlo. In the old economy, it was forbidden to receive for the sanctuary money that was the produce of sin. The pope has no such scruples; money is always welcome at the Vatican, even when the source of it is Monte Carlo, and I do not remember ever having heard or read a word of condemnation, coming from the Vatican, against that hot-bed of corruption, theft, and suicide.

"This piece of news reminds me that just a few days before, some very startling disclosures had come out from the Vatican itself as to the use which has been made there lately of the famed 'Peter's pence.' The readers of the *Voice* may remember that some time ago, it was said, and never contradicted, that the papal treasury had lost large sums of money in banking speculations. Monseigneur Folchi, the administrator of the 'Peter's pence,' had been made the scape-goat in this case, and been obliged not only to resign, but to bear the stigma of having defrauded the pope to an immense extent. Now, Monseigneur Folchi, who, as he says, 'is not a monk, to accept submissively the punishment that has been inflicted upon him,' has sent to Leo XIII a memorial, whose contents have somehow found their way into the public papers, and from which it appears,—

"1. That large sums of money were lost on the shares of the *Acqua Marcia*, the principal water company of Rome. These shares had risen so high, and gave such dividends, that all the Sacred College invested in them their savings. The pope himself often recommended Monseigneur Folchi to buy as many as he could find.

"2. Likewise the Vatican invested largely in the *Company for Omnibuses and Tramways in Rome*. Of these Monseigneur Folchi says that he often received large parcels without knowing who had bought them.

"3. Large sums were also deposited in several Roman banks that have since failed, or whose shares have fallen very low.

"4. Monseigneur Folchi goes on to disclose other ways in which the offerings of the faithful have been shamefully squandered. He speaks of large sums lent to the Jesuits, who, after a short time, cease to pay interest on them, and are too powerful to be pressed for it; of other sums given to no less than eleven Roman princes, in difficulties, to save them from becoming bankrupts, as Prince Borghese had to declare himself last summer. He likewise reveals that great disorder reigns in the papal treasury, and tells that one day the pope called him to account for half a million dollars he had received from American Romanists, and which were afterward found in a bag at the bottom of a cupboard. Altogether it is said that the different losses amount to 50,000,000 francs (£2,000,000); but even if that were exaggerated, there is no doubt that very large sums of money, extorted sometimes from poor workmen and widows, have been squandered in the most reckless manner.

"And it is worth noticing that the accusations of Monseigneur Folchi have not been denied by the Roman Catholic papers, except by general assertions, supported by no specific proof."

It seems almost strange that the pope's infallibility (?) in other matters should not avail him in a matter so vital to the welfare of his church as that of the management of papal finances. Only a moderate degree of that wisdom which in spiritual matters rises to the awful majesty of infallibility, ought, it would seem, to show him and his confederates that Italy is not the best and safest place for speculation with the funds of the church. But after all, it is all harmonious; for spiritual and temporal fraud may well go hand in hand, and the donors of Peter's pence reap just as much benefit from such a use of their hard-earned money as though it were all used for the purpose for which it is given.

L. A. S.

## JOSEPH COOK AND THE UNITED STATES CONSTITUTION.

WE do not intend that any one shall understand from the above heading that we are to consider Mr. Cook as equal in importance to the Constitution, or that the Constitution is in any way dependent upon him. Such is not the case. But Mr. Cook has lately undertaken to explain some things in the Constitution; and he does it in a way that clearly indicates his theological training, and hence his ability to deduce from a very doubtful premise any conclusion he may wish to make.

His statement about the Constitution is thus reported in the *Chicago Inter Ocean* of April 15:—

"The Rev. Joseph Cook, the famous Boston preacher and lecturer, was at the Palmer yesterday. He was in a very talkative mood, and in the course of an interview, he poured hot shot into the national commission of the World's Fair, which he suspects of harboring intentions to vote to open the World's Fair on Sunday.

"Some of those commissioners are a bad lot," he said, "and I'm afraid they are going to betray the people by a wide-open policy the week round. The people of Chicago, I understand, want the Fair opened on the Sabbath, but I tell you the sentiments of the people of the country are not that way. The country is opposed to opening the Fair on Sunday, and it will be a bad thing, indeed, if the Lord's day is not observed. It will be a violation of the Constitution to keep the Fair open on Sunday. The Constitution says the President of the United States shall have a certain length of time in which to sign or veto bills submitted to him from Congress, but that he shall do no part of the work on Sunday. Now there is an express order that the President shall refrain from work on the Sabbath, and as he is no better than any other citizen, the constitutional requirement, as I take it, refers to all citizens as well.

If the *Inter Ocean* has quoted Mr. Cook correctly, then this great teacher of morals tells as square a falsehood as he would if he had said that the Constitution declared that the President should go to church Sunday.

We will give the exact words of the Constitution where Sunday is mentioned, and allow the intelligent reader to judge whether the Constitution prohibits the President from working on Sunday.

"If any bill shall not be returned by the President within ten days (Sundays excepted), after it shall have been presented to him, the same shall be a law in like manner as if he had signed it, unless the Congress by their adjournment prevent its return, in which case it shall not be a law."—*Constitution of the United States, Section 7.*

What is there in the above extract from the Constitution—and this is the only instance where Sunday is mentioned in the Constitution—that by the greatest stretch of the imagination can be construed to be "an express order that the President shall refrain from work on the Sabbath"?

There is nothing of the kind there. It is pure fiction from beginning to end. It is simply a provision whereby a future President may keep Sunday and still have a reasonable length of time in which to examine and sign bills. That is to say, Garfield shall have as many days to consider a bill as Jefferson would have had, had no such exception been made. And instead of its being a command to keep Sunday, it is an arrangement whereby the President who does keep Sunday, may have sufficient time to consider bills without violating his conscience. Whether the President was to use Sunday for such purposes or not, was to be left to his own individual free will.

But Mr. Cook with that wonderful theological acuteness characteristic of the ministers of the present day, who can see Sunday sacredness in the fourth commandment, and evidence of apostolic religious services on the first day of the week in texts which describe the disciples eating supper in their own home, cannot only see an absolute prohibition forbidding the President from laboring on Sunday, but also a command that refers to all other citizens as well! What an advantage a thorough theological training must be to a man thus to enable him to manufacture arguments.

M. E. K.

## 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.

### THE MASTER'S CALL.

BY MRS. F. S. HAFFORD.  
(Healdsburg, Cal.)

THROUGH our ranks the call is sounding,  
Come and labor for the Lord,  
Gird you with the heavenly armor,  
Wield for him the gospel sword.

Earth and sky by signs have warned us  
Of the coming of our King,  
While the people sit in darkness,  
And the wise as sirens sing.

Who will gather in the harvest  
E'er the reign of death begins?  
Who will earn enduring wages,  
Turning sinners from their sins?

Come, oh young and stalwart plowman,  
Leave thine oxen, leave thy plow.  
Come, oh meek and timid maiden,  
Leave thine all for Jesus now.

Ye whom God has given income,  
Rise and give the helping hand,  
Change your means for heavenly riches,—  
Homes in Canaan's happy land.

Cling not now to your possessions;  
'Tis but Sodom's real estate;  
Now's the time to do for Jesus,  
Death is at to-morrow's gate.

All who hear the invitation—  
There is work for you to do,  
And in heaven where soon you'll enter,  
There is life and rest for you.

### INDIANA.

INDIANAPOLIS.—The interest to hear in this place is remarkable. Our Sunday night meetings are attended by an unusual number of strangers; and although the Sabbath and its claims have been set before the people clearly, the interest to hear the truth has increased. The *Indianapolis News* has published a sketch of our church building, and given a brief history of the rise and progress of our work in this city. We see the hand of God in this work.

A. W. BARTLETT.

April 13.

### CANVASSERS' INSTITUTE IN INDIANA.

It was my privilege to labor at Indianapolis during the time of the canvassers' institute, March 17-28. The part that was assigned me was to teach the facts and the promises of the gospel of Christ. The Lord blessed the teaching in all the classes. I believe that all who attended expressed themselves as having received much benefit from the exercises of the institute.

The Indianapolis church held its quarterly meeting and ordinances on the last Sabbath of the institute. This was one week before the regular time for the meeting, but quite a number of those who received instruction in the institute were members of the Indianapolis church, and many more were going into the work without having an opportunity to attend the quarterly meetings of their own church, so it was decided to invite them all to participate in the privileges of this meeting before going into the canvassing field. The meeting was an occasion of happy tenderness in which the Spirit of the Lord was present to impress all hearts. At this Sabbath meeting four of the young people present confessed Christ, and were baptized the following day by Elder Starr. Such occasions are a great source of strength to those who are privileged to enjoy them.

WM. COVERT.

### ILLINOIS.

At the time of my last report I was attending the excellent institute at Des Moines, Iowa. Just before leaving that place, I saw the notice in the *Review* of the death of our beloved brother, R. F. Cottrell. It called to mind, at once, the early days of the cause. He was present in the first Seventh-day Adventist meeting that I attended in Rochester, N. Y., in September, 1852. During the summers of 1855 and 1856, he and Elder Ingraham and myself were associated in tent labor in New York and Pennsylvania. The first season he acted as tent master. We were never able to get him to



attempt to preach, though we often urged him to do so, until one Sunday in the month of July, 1856, when the tent meeting was being held in Roosevelt. I was not feeling well, and told him he would have to preach in the afternoon. He consented on condition that I would go to the house. I managed, however, to hear the most of his sermon, he not knowing that I was outside the tent. From that time he was induced to speak several times during the season. In this way began his labors as a speaker. His work as a writer, however, commenced before 1856, and has been in constant exercise since. In the fall of 1856 there was a settlement with us for our labors. We got, in addition to what we had earned by working for several weeks during haying and harvesting at one dollar per day, enough to make it four dollars per week for Elder Imgraham and myself, and three dollars per week for Elder Cottrell. Those two summers I have ever looked back upon with pleasure. Especially when thinking of the pleasant association with brother Cottrell. He rests from his labors, and his works will follow him.

On Sabbath and first day, April 2, 3, I was with the church of our people in Rock Island, Ill. It was the quarterly meeting occasion. I also had the pleasure of speaking with freedom several times, and am glad to learn that some are becoming interested in the truth in that place. The church seemed to be encouraged by the visit.

Returning to Chicago, I found many duties awaiting my attention. Sabbath, the 9th, we had our quarterly meeting at South Side, Chicago. On this occasion six more members were received into the church. One of these was by letter, and five on profession of the truth, mostly as the result of labors recently put forth by our Bible workers.

I notice in my report of the Chicago canvassers' convention our State agent is given as A. J. Allen. It should have read A. J. Olsen. He is brother of the President of the General Conference. I presume the printers did the best they could with my written copy. I know one is liable to be careless in writing names that they themselves are familiar with.

As some are making inquiries respecting the meeting noticed in the REVIEW for Illinois, June 4-7, I would here state that it is not designed as a general gathering of our people, but as a meeting of our ministers and laborers who are to go out with the tents. At that meeting they will plan their work, and probably go immediately into the field from the meeting. It will be held with one of our churches, that they may also have the benefit of the meeting, but we have no church that could entertain a general gathering of our people unless tents were erected for their accommodation.

As I was about to write this report, there came the news of the death of another of those in the 1843 movement, and early in the cause of present truth. This time it is brother A. A. Dodge of Battle Creek, Mich. He was the first Seventh-day Adventist that I ever saw in Battle Creek. When I stepped from the train, with charts in hand, in the month of May, 1853, brother A. A. Dodge met me and took me to the home of brother Hewitt, on Van Buren street, where the meetings were then held. Those who were early laborers in the cause in Michigan well remember the faithfulness of this brother in carrying the workers from place to place in his carriage, and doing all in his power to help on the cause. He sleeps, but like others who have fallen at their post of duty, he will soon rise to share in the reward of the faithful ones.

J. N. LOUGHBOROUGH.

DANWAY.—I went to this place and began meetings Feb. 2, and continued them until March 14. This is a small village twelve miles north of Ottawa, and is mostly a Norwegian settlement, filled up with wealthy farmers. But all are Americanized, however, and can understand the English language.

I found the people ready to hear on our points of faith. This was due largely to the efforts of brother Buster, one of our canvassers, who canvassed this neighborhood, and put a copy of "Thoughts on Daniel and the Revelation" in nearly every family throughout Danway and its vicinity.

The Congregationalists have a good church in the village, and the people were anxious to have me call on the minister to see if we could hold meetings in it. I did so, and he told me I could have the use of the church if I would promise to preach nothing but what he and his congregation believed. I told him I did not know what they believed, therefore

could make no such promises, but would agree to preach nothing but the Bible, and, as a matter of course, if he believed all the Bible, he would agree. He said on such promises I could not have the church, so I preached in the school-house, which stands within a few yards of his church.

After I had held meetings two weeks, he preached two discourses against our views, and then came over to hear me, doubtless expecting that I would say something against him. I paid no attention to what he had said, but held up Christ before the people as the only source of light, truth, and salvation. At the close of the service, he arose and said that he was now willing that I should have the church in which to hold my meetings. I thanked him very kindly, and told him that if I went to his church, I would preach the Bible. With this understanding, they had their sexton scrub the house and ring the bell, and the minister came over and played the organ for us, and thus everything went along nicely for nearly two weeks; but when I came to the Sabbath question, it seemed to be too much for him, and he notified me that I could have the church no longer. But all this served to awaken a deeper interest in the people, and I went back to the school-house and continued the meetings. He then began a series of meetings, but had to close them on the third evening, for want of a congregation. Thus we can see, "we can do nothing against the truth, but for the truth." The Lord can even turn the wrath of man to his glory.

This was my first experience among the Scandinavians; and I find them as a class, intelligent and hospitable people; and I shall never forget the experience I gained in laboring among them. While there are not many who have as yet taken their stand for the truth, I believe that the good seed was sown in many good and honest hearts, and will yet spring up and bear fruit to the glory of God.

I received \$34.40 in donations; and also obtained three subscriptions for the REVIEW, and sold about four thousand pages of tracts.

I hope to be able to return and hold a few meetings with them before leaving for my new field of labor. May the Lord bless the efforts which were here put forth in behalf of dear souls for whom Christ died. I esteem it a great privilege to have some part in the Master's work, however humble it may be.

M. G. HUFFMAN.

April 13.

#### CANVASSERS' INSTITUTE AT LAPEER, MICH.

On our return from the ministerial institute at Des Moines, Iowa, we remained in Battle Creek only one day, going on to Lapeer to attend the closing part of the institute in session there. We were there from Friday evening until Monday noon, April 8-11. We were much gratified to see the large attendance and the good interest and courage which were manifested in the work. There were 125 canvassers who received instruction to go out into the field the coming season. Besides these, there were quite a number who were at work at present, both in Michigan and in Ontario. As near as we were informed, this is more than double the number that has ever gone out into the canvassing field in this Conference in any previous year, and we think the largest ever conducted by the denomination.

Our meetings on Sabbath and Sunday were excellent. The Spirit of the Lord was present in a large measure. It was very cheering to hear the free and good testimonies on Sabbath afternoon. Many referred to the benefits and the blessings they had received during the institute, and from their testimonies we should judge that they have drunk more largely of the real spirit of the message than at any previous time. May the Lord's blessing be with them all; and as they go out into the field, may they connect closely with God, and not only present the truth by the books they circulate, but by their own lives and conduct show to all that they have been with Christ and learned of him.

A large number of these will work in Ontario, and quite a number will be sent to the Northern Peninsula, and the rest will work in the southern peninsula of Michigan.

The meetings of the Michigan Conference Committee in arranging for labor, passed off very harmoniously. We were glad to hear the good report of the President of the Conference in reference to the laborers the past winter. We feel a deep interest for this large and important Conference. The

people of Michigan are always ready to respond to faithful labor. Their hearts love the cause of God, and they are anxious to do all in their power to further the work of the message. May the Lord bless the ministers and the people, that there may be a coming up to the help of the Lord in this important time.

We have now returned to Battle Creek feeling much worn, but of good courage in the Lord. The truth is onward. God's providence is opening the way for the message in a remarkable manner. Our greatest perplexity is the lack of thoroughly consecrated and efficient laborers to enter the many open fields, and also for funds with which to support the work. We are certain that when our people fully awake to the importance of the time, and drink more largely of the spirit of the message, there will be such a consecration to God as we have not seen as yet; and then means will flow freely into God's treasury, to meet all the needs of the cause. We pray that that day may soon come.

We shall now remain here at Battle Creek a short time, until we go to attend some of the camp-meetings.

O. A. OLSEN.

#### CAMP-MEETING COOKING.

THERE were many things to be considered by those going out to hold cooking schools and to take charge of the cooking in the dining tents at our camp-meetings during the past year, and it has been thought that a brief review of some of that work might aid those who should engage in it this year.

There was first the great necessity and importance of knowledge upon the subject of healthful cookery.

For this reason, it seemed necessary that instruction should be given not only in the principles of true health reform and a description of methods of preparing foods, with practical demonstrations of these methods before the classes, but, that, as the most impressive representation of these principles, the tables of the dining tents should contain as great a variety of foods as possible,—a greater variety than would be necessary or desirable for ordinary living; also, that time should not be consumed in preparing many of those things with which the people were already familiar, since two weeks is a very limited time in which to present a small part, even, of what it has taken years to develop.

Next, was the fact that there are many, who, from a lack of knowledge of correct principles, and from hearing of, or perhaps seeing, the mistakes of would-be reformers, have formed the idea that health reform is a sort of starvation, dyspepsia-producing diet, something that people are really better off without.

What better way to correct these wrong impressions, in regard to that which the Lord has considered of so much importance as to give us page after page of instruction upon, than to set before such persons, each day, for two weeks, a variety of palatable, carefully prepared, wholesome food.

Then there was the expense to be thought of. Of course, those who appreciate the sacredness of the Lord's money, and know the self-denials of a people not rich in "this world's goods," would feel that all things not necessary to meet the above conditions—some things which many families could easily have—must be excluded from the bills of fare of such meetings, and also that there should be no waste of the materials furnished.

Below are some sample menus of meals prepared at the Minnesota camp-meeting, each day of the two weeks having just as great a variety, with no two days alike.

#### BREAKFAST, WEDNESDAY, MAY 27.

|                     |                |               |
|---------------------|----------------|---------------|
| Fresh Strawberries. | Wheaten Grits. | Cream Toast.  |
| Chopped Potatoes.   | Graham Gems.   | White Bread.  |
| Caramel Coffee.     |                | Hot Milk.     |
|                     |                | Stewed Fruit. |

#### DINNER, TUESDAY, JUNE 2.

|                        |                 |                              |
|------------------------|-----------------|------------------------------|
| Rice Soup.             | Mashed Turnips. | Hominy.                      |
| Bread.                 |                 | Graham Crackers.             |
| Strawberry Short-cake. |                 | Stewed Raisins and Prunells. |

#### BREAKFAST, THURSDAY, MAY 28.

|                  |              |                             |
|------------------|--------------|-----------------------------|
| Strawberries.    | Graham Mush. | Tomato Toast.               |
| Corn Meal Puffs. |              | Bread.                      |
| Caramel Coffee.  |              | Hot Milk.                   |
|                  |              | Stewed Apples and Apricots. |

#### DINNER, SABBATH, JUNE 6.

|                            |            |              |
|----------------------------|------------|--------------|
| Swiss Bean Soup.           |            | Canned Corn. |
| Pearl Barley with Raisins. | Bread.     | Crackers.    |
| Hickory Nuts.              | Prune Pie. | Lettuce.     |

Everything for the Sabbath dinners was cooked the day before, so that all could attend the meetings.

We give a quotation from a letter written by the President of one of the Conferences where such bills of fare were followed:—

We served 998-meals, of which 408 were free; sold tickets at twenty cents each, or six for one dollar. After paying all expenses for material (both for cooking school and dining tent), rent of dishes, stores, tent, lumber, etc., used in connection with the dining tent, we had a profit of \$3.18; which we consider an excellent showing for the first attempt at a cooking school in our Conference.

The grocery stand cleared just about the same as last year, and there is one thing to be remembered in making this comparison, that everything in the line of fruits was higher this year than last.

Our Conference that had usually run behind, cleared ten dollars, and another, at which the bills of fare were not quite so extensive, cleared from fifty to seventy-five dollars more than it ever had before, with fewer boarders. We have encouraging reports from laborers in the Conferences, to the effect that wherever they go, they see the influence of the instruction given at camp-meeting.

We also have seen results this winter, in the bright, active, devoted workers who have come from these Conferences to be educated for different lines of medical missionary work.

A dish of hot gruel, or some other grain preparation, with sweet unleavened breads and plenty of the luscious fruits which nature supplies us so bountifully with, for breakfast, and a good, nourishing, hot soup, with breads, nuts, and fruits, for dinner, served in a simple, but neat and orderly manner, will be (Testimony, Vol. II, pp. 602, 603) amply sufficient to keep our bodies in the very best condition, and leave our minds clear and able to grasp spiritual things.

Since those who prepare the meals are deprived, to some extent, of the meetings, it seems of great importance that only devoted, consecrated ones should be selected for the work of the dining tent, those, also, who realize the sacredness of the work, who feel that in every dish they wash, every apple they pare, every vegetable they put to cooking, they are engaged in the work of the Lord.

The hearts of a company of consecrated workers will be so full of the love of Christ, that it will flow out in all their conversation and actions, and our dining tents will become such holy, sacred places, so filled with light, that all who take their meals there will be affected by it.

It does not seem quite clear yet, as to what is the best manner of serving meals, but experience will enable each one to find the best method.

We know that "there is order in heaven, and God is well pleased with the efforts of his people in trying to move with system and order in his work on earth."—*Testimony*, Vol. I, p. 191.

While to a good degree system and order have always characterized our camp-meetings, it seems especially necessary to guard, in this respect, so important a place as the dining tent, since there are few things more embarrassing than confusion at meals.

The least important of the considerations in this connection, is the cost, but it is a commonly recognized fact among proprietors of hotels and boarding-houses, that where meals are served in individual dishes, and in courses, much less food is consumed; this was appreciated by those interested, last year, at the meetings where this system was followed.

One who has given the subject careful consideration said that he was satisfied that it would pay a Conference, just from a financial point, to hire a large number of dishes, and if necessary, pay several extra waiters, so as to serve meals in this way.

It would often, too, prevent such embarrassing mistakes as using the whipped cream, intended as a dressing for the pudding, for gravy upon the potato, or of leaving the macaroni until the last, thinking it was dessert.

Another thing is the influence upon the public. It is our desire to impress favorably all classes of people, and there are many whose hearts are honest, and whom the Lord loves, that, from their education, judge an individual more from his table manners than from almost any other one thing.

If such sit down to our tables and have the foods brought to them somewhat as they are accustomed to have them at home, a good impression is made at once, and the truths presented from the pulpit will be more apt to reach their hearts.

But the most important point of all to consider is the one great object for which the meeting is held,—the growth in grace, the increase of spirituality among ourselves.

Overeating is said to be the sin of this age, and we are warned against being overcharged with surfeiting at this time. Luke 21:34. Eating too much causes a dull stupor, and in this condition one will fail to grasp the most precious truths or to be aroused by the most earnest appeals. Thus we see it is possible to defeat, at our tables, the very purpose of the meeting, and if there is any way by which, with a little painstaking and care in serving meals, we can help one brother to place his feet in the path of temperance and so prevent the loss of his soul, is it not worthy our consideration, though it may be at the sacrifice, for a few days, of our own inclinations? EVORA BUCKNUM.

*Sanitarium, Battle Creek.*

## Special Notices.

### WORKERS' MEETING FOR MINNESOTA.

As has already been appointed, the Minnesota camp-meeting will be held May 31 to June 7. A workers' meeting will precede the camp-meeting, beginning May 24. We hope this will be the best, as well as the largest, workers' meeting ever held in Minnesota. We expect to have Elder A. T. Jones with us during a part of the workers' meeting and all through the camp-meeting. A line of Bible study will be carried on, which will be of great benefit to those who can be there. Let us all begin at once to prepare for the meeting.

The ministers have been enjoying the blessings and privileges of the institute at Des Moines, where precious lessons of truth have been taught. We expect something of the same line of work will be pursued during the camp-meeting. Everything will be done to make the meeting a success, as far as preparing for the comfort and wants of those who will attend. We look forward to this meeting with deep interest, hoping to see our young people and children there. God has greatly blessed the work during the past year, and shall we not show our appreciation of his goodness and love by leaving our work a short time, and take our families with us where they can have the blessings of the Bible study that will be conducted by brother Jones, and other laborers who will be at the meeting?

Prof. Prescott will be present and labor in the interests of the educational work. Any who desire to attend school either at Battle Creek or Lincoln, should be at the meeting, where they can talk with him and learn of the advantages to be gained by an education where the study of the Bible is given the prominence it deserves.

We expect to get the usual reduced rates over all railroad lines running into Minneapolis. Begin at once to prepare for the meeting, and let no trifling excuse keep you away.

A. J. BREED.

### CIRCULATING PETITIONS TO CONGRESS.

MANY of our brethren have doubtless noticed what we said in the last *Home Missionary* with reference to circulating petitions to Congress. We have refrained from saying anything in regard to it through the REVIEW till the present time, because we wanted to get petitions sent to all our societies throughout the United States as well as to isolated Sabbath-keepers, whose addresses we had, before making mention of the same in this paper. Circulars and petitions have now been sent to all, as far as we have their addresses, and we trust that they will do all they can to push this work forward.

Brother Allen Moon writes us that congressmen say to him that they wish those who are opposed to religious legislation would make their opposition known by petitioning to Congress, as they are being very strongly urged to pass Sunday legislation, and do not know how they can avoid it unless protests come in against it. Many of them are opposed to such legislation; but as representatives of their constituents, they feel that they are bound to carry out their wishes as far as possible.

Some of the congressmen have written to their constituents that they were opposed to such legislation, and urged them to send in petitions as rapidly as possible. Now is the time for diligent work; and we hope none of our brethren anywhere will allow themselves to be kept inactive by the thought that these Sunday laws will be passed anyway, and that there is no use for us to do anything to oppose them. We of course expect that they will be passed in the course of time; but that does not hinder us from raising our protest against them and doing all in

our power to enlighten the people with reference to this issue. And we know that the promulgation of the principles which we hold in reference to civil and religious liberty is turning many people favorably toward us, and it is our duty as well as our great privilege to use all of these opportunities for the advancement of the cause of truth.

If any of our isolated Sabbath-keepers or societies, as well as any others whom this notice may reach, have not received petition blanks and a circular with reference to the same, we will gladly furnish them to any who will make application to the undersigned, at Battle Creek, Mich. A. O. TATT.

### INDIANA STATE MEETING.

THIS meeting will be held as has already been announced, at Farmersburgh, Ind., May 17-23, 1892. It is some time since a meeting of this kind has been held in this part of the State, and this will be a rare opportunity for the brethren and sisters of that section of the Conference to attend a general meeting. The beneficial effects of these meetings are too great to be lost by any who have it in their power to attend. We hope to see a large attendance. Elder Loughborough will be present, and the various branches of the work will be considered; the health and temperance, missionary, Sabbath-school, canvassing, etc. The tent labor and other work for the season will be planned at this meeting. It might be well for those who can do so, to bring some bedding, and come prepared partly to take care of themselves. Above all, come expecting to give and to receive a blessing. We shall be glad to get all the financial help on the tent fund that we can.

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

### HELP FOR CANVASSERS IN THE ATLANTIC DISTRICT.

A LIST of nearly a dozen Conference meetings for our district appears in another column of this paper, and in connection with all of these there will be instruction and training for canvassers. Large institutes are in order this year. One Conference in another district held an institute this spring with eighty in attendance, and another Conference had one hundred and twenty-five canvassers at a single gathering. It was truly a cheering sight to see so many workers going out at one time. Personal effort in the churches, I was told, was what secured this result. We have an important field, hence an important trust, and we must not be behind in doing our duty. We must keep plodding, and we must also quicken our pace. Over fifty thousand books are piled up at our publishing houses, awaiting the demands of the canvassers, and more are being made.

Many in New England and the neighboring portions of other Conferences should attend the Academy institute at South Lancaster, Mass., May 18-30. It is expected that this will be more than an ordinary course. It has been deferred until after the close of school, so that the entire time can be devoted to the work of the course and the meetings. We appeal to our brethren to let worthy persons know that they are wanted to work in the cause, and that this is their opportunity. The efforts in Pennsylvania and New York should also draw large numbers into the work.

E. E. MILES, Dist. Ag't.

## The Sabbath-School.

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

### LESSONS FROM THE OLD TESTAMENT.

#### LESSON VI.—DELIGHT IN GOD'S HOUSE. PS. 84:1-12. Commit Verses 9-12.

(Sabbath, May 7.)

TEXT.—"Blessed are they that dwell in Thy house." Ps. 84:4.

INTRODUCTION.—This psalm is divided into three parts, of four verses each, the first four verses referring to God's house, the second to the source of strength, the third to the blessings of God's presence.

1. How did the psalmist regard the tabernacle of the Lord? Ps. 84:1.

NOTE.—The term "tabernacle" means "dwelling-place of God," and generally applies to the sanctuary in the wilderness, or the temple which succeeded it; and as the presence of God dwelt in the earthly tabernacle, Inspiration uses it as a type of the spiritual house of God.

2. How great was his longing for the house of God? Verse 2.

3. Why did he long for the courts of God? Verse last part.

4. By what example does he illustrate the tender love of God? Verse 3.

NOTE.—Boothroyd gives an altogether different rendering of this verse, which he contends the original justifies, and which considerably changes the meaning: "Yea, as the sparrow findeth a house, and the swallow a nest for herself where she may lay her young, so I seek thine altars, Jehovah, God of hosts, my King and my God." The thought is that just as the sparrow and swallow make

it their first business, when the season comes, to build them a nest, a home, so the child of God seeks the altars of God, where he may dwell in the presence of his King. The sense is clearer than is expressed in the common version. If the idea expressed in our text is correct, it would illustrate the peace and safety of the house of God, even to the birds, whose instinct led them there. If instinct, how much more faith.

5. What does the psalmist say of those who dwell in God's house? Verse 4.

NOTE.—The psalmist could not have had reference to living in the literal tabernacle or temple; for this fact of itself did not change the character. (For the iniquity committed by those connected with the literal temple, see Ezekiel 8, and the case of Eli and sons, 1 Samuel 2 to 4.) The literal temple of God would be too narrow a meaning. The spiritual house of God, the church, the temple, built by Christ is evidently meant. Zech. 6:13. The word "Selah" occurs some seventy-four times in the Bible. The rabbins held it to mean "forever," but it is generally considered as indicating some change in the music.

6. In what house of God may we abide and be blessed? Eph. 2:19-22; Heb. 3:6.

7. How should we regard the assembling together of the people of God? Heb. 10:25; John 4:24.

8. What alone makes the meeting-place of God's people precious? Matt. 18:20.

9. What does the psalmist say of those who are strong in the Lord? Ps. 84:5.

NOTE.—Boothroyd renders the last part of the verse, "Confidence reigns in the heart." The Revised Version, "In whose heart are the highways of Zion."

10. What does even the desolate land of weeping (Baca, a place of weeping) become to them? Verse 6.

NOTE.—"Though they pass through the desolate valley, yet shall they drink from a fountain; yea, the [early, R. V.] rain shall cover it with blessings."—Boothroyd. (See Jer. 17:8.)

11. What is this fountain, or well, from which they drink? John 4:13, 14.

12. What marks the course of those who thus trust God? Ps. 84:7.

13. By what power do they make this progress? Rom. 1:16, 17.

14. What petition does the psalmist make for such attainments? Ps. 84:8.

NOTE.—His petition is to the Ever-living One, the God of hosts, who is abundantly able to help, the covenant God, who cannot break his promise.

15. By what term does he show that he trusts in God? Verse 9, first clause.

16. Whom does he present before God in his behalf? Same verse, last clause. God's Anointed is the Messiah, our Lord Jesus Christ. (See John 1:41, margin.)

17. What comparison does he make between God's house, the time spent there, and those places and times when God's presence is not manifested? Verse 10.

18. What does he say that God is to his people? Verse 11, first part.

NOTE.—The sun gives light, the shield protects. Such is God to his people. He is a light in darkness, he protects in danger. His light leads in duty; his strength or shield defends in the conflict.

19. What will he give to his people? Verse 11, second clause.

20. Into what will God's grace ripen in the hearts of those who receive it? Rom. 5:1, 2; Eph. 1:6, 18.

21. How are the gifts of God summed up to us? Ps. 84:11, last clause. (See Rom. 8:28; 1 Cor. 3:21-23.)

22. What does the psalmist conclude in view of God's goodness and power? Ps. 84:12.

#### ADDITIONAL NOTES.

1. THE WORSHIP OF GOD.—The desire to reverence and worship a supreme being is a god-given impulse which is interwoven into the nature of man; and although often perverted as in the worship of idols, it is a reminder of the time when in Eden God communed with man. Worship is the heaven-ordained way of communion between finite beings and the infinite One. By it humanity may be united in spirit with God. "God is a spirit," or a spiritual being; so it is not necessary to go to Jerusalem (John 14:20-24) that we may worship him, but no matter where we may be, if our worship only be "in spirit and in truth," it will be accepted of God. No pompous ceremonies, no waving censers or costly offerings are so sweet to God as are the "prayers of saints." Rev. 5:8.

"Vainly we offer each ample oblation,  
Vainly with gifts would his favor secure;  
Richer by far is the heart's adoration,  
Dearer to God are the prayers of the poor."

2. PRAYER AN IMPORTANT PART OF WORSHIP.—No other act of worship is so important as prayer. Said Paul: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." 1 Tim. 2:8. And again (1 Thess. 5:17) he says, "Pray without ceasing." Directions as to how we should pray are given by the Saviour: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. 6:6. The "shut door" suggests the exclusion of every

outside thought that the communion may be perfect. There we may breathe into the ear of the sin-pardoning God confessions that no one else should hear, and receive the consolation that no one else can give; may ask and receive that our joy may be full.

"Prayer is the burden of a sigh,  
The falling of a tear,  
The upward glancing of an eye  
When none but God is near."

3. PUBLIC WORSHIP.—Public worship is ordained of God. In this form of worship each worshiper's devotion may be stimulated by the devotion of others, by the public recounting of his mercies, singing his praise, and the especial consideration of some part of his word. The Sabbath was designed of God to be a day of "holy convocation." Lev. 23:2. Under the Mosaic dispensation the temple of Solomon was erected, and synagogues were built in all the cities where the Jews were scattered, whether for trade or by persecution. In these the public worship of God was maintained, and the Scriptures were read and expounded every Sabbath day. The psalms of David abound in expressions that show he was a faithful attendant upon these public services. With the great responsibilities of the government of a kingdom upon his hands, he found time for both private and public devotion. Ps. 55:17 shows what his regular hours of devotion were: "Evening, morning, and at noon, will I pray, and cry aloud;" and he adds, "And he shall hear my voice." His manner of going to the place of worship is indicated. "We walked to the house of God in company." On other days he might ride in his chariot like a king; but on the day when all humbled themselves before the "King of kings," he wished to be among the humblest worshippers.

4. THE ENJOYMENT OF PUBLIC WORSHIP.—The Sabbath days were not tedious days to the psalmist. He "longed," even "fainted" for the courts of the Lord. If his words are an evidence of his real feelings, he must have taken intense satisfaction in public worship; for he declared that "a day in thy courts is better than a thousand," that is, than a thousand days otherwise spent. If the people of God at this time appreciated public worship as did this servant of God, nothing but absolute necessity would keep them away. Then they would say with the psalmist: "I was glad when they said unto me, let us go into the house of the Lord." Then we could say truthfully of them, "They go from strength to strength, every one of them in Zion appeareth before God."

5. GOD'S PRESENCE.—God's presence is especially felt in those places built for his worship. When the temple of Solomon was erected, and the ark of the covenant was brought in, "then the house was filled with a cloud, . . . for the glory of the Lord had filled the house of God." 2 Chron. 5:13, 14. The Spirit of God, which is a manifestation of the presence of God, is always present wherever he is truly worshiped; "for where two or three are gathered together in my name, there am I in the midst." Matt. 18:20. This, then, was the reason of David's "longing" for the courts of the Lord, "to see thy power and thy glory, so as I have seen thee in the sanctuary." Ps. 63:2. So we may say,—

"These are the bright and pleasant days,  
On which my Lord I've seen;  
And oft when feasting on his word,  
In raptures I have been."

## News of the Week.

FOR WEEK ENDING APRIL 23.

### DOMESTIC.

—A severe snow-storm prevailed in Wyoming, April 20.

—Foster, the anti-lottery Democratic nominee, carries the State of Louisiana.

—Wyoming authorities find the invading cattlemen guilty of murder in the first degree.

—Republicans open the campaign in Massachusetts by a banquet and speeches in Boston.

—Western anthracite coal companies, Thursday, advanced prices twenty-five cents a ton.

—Over two hundred and fifty negroes are said to have been drowned by floods in Mississippi.

—California experiences the worst earthquake since the memorable shock of October, 1868.

—Five thousand persons went into the Sisseton reservation, S. Dak., April 15, in one grand rush.

—Thursday a Grand Jury at Pittsburgh, Pa., indicted 119 men for violating the State oleomargarin law.

—The *modus vivendi* between the United States and Great Britain was signed April 18, at Washington.

—The Georgia Republican State convention adopted resolutions indorsing the administration of President Harrison.

—The New York Assembly Friday, by a vote of 70 to 34, passed a bill giving women the right of suffrage in all State elections.

—Assistant Secretary Wharton denied at Washington, Thursday night, a report that it was the purpose

of the United States government gradually to cease diplomatic relations with the government of Chili.

—Thursday the largest number of immigrants that ever crossed the Atlantic on one ship arrived at Baltimore. There were 2,493 on board.

—The steamship "Conemaugh," laden with 280,000 pounds of flour for the famine-stricken people of Russia, left New York, Monday, for Philadelphia, where her cargo will be completed, when she will sail for Riza.

—The great Alta irrigation district system of canals has been completed in California, and is running full of water, practically irrigating 130,000 acres of land. Five hundred miles of canals and distributing ditches are in operation.

—The works of the American Forcite Powder Company, near Lake Hopatcong, N. J., blew up, the afternoon of April 13, and seven men were blown to atoms. The explosion shattered all the windows within two miles of the accident.

—It is reported that an American company has made an arrangement with the republic of San Domingo, which amounts to an actual sale of the island to the American company. The sum paid was \$3,500,000 in five per cent debentures secured on the revenue from tobacco, etc.

### FOREIGN.

—King Humbert of Italy has succeeded in forming a new cabinet.

—Troops are held in readiness throughout Spain to quell May day riots.

—Russian nihilists have rejected the overtures of the anarchists for an alliance.

—Motto Grosso, the seceded Brazilian State, is preparing to resist the central government.

—The French government has issued a circular forbidding the clergy to criticise its laws or acts.

—Prompt action against Dahomey and the formation of a protectorate are urged by the French press.

—Behanzen, king of Dahomey, announces that he is ready to meet a declaration of war from the French.

—Leading Russian generals have left St. Petersburg to take command of troops on the frontier, so it is said.

—Labor troubles are feared in Berlin, Paris, and Rome on May day, and the Socialists and anarchists are active.

—Recently the Lushais in India have been routed twice by British troops, forty of them being killed in one skirmish.

—Chinese are gathering along the Canadian border by thousands to enter the United States when the exclusion law expires.

—The exodus of French Canadians from the lower St. Lawrence is said to be ten times greater this year than it ever was before.

—Returns from most of the precincts in the colony of Victoria show that the government party have gained thirty-nine seats.

—A union of the Central American republics is again talked of, and a conference is called for Sept. 1, to consider the matter.

—The czar of Russia is making an attempt to form an alliance with Persia. Russian influence appears to be growing in Persia.

—Great Britain's army is said to be composed of very poor material. Sensational disclosures were made at an investigation in London.

—Sealskins have advanced twenty per cent in price in British Columbia during the last week on account of the falling off in the catch.

—The Russian government is taking measures that indicate a preparation for war. All private railways and steamships will be turned over to the government in the event of war.

—The sultan of Turkey has consented to issue an irade supplementary to the firman which will, it is expected, relieve the strained relations between England and the sultan.

—Brazil is said to be quiet. The state of siege has been raised in Rio Janeiro, and the movement in Malto Grosso to declare that State independent is considered of no importance.

—One of the anarchists on trial at Madrid, Spain, has made a confession, implicating several others in a conspiracy to kill the young king of Spain. Great precautions are being taken for the king's safety.

—The ameer of Afghanistan has captured the town of Asmar, which victory enables him to command the Dora Pass, one of the two passes leading through the Pamir country to India. The other pass is held by the British.

—The late difficulties between Turkey and her dependency, Egypt, has thrown Egypt into a closer relation to England than before. The probability is that England will never relax her grip upon the land of the Pharaoh's.

—The slave trade flourishes in Morocco. The sultan and his son recently received a present of 200 slaves to



celebrate the event of the marriage of the heir to the Moorish throne. Girls from ten to thirteen years of age fetch from £16 to £24 each.

—The United States government having paid \$25,000 to the Italian government indemnity for the murder of the Italian subjects in the affair at New Orleans, Italy is satisfied, and full diplomatic relations are again restored between the two countries.

—Cabinet crises are reported in Greece and Italy. In Greece the king has dismissed the prime minister, although he was at the head of the majority. Italy finds it very difficult to keep her army and navy up to the condition required by the triple alliance.

—The Russian government is taking extraordinary precautions to prevent any information in regard to the number and position of their forces from being known. If an official betrays the trust reposed in him, he is to be imprisoned seven years, and then exiled to Siberia for life.

—Bulgaria has sent a note to the powers, complaining that Russian conspirators are making her trouble, and that Turkey has ceased to protect Bulgarian interests. The note demands that Turkey be compelled to expel the conspirators whom Russia supports on Bulgarian soil. Much alarm is felt over the situation.

—The Jewish Emigration Committee has decided not to assist Russian Jews except such as are selected as suitable for colonization. These will be sent in batches of 100 to the United States. Others will be sent slowly to the Argentine Republic, and none will be sent to Palestine. It is estimated that it will take twenty years to settle the Hirsch lands.

—Berlin, April 18.—The *National Zeitung* to-day says: "Simultaneously with Russia's intention to establish a coal depot at Staten Island, at the southern extremity of South America, the United States government has acquired a depot for war stores in Uruguay." The *Zeitung* adds that these facts prove the existence of a certain community of interests between the United States and Russia, both needing to protect themselves against England.

—The Kentucky Legislature has passed a bill appropriating \$100,000 for an exhibit at the World's Fair, with this provision: "The headquarters building at Chicago shall contain the necessary restaurant and refreshment accommodations, but no intoxicating liquors shall be sold therein, or upon the grounds set apart to the State of Kentucky, and said headquarters, including restaurant rooms, shall be closed during the whole of Sunday."

### RELIGIOUS.

—A ukase has been issued prohibiting naturalized foreigners from settling outside the towns in Volhynia, or from possessing real estate in Volhynia unless they embrace the religion of the Orthodox Greek Church.

—It is stated that the Russian government looks upon the movement of the Salvation Army with great disfavor. The Army has done much successful work in different parts of Russia, principally in Finland, and has even entered St. Petersburg. Energetic measures are to be taken, it is understood, against the Army.

—David Gregg, a millionaire merchant of Pittsburgh, Pa., has lately deceased and left a will, disinheriting his son, Rev. David Gregg, pastor of the Lafayette Avenue Presbyterian church of Brooklyn. The father was a member of the Scotch Presbyterian or Covenanter Church. The son could not accept the Covenanter creed, and the disinheriting clause in the father's will was the result.

—The Spiritualists report 334 organizations, with thirty regular church edifices, not including halls, pavilions, and other places owned or occupied by them. There are 45,030 members, and the value of the property reported, which includes camp grounds as well as church edifices, pavilions, etc., is \$573,650. Not many of the halls are owned by them. There are members in thirty-six States, besides the District of Columbia and the Territories of Oklahoma and Utah. Among the States, Massachusetts has the greater number, 7,345; New York stands second with 6,351, and Pennsylvania third with 4,569. The five Spiritualistic societies of Missouri have 853 members. Illinois has 1,314 members. It is rather notable that the Spiritualists are stronger in New England than in any other part of the country. Iowa is their best western State. There they have a membership of 2,613.

## Appointments.

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

THERE will be a special meeting at Buckingham, P. Q., attended by Elders R. A. Underwood and R. S. Owen, May 5-8.

THE next annual session of the Upper Columbia Conference for the election of officers and the transaction of other business will be held in connection with the camp-meeting at Walla Walla, Wash., May 24-31. Churches

will see that delegates are elected and supplied with credentials.

H. W. DECKER, Pres.

THE next annual session of the Upper Columbia Tract and Missionary Society for the election of officers and the transaction of other business, will be held in connection with the camp-meeting at Walla Walla, Wash., May 24-31.

H. W. DECKER, Pres.

THERE will be a two days' meeting in the opera-house at Ellicottville, N. Y., April 30 and May 1. I hope to see a good turnout, as there has not been a quarterly meeting of the East Otto and Salamanca churches for a long time.

D. A. BALL.

ELDER A. T. Jones will meet with the church at Denver, Colo., Sabbath, April 29 and will remain until May 8. We would be glad to have all our brethren and sisters who can, come to Denver during this time. We hope to see every church in the Conference represented at the meeting.

J. R. PALMER.

THE annual session of the Upper Columbia Sabbath-school Association will be held in connection with the camp-meeting at Walla Walla, Wash., May 24-31, for the election of officers and transaction of such other business as may be necessary.

D. T. FERRO, Pres.

### CAMP-MEETINGS AND OTHER CONFERENCE MEETINGS FOR 1892

#### DISTRICT NUMBER ONE.

|                                     |               |
|-------------------------------------|---------------|
| Maritime Prov., Moncton, N. B., May | 11-16         |
| New England (local meeting), "      | 20-30         |
| Pennsylvania, " 31 to June 7        |               |
| New York, June                      | 1-13          |
| Canada, " "                         | 22-28         |
| West Virginia, Aug.                 | 9-16          |
| Virginia, " "                       | 16-23         |
| Maine, " "                          | 25 to Sept. 5 |
| Vermont, Sept.                      | 6-13          |
| New England, " "                    | 15-20         |
| Atlantic, " "                       | 20-27         |

#### DISTRICT NUMBER TWO.

|                                  |               |
|----------------------------------|---------------|
| Tennessee River Conference, Aug. | 30 to Sept. 5 |
|----------------------------------|---------------|

#### DISTRICT NUMBER THREE.

|                                    |              |
|------------------------------------|--------------|
| Indiana (spring meeting), May      | 17-23        |
| Ohio, " "                          | 24-30        |
| Illinois, " "                      | 4-7          |
| Indiana, Aug.                      | 9-15         |
| Ohio, " "                          | 12-22        |
| Michigan (northern meeting), " "   | 22-28        |
| Illinois, " "                      | 24-30        |
| Illinois (southern meeting), Sept. | 6-12         |
| Michigan (State meeting), " "      | 22 to Oct. 3 |

#### DISTRICT NUMBER FOUR.

|                    |               |
|--------------------|---------------|
| *Minnesota, May    | 31 to June 7  |
| *Iowa, June        | 7-14          |
| *Wisconsin, " "    | 14-21         |
| *South Dakota, " " | 22-28         |
| *Nebraska, Aug.    | 30 to Sept. 6 |

#### DISTRICT NUMBER FIVE.

|               |                |
|---------------|----------------|
| *Texas, Aug.  | 2-9            |
| Missouri, " " | 10-22          |
| Arkansas, " " | 25 to Sept. 5  |
| Colorado, " " | 31 to Sept. 12 |
| Kansas, Sept. | 15-26          |

#### DISTRICT NUMBER SIX.

|                                       |              |
|---------------------------------------|--------------|
| Central California, Bushrod Park, May | 12-23        |
| near Oakland, " "                     | 24-31        |
| Upper Columbia, " "                   | 31 to June 7 |
| North Pacific, June                   | 8-14         |
| Montana, " "                          |              |

GEN. CONF. COM.

Appointments marked by a star will be preceded by a workers' meeting.

W. A. COLCORD.

### ADDRESSES.

My post-office address until further notice will be Milton Junction, Wis.

M. H. BROWN.

### HOW TO GET THE "PACIFIC HEALTH JOURNAL" ONE YEAR FREE.

If you will send us three subscriptions for one year at one dollar each, we will send you the *Health Journal* one year free. Send your address on a postal-card for a sample copy of the *Health Journal*, show the magazine to your neighbors, and you will have no trouble in securing orders for it. Address Pacific Press, Publishers, Oakland, Cal.

## Obituary Notices.

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

[To make room for other important matter, we are able to devote only a limited space to obituary notices, and hence are obliged to condense them to the briefest statement consistent with the facts in the case.]

NILES.—At Delta Lister, Ohio, of heart-disease, Mary Niles, aged 63 years and 5 days.

MRS. SARAH HAME.

VAN OSTRANDER.—At Weyauwega, Wis., of la grippe, Wm. D. Van Ostrander aged eighty-two years.

HELEN A. VAN OSTRANDER.

SUMNER.—At Berlin, Ionia Co., Mich., July 17, 1890, of heart-disease, Asa F. Sumner, aged 63 years and 3 months.

D. W. SUMNER.

HANAFORD.—At Bremen, Me., of la grippe, Jan. 17, 1892, Mrs. D. S. Hanaford, aged 87 years, 8 months, and 2 days.

A. F. CLARK.

DAVIS.—At Maple Valley, Wash., March 6, 1892, of la grippe, my beloved wife, Margaret Davis, aged 56 years, 2 months, and 19 days.

G. W. DAVIS.

BAKER.—At Clyde, Ohio, March 16, 1892, Asa Baker, aged 86 years and 6 months. Discourse by the writer from Eccl. 9:5, 10.

D. E. LINDSEY.

DIEFFENBACH.—At the Indian reservation, near Harlem, Mont., March 11, 1892, Ernest Philip, infant son of Byron and Susie Dieffenbach.

MARTHA DIEFFENBACH.

EVANS.—At Star, Wis., Feb. 26, 1892, Delfiah Evans, aged seventy-four years. Words of comfort were spoken from 1 Thess. 4: 13, 14.

J. B. SCOTT.

McCOMB.—At Oakland, Cal., March 31, 1892, of old age and a complication of diseases, William H. H. McComb, aged 75 years and 8 months.

M. C. WILCOX.

HURSH.—At New Orleans, La., March 18, 1892, of Bright's disease, Mrs. Nannie Goodwin Hursh. Words of comfort were spoken by the writer.

F. T. PURDHAM.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Jan. 31, 1892.

| EAST.                  | † Mail.  | † Day Express. | * N. Shore Limited. | * N. Y. Express.   | * At'ntle Express. | * Eve'g Express. | * Kal. Accom'n   |
|------------------------|----------|----------------|---------------------|--------------------|--------------------|------------------|------------------|
| STATIONS.              |          |                |                     |                    |                    |                  |                  |
| Chicago.....           | am 7.05  | am 9.00        | pm 12.20            | pm 3.10            | pm 10.10           | pm 9.25          | pm 4.55          |
| Michigan City.....     | 9.10     | 11.10          | 2.00                | 4.45               | am 12.20           | 11.20            | 7.00             |
| Niles.....             | 10.20    | pm 12.45       | 2.55                | 5.50               | am 12.25           | 11.25            | 8.25             |
| Kalamazoo.....         | 12.00    | 2.20           | 3.55                | 7.04               | 3.37               | 2.00             | pm 10.05         |
| Battle Creek.....      | pm 12.55 | 2.59           | 4.25                | 7.37               | 4.29               | 2.45             | 7.53             |
| Jackson.....           | pm 1.00  | 3.00           | 5.32                | 8.32               | 4.35               | 2.45             | 8.45             |
| Ann Arbor.....         | 4.42     | 5.25           | 6.22                | 9.45               | 7.45               | 5.43             | 10.55            |
| Detroit.....           | 6.15     | 6.45           | 7.20                | 10.45              | 9.20               | 7.15             | am 12.15         |
| Buffalo.....           | am 3.00  | am 3.00        | am 3.00             | am 6.25            | pm 5.05            | pm 5.05          | 8.15             |
| Rochester.....         |          |                |                     | 5.50               | 9.15               | 8.10             | 10.00            |
| Syracuse.....          |          |                |                     | 8.00               | 12.15              | 10.20            | am 1.00          |
| New York.....          |          |                |                     | pm 8.60            | am 7.00            | 7.45             | 7.45             |
| Boston.....            |          |                |                     | 5.40               | 11.05              | 10.45            | 10.45            |
| WEST.                  | † Mail.  | † Day Express. | * N. Shore Limited. | * Chicago Express. | * Pacific Express. | * Kal. Accom'n   | * Eve'g Express. |
| STATIONS.              |          |                |                     |                    |                    |                  |                  |
| Boston.....            | am 8.30  | pm 2.15        | pm 3.00             | pm 6.45            |                    |                  |                  |
| New York.....          | 9.30     | 11.35          | am 6.00             | 9.15               |                    |                  |                  |
| Syracuse.....          | pm 7.30  | 11.35          | am 2.10             | am 7.20            |                    |                  |                  |
| Rochester.....         | 9.35     | am 1.25        | am 4.20             | 9.55               |                    |                  |                  |
| Buffalo.....           | pm 11.00 | 2.20           | 5.30                | 11.50              | am 8.45            |                  |                  |
| Suspension Bridge..... |          | 3.15           | 6.25                | pm 12.50           |                    |                  |                  |
| Detroit.....           | am 8.20  | am 7.40        | 9.05                | 1.20               | pm 4.45            | pm 8.06          |                  |
| Ann Arbor.....         | 9.35     | 8.40           | 9.59                | 2.19               | 10.35              | 5.62             | 9.18             |
| Jackson.....           | 11.25    | 9.40           | 10.68               | 3.17               | 12.01              | 7.15             | 10.45            |
| Battle Creek.....      | pm 1.00  | 11.12          | 12.02               | 4.25               | am 1.20            | pm 8.47          | am 12.05         |
| Kalamazoo.....         | 2.17     | 11.55          | 12.39               | 5.00               | 2.25               | pm 8.30          | 1.07             |
| Niles.....             | 4.15     | pm 1.12        | 1.48                | 6.17               | 4.15               | 7.40             | 3.10             |
| Michigan City.....     | 5.37     | 2.14           | 2.45                | 7.20               | 5.35               | 8.55             | 4.30             |
| Chicago.....           | 7.65     | 3.55           | 4.30                | 9.00               | 7.55               | 11.15            | 6.50             |

\*Daily. †Daily except Sunday. ‡Daily except Saturday. Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.15 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 8.03 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.

| GOING WEST. | STATIONS.              | GOING EAST. |
|-------------|------------------------|-------------|
| pm 3.00     | Boston.....            | am 6.15     |
| am 3.00     | New York.....          | am 6.50     |
| pm 3.00     | Buffalo.....           | am 7.40     |
| am 3.00     | Niagara Falls.....     | am 8.30     |
| pm 3.00     | Boston.....            | am 9.20     |
| am 3.00     | Montreal.....          | am 10.10    |
| pm 3.00     | Toronto.....           | am 11.00    |
| am 3.00     | Detroit.....           | am 11.50    |
| pm 3.00     | Port Huron.....        | am 12.40    |
| am 3.00     | Port Huron Tunnel..... | am 1.30     |
| pm 3.00     | Lapeer.....            | am 2.20     |
| am 3.00     | Flint.....             | am 3.10     |
| pm 3.00     | Bay City.....          | am 4.00     |
| am 3.00     | Saginaw.....           | am 4.50     |
| pm 3.00     | Durand.....            | am 5.40     |
| am 3.00     | Lansing.....           | am 6.30     |
| pm 3.00     | Charlotte.....         | am 7.20     |
| am 3.00     | BATTLE CREEK.....      | am 8.10     |
| pm 3.00     | Vicksburg.....         | am 9.00     |
| am 3.00     | Schoolcraft.....       | am 9.50     |
| pm 3.00     | Cassopolis.....        | am 10.40    |
| am 3.00     | South Bend.....        | am 11.30    |
| pm 3.00     | Valparaiso.....        | am 12.20    |
| am 3.00     | Chicago.....           | am 1.10     |

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

### "NOTHING NEW UNDER THE SUN."

No! not even through cars to Denver, Ogden, Salt Lake City, San Francisco, and Portland. This is simply written to remind you that The Union Pacific is the Pioneer in running through cars to the above-mentioned points, and that the present through car arrangement is unexcelled. We also make the time. For details, address any agent of the company call on your nearest ticket agent or write to E. L. LOMAX, G. P. & T. A., U. P. System, Omaha, Nebr.

## The Review and Herald.

BATTLE CREEK, MICH., APRIL 26, 1892.

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### CAMP-MEETINGS FOR 1892.

SEE appointments on preceding page.

A circular from Oakland, Cal., informs us that there will be an adjourned meeting of the stockholders of the Pacific Press Publishing Company, May 11, 1892, in connection with the California general camp-meeting to be held in Oakland, commencing May 13.

The "Monthly Statement" from Australia for February, 1892, shows an increase of 124 orders for books, representing a value of over seven hundred dollars, above the corresponding month of last year. This is a matter of encouragement to the brethren there, and they so regard it. The publishers of the *Echo* have set out for a subscription list of 10,000 before the year 1892 shall close. The paper is deserving of many times that number, and we hope their efforts will be crowned with abundant success.

Sabbath, April 23, brother O. A. Olsen preached a stirring discourse in the Tabernacle, on our present duty in view of the times in which we live. Peter's thrilling challenge, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat," constituted the chief line of thought. In the afternoon a communication from sister White was read, replete with instruction and timely counsel. It met with a hearty response from the large congregation present.

We have from time to time received papers containing reports of sermons by Elder L. G. Moore of Grand Rapids, Mich. Some of these we have laid before the readers of the REVIEW, and should have been glad to give others, had space permitted. We have just received the last of a series of five discourses on the 2300 days, published in the *Grand Rapids Democrat*. For some three years and a half every few weeks Elder M. has been granted space to place his views before the people in the *Grand Rapids papers*. Thus he has been enabled to reach

a much larger audience than simply his Sabbath and Sunday congregations. These papers certainly deserve commendation for their liberality and courtesy for thus enabling Elder M. to reach the people with the views he has to present. We trust that much good may be the result.

### CORN IS KING.

ACCORDING to the latest estimates, the United States could more than three times girdle the earth with loaded cars and teams of corn and wheat. Thus the great corn crop of 1891 is estimated at 2,000,000,000 bushels. And if this was loaded into railroad cars, 40 feet long, 600 bushels to the car, the solid train would more than encircle the whole earth. But in addition to this, we have the wheat crop, estimated at 600,000,000 bushels.

This loaded into wagons containing 50 bushels each, allowing 30 feet for each wagon and team, would encircle the globe two and a half times—all this from the great wheat and corn regions of the United States alone. What enormous agricultural wealth do these facts betoken!

### LABORERS FOR THE DIFFERENT CAMP-MEETINGS.

THERE has been some inquiry in reference to what laborers might be expected at the different camp-meetings, and we take this opportunity to give information as far as we have arranged at present. We would first impress all with the importance of our camp-meetings the coming season. The question as to what laborer may be expected from the General Conference is not the one of the greatest importance. The all-important thing is the presence of Christ and the blessing of the Lord. Without this our camp-meetings would be an utter failure; therefore our greatest interest should be so to surrender ourselves to God that we may be prepared to receive all that the Lord has for us.

It has been the aim of the General Conference Committee to provide efficient labor for each camp-meeting; yet we do not think it best to provide so much help that the home laborers in the Conference would feel themselves excused from bearing a part of the burden and labors of the meeting. It seems to us that there can be nothing more detrimental to the best interests of the camp-meeting and the ministry in the Conference than that the Conference laborers generally take no special burden of the meeting; and yet we have seen that very thing too frequently.

There are many different interests or lines of work that should be presented at every camp-meeting. And the idea has been gaining ground that each line of work should be presented by some one who has made that line a matter of special study; in short, is a specialist in that line. This to a certain degree may be allowable; but it can very readily be carried too far. Every minister should give every line of truth very careful study. We need all-round men in our work everywhere,—men thoroughly furnished to every good work. That is the kind of laborers that are needed in every part of the work. (Read 2 Tim. 3:16, 17.) What we want to do is not to excuse ourselves, but to study up and fit ourselves that each one may become a proficient "workman that needeth not to be ashamed." Every Conference and mission among us is in need of such men. At our camp-meetings and in all our labors we should be ready to render just the service that the circumstances may call for. In many instances much important work that ought to have been done to build up the work in some particular church or locality, has not been done, just because the minister present excused himself by saying that that was not his special line of work. Such work cannot be otherwise than defective, and will not bear the test—"Perfect in Christ Jesus."

Therefore in planning the labor for our camp-meetings this year, we have not made provision for each line of work to be represented by some indi-

vidual especially set apart thereto; but this does not mean that the General Conference ignores these different lines of work; by no means. We feel more than ever that every part of the work should receive proper attention, and that nothing should be slighted or neglected. We shall expect that those who have charge of the camp-meeting in each State will take great pains to see that every interest receives due care and attention.

The following suggestions have been made with reference to laborers for the camp-meetings for 1892:—

#### DIST. No. 1.

Elder R. A. Underwood will attend the spring meetings, beginning with the meeting at Moncton, N. B. Elder R. C. Porter will accompany him to the camp-meetings in Pennsylvania and New York. Elders Porter and S. H. Lane will attend the Canada camp-meeting. It is also probable that Elder W. H. Wakeham will attend some of the meetings in this district.

#### DIST. No. 2.

Elder A. T. Jones will attend the Tennessee River camp-meeting, with Elder Kilgore.

#### DIST. No. 3.

Elder Loughborough will attend all the spring meetings. Elder A. T. Jones, in connection with Elder Loughborough, will attend all the fall meetings in the district. The writer will attend the State meeting in Michigan.

#### DIST. No. 4.

Prof. W. W. Prescott, Elder A. T. Jones, and the writer will attend the meetings in this district. Elder J. G. Matteson has expressed a desire to attend the camp-meetings in this district, and we hope he can do so. We know this will be welcome news to the large number of Scandinavians in each of the Conferences, and will greatly increase their attendance at each of these meetings.

#### DIST. No. 5.

The committee has not as yet been able to complete the arrangement for the laborers in this district; but they will be announced in due time.

#### DIST. No. 6.

Elders D. T. Jones and E. W. Farnsworth will attend all the camp-meetings in this district. The writer will attend the State meeting in California.

In each district the superintendent will make such further arrangements for each meeting as circumstances may demand.

We should be glad if Elder Haskell could attend more of the camp-meetings. We hope that he can so arrange his work in California as to attend the northern meetings in Dist. No. 6.

We shall leave it with Elder H. Shultz to make arrangements for German help in those Conferences where the Germans are represented.

We would say that the arrangements for labor above suggested, are not like the law of the Medes and Persians, which could not be altered. No doubt circumstances may necessitate making some changes. We have only submitted what seems to be the best arrangement for the present. Our earnest prayer is that God will greatly bless the camp-meetings for 1892.

O. A. OLSEN.

### S. D. A. PUBLISHING ASSOCIATION.

Thirty-second Annual Meeting of the Stockholders.

THE Seventh-day Adventist Publishing Association will hold its thirty-second annual session (first annual session under new charter) in Battle Creek, Mich., on Thursday, April 28, 1892, at the Tabernacle, at ten o'clock, A. M., for the election of a Board of Trustees for the ensuing year, and the transaction of any other business that may come before the meeting. Any shareholder who cannot be present, has the privilege of selecting and empowering some one, if he has not already done so, to represent him or her by proxy. Blank forms for proxy will be sent to any who may request it.

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|----------------|-------------|
| C. ELDRIDGE,   | } Trustees. |
| U. SMITH,      |             |
| A. R. HENRY,   |             |
| F. E. BELDEN,  |             |
| H. LINDSAY,    |             |
| DAN. T. JONES, |             |
| O. A. OLSEN,   |             |