

# The Advent REVIEW AND HERALD And Sabbath

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

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## MORE ABOUT JESUS.

BY MRS. A. B. GRAVES.  
(Battle Creek, Mich.)

More about Jesus would I know,  
On his errands of love to go,  
More in his holy word to scan,  
Telling it out to dying man.

More of his presence in my heart,  
Love and mercy to impart,  
More of his holy Spirit feel,  
Filling my soul with heavenly zeal.

More in my ear his loving voice,  
Making his paths my only choice,  
More of his consecrating power  
Coming to me in every hour.

More in his loving arms to lie,  
Never once thinking to moan or cry,  
A child on its loving mother's breast,  
Lulled by her lullaby to rest.

More of heaven my words to be,  
Ever from trifling thoughts to flee,  
Less of this world to think each day,  
My eyes being turned the other way.

CHORUS: More, more about Jesus,  
More, more about Jesus,  
More of his saving fullness see,  
More of his love who died for me.

## 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.

## LET THE TRUMPET GIVE A CERTAIN SOUND.

BY MRS. E. G. WHITE.

WE are pressing on to the final conflict, and this is no time to compromise. It is no time to hide your colors. When the battle wages sore, let no one turn traitor. It is no time to lay down or conceal our weapons, and give Satan the advantage in the warfare. But unless you watch, and keep your garments unspotted from the world, you will not stand true to your Captain. It is no time for watchmen to slumber on the walls of Zion. Let them be wide-awake. Call to your fellow-watchmen, crying, "The morning cometh, and also the night." It is no time now to relax our efforts, to become tame and spiritless; no time to hide our light under a bushel, to speak smooth things, to prophesy deceit. Every power is to be employed for God. You are to maintain your allegiance, bearing testimony for God and for truth. Be not turned aside by any suggestion the world can make. We cannot afford to compromise. There is a living issue before us, of vital importance to the remnant people of God, to the very close of this earth's history;

for eternal interests are involved. On the very eve of the crisis, it is no time to be found with an evil heart of unbelief, departing from the living God.

The original apostasy began in disbelief and denial of the truth; but if we would triumph, we must fix the eye of faith steadfastly upon Jesus, the Captain of our salvation. We are to follow the example of Christ, and in all that Jesus did on earth, he had an eye single to the glory of God. He says, "As the Father gave me commandment, even so I do." "This commandment have I received of my Father." In all he did he was working out the will of his Father, so that his life on earth was a manifestation of the divine perfection. Divinity and humanity were united in Christ, that he might reveal to us God's purpose, and bring man into close communion with himself. This union will enable us to overcome the enemy; for through faith in Christ we shall have divine power. The days will come (for the enemy is working to that end) in which the law of God will be made void. As those days approach, the loyal subjects of God must rise to the emergency, manifesting more fervent zeal, giving more positive and unflinching testimony.

But while we are to speak as having authority, we should do nothing in a defiant spirit. If our hearts are fully surrendered to God, we shall unite meekness and love with truth and decision. We are "to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men."

It is time for God's people to take up the duties that lie next them, to be faithful in little things; for on the right performance of little things hang great results. Do not leave the work which needs to be done, because to your judgment it appears small and unimportant. Make up every waste place, repair the breaches as fast as they occur. Let no difference or dissension exist among the workers. Let all go to work to help some one who needs help. There is a cause for the great weakness in our churches, and that cause is hard to remove; for it is self. Trouble does not arise because men have too much will, but because they have too much self-will. The will should be wholly sanctified to God. The professed followers of Christ need to fall on the Rock and be broken; for in every one who enters the gates of the city of God, self must be crucified. This fierce spirit which rises up in the hearts of some in the church when everything does not go to please them, must be subdued; for it is not the Spirit of Christ. It is fully time that we return to our first love, and be at peace among ourselves. We must make it manifest that we are not only Bible readers, but Bible believers. If we are united to Christ, we shall be united to one another. Jesus says, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. . . . Now

the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."

Our numbers are increasing, our facilities are enlarging, and all this calls for union among the workers, for entire consecration and thorough devotion to the cause of God. There is no place in the work of God for half-hearted workers, for those who are neither cold nor hot. Jesus says, "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Among those who are half-hearted are the class who pride themselves on their great caution in receiving "new light," as they term it. But their failure to receive the light is caused by their spiritual blindness; for they cannot discern the ways and works of God. Those who array themselves against the precious light of heaven, will accept messages that God has not sent, and will thus become dangerous to the cause of God; for they will set up false standards.

There are men in our cause who might be of great use if they would but learn of Christ, and go on from light to greater light; but because they will not, they are positive hindrances, forever questioning, wasting precious time in argument, and contributing nothing to the spiritual elevation of the church. They misdirect minds, and lead men to accept perilous suggestions. They cannot see afar off; they cannot discern the conclusion of the matter. Their moral force is squandered upon trifles; for they view an atom as a world, and a world as an atom.

Many have trusted and gloried in the wisdom of men far more than in Christ and in the precious sanctifying truth for this time. They need the heavenly anointing, that they may comprehend what is light and truth. They thank God that they are confined to no narrow groove, but they do not see the breadth and far-reaching extent of the principles of truth, and are not enlightened by the Spirit of God as to heaven's large liberality. They admire man-made theories, and walk in the sparks of their own kindling, diverging farther and farther from the genuine principles of Christian action ordained to make men wise unto salvation. They strive to extend the gospel, but separate from it the very marrow and life. They say, "Let the light shine," but cover it so that it shall not shine in clear rays on the very subjects that they need to understand. Some exhaust the fervor of their zeal on plans that cannot be carried out without peril to the church.

At this time the church should not be diverted from the main object of vital interest, to things that will not bring health and courage, faith and power. They must see, and by their actions testify, that the gospel is aggressive.

Watchmen on the walls of Zion are to be vigilant, and sleep not day nor night. But if they have not received the message from the lips of Christ, their trumpets will give an uncertain sound. Brethren, God calls upon you, both ministers and laymen, to listen to his voice speaking to you in his word. Let his truth be received into the heart, that you may be spiritualized by its living, sanctifying power. Then let

the distinct message for this time be sent from watchman to watchman on the walls of Zion.

This is a time of general departure from truth and righteousness, a time when we must build the old waste places, and with interested effort labor to raise up the foundation of many generations.

"Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

"Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be forever, and my salvation from generation to generation. Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. . . . Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? And where is the fury of the oppressor? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I am the Lord thy God, that divided the sea, whose waves roared: the Lord of hosts is his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people."

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married."

While you hold the banner of truth firmly, proclaiming the law of God, let every soul remember that the faith of Jesus is connected with the commandments of God. The third angel is represented as flying through the midst of heaven, crying with a loud voice, "Here are they that keep the commandments of God, and the faith of Jesus." The first, second, and third angels' messages are all linked together. The evidences of the abiding, ever-living truth of these grand messages, that mean so much to us, that have awakened such intense opposition from the religious world, cannot be extinguished. Satan is constantly seeking to cast his hellish shadow about these messages, so that the remnant people of God shall not clearly discern their import, their time, and place; but they live, and are to exert their power upon our religious experience while time shall last.

The influence of these messages has been deepening and widening, setting in motion the springs of action in thousands of hearts, bringing into existence institutions of learning, publishing houses, and health institutions; all these are the instrumentalities of God to co-operate in the grand work represented by the first, second, and third angels flying in the midst of heaven to warn the inhabitants of the world that Christ is coming again with power and great glory. The prophet says, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils." This is the same message that was given by the second angel. Babylon is fallen, "because she made all nations drink of the wine of the wrath of her fornication." What is that wine?—Her false doctrines. She has given to the world a false Sabbath instead of the Sabbath of the fourth commandment, and has repeated the falsehood that Satan first told to Eve in Eden,—the natural immortality of the soul. Many kindred errors she has spread far and wide, "teaching for doctrines the commandments of men."

When Jesus began his public ministry, he

cleansed the temple from its sacrilegious profanation. Among the last acts of his ministry was the second cleansing of the temple. So in the last work for the warning of the world, two distinct calls are made to the churches. The second angel's message is, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." And in the loud cry of the third angel's message a voice is heard from heaven saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

(Concluded next week.)

#### TRANSLATIONS OF THE SCRIPTURES.

BY ELDER F. D. STARR.

(Indianapolis, Ind.)

ORIGINALLY God provided one common language for the human race. For more than two thousand years "the whole earth was of one language and of one speech." Gen. 11:1. As the result of transgression, confusion of tongues was brought about, and since then languages have multiplied, till now there are said to be more than five thousand languages and dialects spoken in the world. Diversity of languages is certainly an inconvenience. For men to be associated together under circumstances that make it impossible for them to communicate their ideas to one another, is, to say the least, a great hindrance. The slow process of learning other languages must be introduced, in order to transmit ideas from one person to another. And when this is done, it is sometimes almost impossible to convey the exact thought from one language to the other. If it had not been for man's transgression, all the race might now be able to read the word of God in the very language in which he spoke to mortals. But now men must come as near to translating his words into other languages as it is possible to do. Generally this can be done very satisfactorily, but sometimes it is more difficult for an exact translation to be made.

While the great truths in reference to the plan of salvation, etc., are fully made known to us in our own language,—in our own tongue wherein we were born,—the utmost force of those truths may not be fully felt on account of imperfections in our native language, or lack of the translator fully to comprehend the thought. One of the gravest charges made against such men as Wycliffe, Luther, Melancthon, and others was that they translated the holy Scriptures into the vulgar, or common, tongues, whereas it was held by their accusers, the papists, that it was wrong to read the Bible in other than the so-called sacred languages. This idea would keep a knowledge of the Scriptures entirely away from the common people. The imperfections of one translation call for others, so we find that in the second century after Wycliffe's translation of the Bible into the English was produced, Tyndale made a new translation, an improvement on that of Wycliffe. In the next century it was thought necessary to have another new translation, so in the year 1611, under the reign of King James, the version now in common use was made. But as this was not in all respects a perfect translation, it was deemed best to translate the Scriptures anew, and as a result, we have the recent Revised Version. While this is in some respects better than the version in common use, in other respects it does not seem to be as good. It is beginning to be used, however, by some noted authors.

Translations into other languages will show just as great variations from each other as do the different English versions. There seems to be an idea in the minds of some, that the only true rendering of the Scriptures is the version they read in their own language, and that any deviation from that version would be scarcely less than sacrilegious. The unreasonableness of

such a position will be seen in the fact that while to the German mind Luther's Version would thus be considered the only correct version, and to the French mind the translation of Martin or some other scholar, and to the English mind King James's translation, there are many other translations in other languages that will show as much variation from these as these show from each other. The fact is, that much good is to be gained by reading the various translations and versions. True it is that "it is impossible for any mind to comprehend all the richness and greatness of even one promise of God." Is it then reasonable to suppose that any one translator or body of translators has succeeded in expressing all the meaning there is in the Scriptures they translated?

To show the different shades of meaning that are conveyed by the various translations, let us compare the rendering of a few passages. Take Rom. 14:1, for instance. Our common version reads: "Him that is weak in the faith receive ye, but not to doubtful disputations." It is not very easy to comprehend what the latter part of this construction means. The margin reads: "Not to judge his doubtful thoughts." The reader is at liberty to choose between the marginal reading and the reading in the body of the text, of course. Rotherham's Version renders this passage: "Moreover, him that is weak in [his] faith be helping, not for a deciding of doubts." The following is the sense of the German rendering: "The weak in the faith receive ye, and do not confuse [or trouble] the conscience." The French Version gives us this translation: "Now, as concerning him who is weak in the faith, receive him, and do not have with him contentions nor disputes." This is certainly easy to understand, and gives us very good instruction. Would that it might be heeded. Quite likely this is the correct meaning.

The rendering of Ps. 138:2, last part, in the English, is: "Thou hast magnified thy word above all thy name." The French is: "Thou hast magnified thy word above all thy renown." The German is: "Thou hast made thy name glorious over all through thy word." The Septuagint, or Greek, Version, reads thus: "Thou hast magnified thy holy name above everything."

The reader has doubtless noted the difference between the Authorized and Revised Versions, of the reading of John 5:39. The former puts the words of our Lord in the form of a command, thus: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me," while the latter has them simply make a statement of what the Jews were doing at the time, thus: "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me." As to other translations, some give this verse in one way, and others in the other way. The truth would be expressed, whichever way the passage is read.

There is power in the words of inspiration, a force that it seems difficult sometimes fully to transfer to the words of our own language, as far as the translation is concerned. The point is to get the sense of the original words, in whatever words that sense may be conveyed. As far as the original words are concerned, the use of them would benefit but very few, as but few would understand them; it would to them be an unknown tongue, and as Paul says in 1 Cor. 14:19: "I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

The necessary thing is to do as did Ezra and the rest of the scribes, when upon their return to Jerusalem, "they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Neh. 8:8. It seems that the people had, during their captivity, partially lost a knowledge of the language in which the Scriptures were written, as well as of the Scriptures themselves, and hence it was

necessary to interpret, explain, and give the sense of the word of God in terms that the people could comprehend, and thus cause them to understand the meaning, to get a correct idea of what the Lord had communicated to his people.

Every aid that we can get to help us to understand the word of God should be thankfully received, that the word may have its designed effect upon our minds. When that which is perfect is come, and we no longer see through a glass darkly, then the Lord "will turn to the people a pure language." Then we shall know even as we are known. Till then let us use every means in our power better to comprehend his word.

#### SPIRITUAL EYESIGHT.

BY WM. PENNIMAN.  
(Woodburn, Ill.)

"OPEN thou mine eyes, that I may behold wondrous things out of thy law." Ps. 119: 18.

In my wakeful moments, the other night, I was thinking of the first Psalm. I thought that the man whose "delight is in the law of the Lord," would not only meditate upon it "day and night," but would also keep it. Neither would he delight in it nor see the wonders of the law, unless his spiritual eyesight was opened. "The natural man [carnal mind] receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. 2: 14.

Paul could fully see the force of these words, as his spiritual eyesight was opened, when he was so miraculously converted, and there "fell from his eyes as it had been scales." Acts 9: 18. The want of this kind of eyesight, and the converting power of God, is why so many do not see the beauty, harmony, and wisdom there is in his word. The natural man cannot appreciate such significant and comprehensive words as these: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Rev. 3: 18.

Those who lack this kind of anointing cannot appreciate the poetic inspiration of Isaiah, or the lofty panoramic unfoldings of John in the Revelation. The carnal mind does not see that in the 19th Psalm the law of God is compared to the heavens; it cannot see that as the mechanism of the heavens is wonderful and perfect, so is that law which was given amid the thunders of Sinai, and its glorious surroundings ("and so terrible was the sight, that Moses said, I exceedingly fear and quake." Heb. 12: 21); it cannot see that as the sun enlightens the earth and the heavens, so the law of God enlightens the world; it cannot see the beauty there is in the fourth commandment or law of the Sabbath, and that it is through that commandment, placed in the center of the law, that the name of the great Maker of the heavens is distinguished from the heathen gods; it does not see that as Christ made all things (John 1: 3), he is therefore the maker of that law; it does not realize the force of the words that Christ came to "magnify the law, and make it honorable" (Isa. 42: 21), and that therefore the law and the gospel are inseparable; it does not see that one of the greatest reasons for the perpetuity of that law and also of the Sabbath which it includes, is brought out in the fact that John saw that "the temple of God was opened in heaven, and there was seen in his temple the ark [that ark contains the law] of his testament." Rev. 11: 19.

We cannot close this article better than to quote from the Baptist *Home Visitor* as follows: "A little boy was born blind. At last an operation was performed; the light was let in slowly. One day his mother led him out-of-doors, and uncovered his eyes, and for the first time he saw the sky and earth. 'O mother!' he cried,

'why didn't you tell me it was so beautiful?' she burst into tears, and said: 'I tried to tell you, but you could not understand me.'" So it is when you try to tell what is in the Bible. Unless the spiritual sight is opened, we cannot understand. This is why the psalmist prays: "Open thou mine eyes, that I may behold wondrous things out of thy law."

#### OUR GOD IS IN THE HEAVENS.

BY J. S. THORP.  
(Humansville, Mo.)

Our God is in the heavens. He made the earth, And gave the mighty, restless ocean birth. He formed the heavens, decked with the orbs of light.

To rule the day and beautify the night. He made all creatures on this earthly ball, And man to have dominion o'er them all. And holy angels, in the world of light, Are creatures of our God's eternal might; And there's no thing in earth, or sea, or heaven, Whose life the God of glory hath not given.

Our God is in the heavens; his rule extends Where'er the sky o'er land or ocean bends. And there's no place on land or in the sea Where aught can be hidden from his vision be: Not e'en the thoughts that in the heart abide, Can from the knowledge of his wisdom hide. And all the words that to our lips do spring He knows, and surely will to judgment bring. That judgment all forever must abide; For he is God, and there is none beside.

Our God is in the heavens. Men may deny The truth of God, and make and love a lie: The government of God they may refuse, And paths of evil and rebellion choose, From all that's good may wander far astray, Each in his own delusive, sinful way. "There is no God," their foolish hearts exclaim, While they insult his holy reverend name. But he is God, and he will one day bring All to acknowledge him as God and King.

Our God is in the heavens. Earth's glories fade. And kingdoms in their sepulchers are laid. But fadeless glories deck the eternal King Whose praises holy angels love to sing. And while faith listens to the notes of praise, Celestial voices in their triumphs raise; The saints of earth may join the heavenly throng, And in the notes of glad adoring song, Praise Him in time and in eternity, Who was, and is, and evermore shall be.

Our God is in the heavens. Our God, our own, Sits king forever on his glorious throne. What though the hosts of evil may distress, And cruelly his humble saints oppress? Though gloomy prisons, with their walls and bars, May shut them from the light of sun and stars? E'en as a shepherd watcheth o'er his sheep, God will his own, forever, safely keep; And while the weary days are going by, The hour of their deliverance draweth nigh.

Our God is in the heavens. No more should we Faint-hearted and of little courage be: For God in heaven forever is our Lord, Our shield, and our exceeding great reward; His holy Spirit will he give to all Who will in faith upon him for it call. Into all truth he will the Christian guide, And comfort him in loneliness beside. O Christian, let thy heart no more be sad; Rejoice in God, and evermore be glad.

Our God is in the heavens. Though friends may fail, Let hope take hold of that within the veil. In heaven, by faith, our great high priest we see, Atoning with his blood for you and me; And, while the fire on golden altar burns, His loving Spirit for his children yearns; While saints address him in their helpless need, He ever lives for them to intercede. And there, before his Father's awful throne, Our prayers he offers, mingled with his own.

Our God is in the heavens, and he doth know His children's every weight of grief and woe. Though tears and sorrow ever linger near On time's lone desert, desolate and drear, All things are working out, for me and you, Nothing but good, if we are good, and true To truth and holiness and God, and stand, His witnesses, in this rebellious land. And soon we'll reach that fair, eternal shore Where tears and sorrow shall return no more.

Our God is in the heavens. Though we may see The wicked flourish like the green bay tree;

Though prosperous and wealthy be his state, While power and pleasure all upon him wait, We need not fear. His day will not be long; And right will surely triumph o'er the wrong. To this life only are his hopes confined, And when he dies, he leaves his wealth behind. For him there is no future filled with light; His lamp goes out in everlasting night.

Our God is in the heavens. Christian, be strong In God; fear not, though foes around thee throng. Thy robes in Jesus' blood wash clean and white, And walk, as he is, ever in the light. Look for his coming; for the time draws near When he shall come, his waiting ones to cheer. The saints who sleep in death shall then arise, And joyfully mount upward to the skies. With all the loving saints redeemed, to see Their coming Lord, and ever with him be.

Our God is in the heavens. His promise sure And firm for us shall evermore endure: "Behold, new heavens and earth I will create, Filled with my glory, which shall ne'er abate. My saints no more for others' good shall toil, Nor be for evil men a source of spoil, But in the glorious city of my choice, Jerusalem, they ever shall rejoice; And in that land where sin's dark reign is o'er, They shall desire this present world no more."

Our God is in the heavens. With patience run The heavenly race, and let his will be done. The Lord will guide, through stony ways, thy feet To tread at last the shining golden street Of that fair city far beyond our sight, Whose walls are jasper, and the Lamb its light. There many mansions in their glory rise, The home of saints in God's own paradise. Where flowers immortal deck the new earth's sod, The saints shall dwell forever with their God.

#### TRUE WORSHIP.

BY MRS. MARY D. COUNSELMAN.  
(Battle Creek, Mich.)

WHAT is true worship?—It is obedience. If we worship God in spirit and in truth, we obey him. If we worship self, we obey self, or listen to our own selfish desires and interests. In Matt. 7: 21 our Saviour says that not all who profess his name will be received by him. Why? Because they do not the will of the Father. Paul speaking to the Romans says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" It is then a question of yielding to one or the other power—Christ or Satan. We are all servants. Whose are we?

It should be the desire of every heart to be the servant of God, and by rendering to him our worship, prove ourselves in harmony with his law, which expresses his will. Yielding to Christ with *true worship*, would therefore be obedience, and we would thereby escape sin, which is defined to be "the transgression of the law." We know also if we "offend in one point," we are "guilty of all." James 2: 10. Then true worship of God and his Son would be obedience to his law, which we know to be the foundation of his government. We live in a time when there is a warning being given against the worship of another than God. Rev. 14: 9, 10. In Rev. 13: 11, 14 we are told of the power of "the beast," and what he will demand of all those who dwell upon the earth. As we read these solemn words, and realize something of their awful import, we exclaim, "Is there any *certain safety* for those who live at this time?" David answers in Ps. 119: 11: "Thy word have I hid in mine heart, that I might not sin against thee." In Ps. 37: 30, 31 we read that the law of his God is in the heart of the righteous, the true, obedient worshiper, and that "none of his steps shall slide." This is certainly very plain and very comforting. Those who have the law of God hidden in the heart (Heb. 8: 10-12) cannot make any mistake—*will not* make a false move, or swerve from the path of right into error. They *will not, cannot* worship any other than God, if this is their experience.

So let us take courage in these perilous times, and *know* we shall walk safely through it all if our lives are measured by that law Christ him-



self gave, and which he kept. He says, "Without me, ye can do nothing," but in *his* strength we *can* keep the law of the Lord our God. My heart cries out within me, as I think of the near future, and how illy prepared so many are for the trying times awaiting the whole world. Could any one possibly *lose* anything by obeying God's law? O that all would strive by the righteousness of Christ our Lord, to be numbered among those who "do the will of the Father."

In 2 Thess. 2:1-8 we find a power spoken of as exalting itself above God. (See also Dan. 7:25.) If Christ or the apostles had changed the law, they would have fulfilled the prophecy, and "exalted" themselves. Was this their record?—No, indeed. Christ said he came not to "destroy the law;" he came to "magnify" it. Matt. 5:17; Isa. 42:21.

Do we not read, "I and my Father are one"? God says he is "the same, yesterday, to-day, and forever"—unchangeable and unchanging. He "will not alter the thing that is gone out of his mouth." Surely so important a thing as changing one point of God's law would have been made manifest *somewhere* in his word, which "is a lamp to our feet, and a light unto our path!" Do the lives of the apostles show exaltation or humility? We all know that they followed the example of their Lord and Master, whose chief characteristic was humility—*such* humility as shone with a brilliant light. Phil. 2:1-8 tells the story. No; not one of the apostles would have *dared* to stand as God or "above all that is called God," by tampering with his holy law.

Only that power which *has* done it, in accordance with the prophetic word, would dare attempt such a thing.

Now, we are warned against the culminating act of this power, compelling worship. Of what? Do we see any signs about us of any religious compulsion in anything?—Yes; *the recent decision of the Supreme Court and act of Congress, proclaiming this a Christian nation, and Sunday as the lawful day of worship, proclaims worship of the beast!*

Is our God asleep? Is he blind to this worship? Is there to be any punishment, any manifest evidence of God's displeasure because of it? We read that he is a jealous God. Why jealous?—Because he loves his own, and desires their love in return. We are not our own, but are bought with a price—the blood of Jesus. We were created for his pleasure, and he has no pleasure in the death of one single soul. Yet being infinitely just, certain it is, justice will be done in this matter, as in all others, when he sets his hand to the work. Those who "worship the beast or his image," we are told, will drink of the wine of the wrath of God. Rev. 14:10. Rev. 15:1 tells us the wine of God's wrath is the seven last plagues. Rev. 16:2 mentions the first plague, and that it falls upon those who have the "mark of the beast." This is not a visible mark or sign on one's person, but it is a mark known to the angel who executes God's judgment. As the destroying angel in ancient times knew whose door-post bore the blood marks, and so passed by, so it will be with the angel spoken of in the text. There is a sure way by which he knows those who have the "seal of God in their foreheads"—the *opposite* of the "mark of the beast."

In Rom. 4:11 we read of circumcision as a seal, a sign, and in Ex. 31:13, 17 and Rev. 14:7, attention is called to the Creator and his Sabbath as the sign or seal of his creative power. Those who observe "the Sabbath of the Lord thy God," are those whom the destroying angel recognizes as without the mark of the beast, which mark would be opposed to the God who gives the warning and executes the judgment.

Some precious promises for this time are found in the 91st Psalm, and Ps. 37:18, 19, 39, 40. In Rev. 19:15 we read of the sharp sword proceeding out of the mouth of Him who sat upon the white horse, also in Heb. 4:12 we are told that the word of God (which is the sword)

pierces even to the "dividing asunder of soul and spirit, and of the joints and marrow." Does the word of God do this?—Yes; if we are truly worshiping God, *obeying* him, his word being our guide, we will be led into *truth*. His word, if used alone, devoid of man's traditions, will show us the way of life; and what if it does seem to rend asunder soul and spirit, taking, as it were, our very life from us as by its light we see our past errors in usages and customs, to which we cling with such tenacity, ought we not the rather to *rejoice* that we are so blessed of God, that he reveals to our obtuse vision things *wonderful* out of his word, and praise him for his marvelous works toward the children of men? O, those who know what the "new birth" is—the birth from old usages and customs, from forms and ceremonies, handed down as tradition, into the light and liberty in Christ's gospel—can fully appreciate this subject, and there are those all over the land to-day, who know the depth of the joy that comes to those who let "God be true, but every man a liar." Rom. 3:4.

God tells us the fate of the "beast," and those who are deceived by him. We know there will be one important miracle that will deceive many. Satan will appear as Christ, and say that he changed the Sabbath to Sunday. What will he have, then, but a living government when Christ really comes? He will deceive the vast multitude that have the mark of the beast, and they with him will be cast into "the lake of fire burning with brimstone." Rev. 19:20; Dan. 2:34, 35, 44; 7:24-27. But what did John see as the grand finale of all this? Rev. 15:2, 3 says he beheld "them that had gotten the victory over the beast," standing on a sea of glass with harps of God, singing the song of Moses and the Lamb, which song no man could learn but those "which were redeemed from the earth." Rev. 14:3.

Then *some* will gain the victory over the beast and his image and his mark, and attain to final rejoicing. Who would not be among that triumphant throng?

"Not every one that *sait*h unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." What *is* the will of the *Father*?—That we *obey* him, give him our true worship, which is obedience to his will, as expressed in the ten commandments. They reveal our duty to God and to our fellow-men.

May he give us hearts to see our duty, and strength to follow where he leads. "I can do *all things* through Christ which strengtheneth me." Phil. 4:13.

#### THE SPIRIT QUALIFIES THE WORKER.

BY ELDER WM. COVERT.  
(Winchester, Va.)

To the Romans Paul wrote, "I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God." Chapter 15:18, 19. From this statement we learn that Paul was not permitted to write of anything in his epistles, that had not been wrought through the power of the Spirit of God. All his reported success in the ministry is therefore placed to the credit of God through the Spirit. All acceptable success comes from the same source now. It has been due to the power of the Spirit in all the past, that laborers have been crowned with success. When Moses complained of his inability to talk to Pharaoh because of the lack of words, he was rebuked for his want of faith, and informed that God, who had made man's mouth, could put words in the same, when it became necessary. Ex. 4:10, 11, 15. He submitted himself humbly to be taught and led by the Lord in passive activity, and thus he became the mighty man he was.

When the Lord directed Moses to select seventy elders to bear burdens with him in his work, he said: "I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee." Num. 11:17. The Lord fulfilled this promise to the astonishment of the people. Verses 25-28. This circumstance shows that men may be selected to fill important offices in the cause of God, yet they are not capable of doing the work connected with that office until God by his Spirit especially qualifies them for the responsibility.

The people offered willingly the material to build the sanctuary, but it required the power of God's Spirit to qualify men to perform the work necessary in constructing the tabernacle. "And Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel, . . . and he hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship. . . . And he hath put in his heart that he may teach, both he, and Aholiab. . . . Them hath he filled with wisdom of heart, to work all manner of work, of the engraver and of the cunning workman." Ex. 35:30-35. Here God had a work to do, and he prepared his workmen to perform it. When the Lord called Joshua to succeed Moses as leader of Israel, he said unto him: "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee." Josh. 1:5. It is a knowledge of this fact that gives the faithful worker strength and courage for the warfare.

After the days of Joshua, when Israel had been humbled on account of their sins, the Lord raised up Othniel and qualified him by his Spirit to judge and deliver the people. "And the Spirit of the Lord came upon him, and he judged Israel." Judges 3:10. It was the Spirit of God that moved Gideon to action. "The Spirit of the Lord came upon Gideon, and he blew a trumpet; and Abi-ezer was gathered after him. And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them." Judges 6:34, 35.

The Lord qualified Samuel and all the prophets for their work. "Samuel grew, and the Lord was with him, and did let none of his words fall to the ground." 1 Sam. 3:19. "The prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." Deut. 18:20. "But holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:21.

When Saul was selected to rule over Israel, God wrought by his Spirit upon the man, that he might be qualified for the important trust. (See 1 Sam. 10:6, 9-11.) God especially wrought by his Spirit for David, Solomon, and for all their successors who would submit themselves to his hand. As God led all these, and he changes not, will he not lead his workers still?

—The right kind of faith can always hear the sound of much rain long before there is a cloud in sight.

—The right kind of Christian will always live the same religion at home that he professes at camp-meeting.

—To pray, "Thy kingdom come," and mean it, will make you a believer in both home and foreign missions.

—The most profitable investment it is possible for any one to make in this world is to lay up treasure in heaven.

—The Devil will not waste much powder on the man who believes he can get to heaven without joining a church.

## The Mission Field.

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

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

### THE PRESENT OUTLOOK IN THE RUSSIAN MISSION.

THE hand of the Lord has been laid heavy upon Russia of late. Last winter they had the terrible famine in the northeast, and now the cholera has spread all over the empire, and some parts of southwestern Russia had very poor crops. On the other hand, the government is getting more and more suspicious of foreigners, and is trying to circumscribe their influence in every direction. And the Greek Church is more active than ever to urge the government to take more and more oppressive measures against all dissenters. Naturally all these things have a bearing on our work, and it shows more the necessity to work with all our might, while the opportunities are so favorable. Certainly all these trials brighten the faith of the honest in heart, and establish it; but we have also seen how easy it is during such trials to seek our own safety, regardless of others who may perish. At such times the true shepherd and the hireling, the wheat and the chaff, are manifested.

We are constantly gaining in numbers, yet as about fifty have left for America during the last twelve months, the increase will not be so apparent. Some of these were men of influence and some means, who might have developed into pillars; moving hastily, they worked harm to the churches, and moving so far, they are now suffering financially. Some strong young men left on account of the military laws, as here the regular time of service is five years, and after this they are for quite a term of years called in annually for a drill.

As to our workers, brother Laubhan had been much hindered in securing Russian naturalization papers, but finally succeeded. He has labored some on the Volga, where he has baptized a number of converts, and made a short visit in the south.

As to his visit in the south among the churches, he writes that he was much hindered by the cholera restrictions, and not feeling very well himself, he decided to return home until the worst was over. Brother Klein not having his passport for nearly three years, was confined in his work to the Volga; but he also baptized quite a number there. The latest news is, however, that he has finally received his passport again, and thus is at liberty to make the south his field of labor, as was recommended some time ago.

As to our canvassing work, we have but two canvassers at work, and the following extracts will give some idea of the difficulties under which they have to labor. The one writes:—

"Before we entered upon our work this fall, I was all discouraged. It seemed to me that the way was hedged up; yet I went forward in the fear of the Lord, and soon we were happily disappointed, and we had excellent success. In ten days I sold 160 rubles' [about \$123] worth of publications. I was indeed ashamed of having had so little faith in the promises of God, and I feel so grateful for his rich blessings. I have many opportunities in my work to drop precious seeds of truth, and I meet many hungry souls."

The other, writing at the same time, Oct. 29, says:—

"As to my work this fall, the Lord has blessed me thus far above all my expectation. In ten days I sold 140 rubles' worth of books, and the travelling expenses were this time but light. We had to wait quite awhile for our books, as the cholera nearly stopped the mail. We are working toward the Crimea. On our last trip the police stopped us and asked for our license, but we had none; yet as the village magistrate was a Baptist, we prevailed upon them to let us free. We labor under considerable danger, but it is the Lord's work, and he will take care of us."

Our canvassers thus far could only labor in the fall and early winter; in the spring the country roads are about impassable. In the midst of last winter they were blocked for weeks by snow, so that even the trains had to stop; and in summer people have no money, and are too busy. Considering the existing dangers, and other circum-

stances peculiar to this field, we have not felt free thus far to urge their taking orders and delivering afterward; but we are grateful to God that annually the truth finds its way in the shape of books to hundreds of homes, and we have every evidence that the seed is springing up. Another branch of our work is the labor among the natives. We had a company of about thirty in the Caucasus, also a company in the east, and some scattered ones; but this year persecution has removed our only preacher, with about twelve of our members, to a remote place near the Persian border; while others are on the way to regions even unknown to them, and others are awaiting their sentence. Yet amid all these severe tests, their faith shines brighter and brighter, and they prove themselves worthy of our deepest sympathies and every assistance that we can render them in their afflictions. Some time passed before we could hear direct from our exiled preacher, and we know that all our people will be interested in the contents of his letter, so we give it here quite full:—

"N. N. Transcaucasus, June 17, 1892.

"DEAR BROTHER C. AND ALL DEAR BRETHREN AND SISTERS: My desire is, that ye might rejoice in the Lord. I, your brother in Christ, N. N., live as exile and rejected for the word of God and the testimony of Jesus Christ; not only I, but those sharing with me here the same fate. Hearing that you were deeply concerned about our welfare, I resolved to try in some way to get a letter to you and to inform you of our needy condition; but this involves so many difficulties, and who knows whether this letter will reach you? Our letters both going and coming are opened and searched through by the officials; they hunt, God knows only for what. Through God's mercy we still live, but we are surrounded by high mountains; we can see but mountains and heaven. We are not permitted to leave this town. Here we can earn but little, and we often suffer for the most necessary things of life. We live, as it were, on an island, shut off from the rest of the world. To Tiflis we have 446 werst (a mile is about one and one-half werst), and to the next railway station 200. We amid all these trials suffer also much of false brethren, and have to be very careful. . . . Do not forget us in your prayers, and remember us in our want. May the peace of God be with you. Amen. I and those suffering with me for the same faith greet you with 1 Cor. 15:58."

All our letters to this brother went to his sister, and from her we learned of late that he has received fifty rubles sent by us through her; but at the same time she states that he was taken sick on account of the privations. And the worst of all, this very sister, through whom we carried on our correspondence, has been exiled herself, and thus we have to seek for other channels. We let the experience of this sister follow next. After these brethren had been exiled, so that only one brother remained, the sisters carried the work forward. None of them owned a dwelling. The German brother who had given his lodging was banished for five years near the Siberian border, and no outsider dared to rent them a dwelling to hold meetings in. In this extremity this sister, who had saved about 500 rubles, working for a Russian prince there, took all her earnings and bought a house, placed the remaining part of the family of her exiled brother in it, and they had their meetings there. One Sabbath, as she went there to meeting, she was met at the door by a detective, who asked her name, and at the same time entered with her. Uttering a caution to those assembled, she was seized, led back to her employer, the prince, and he had to go security, that she would not leave the place. At his counsel she wrote a petition, that if she was to be exiled, she would like to be near her brother; but the answer came back that she had already since twelve months been under the supervision of the police, and that she had no such choice as to her place of exile. One Sabbath afternoon as she was walking with the children of the prince, she met a college student, and began to talk with him about religion; and as an agent of the British Bible Society happened to accost them, she bought the Gospel of John for this student, but soon a policeman came along and broke up the conversation, and afterward a guard would follow her while she was out walking. Her last letter, of Sept. 1, contains the following information:—

"We are all thus far alive and still assemble ourselves; but alas, soon the hour of separation will be here, in which I must part from the dear brethren and sisters here. The prince has given in his dismissal, and I am intrusted in his hands as yet.

On the 24th of August I was summoned to the chief of police, and asked whether I would rather go to an island for one year and nine months, or else be exiled to a place where the Russian tongue was not spoken. I could not answer at once, and they gave me three hours to consider the matter. I was left alone in the room, and meanwhile I sought my heavenly Father with many tears to guide in my decision. I finally chose the latter, yet it will be very hard to leave my family and all the dear brethren and sisters in this place, especially as I do not know whether forever or for how long. Yet my confidence is in the Lord. I am so grateful to God that thus far they have not imprisoned me, but yet my heart is often weighed down, as I consider the near future. To-day I received the order to be ready to leave by Sept. 17. If the Lord grants me grace among the strange people, I will let you know how we prospered. Pray for us poor Russians!"

These extracts speak for themselves, and they should certainly enlist our deepest sympathies in the work of this grand field. Through the efforts of our secretaries in Hamburg, western Russia is being opened up, urgent calls coming from there and the southwestern corner. Some of the companies have never seen a preacher of our faith, others are suffering from want of instruction and ministerial labor. These in exile should have our help and tenderest care; workers for this field should be educated; more help and more means are wanted everywhere. Will our people remember these petitions? will they respond to these calls, and awake to a full sense of their duty? We have seen dark clouds hover over this field during this year, and it seemed as though Satan was bound to triumph, but the Saviour is the pilot, and his church, though weak in number and frail in appearance, out-rides storm after storm, and seeming defeats are turned into victories. There are now favorable opportunities; the way, though strewn with dangers, is still open, and thousands of hungry souls are waiting for the bread of life, and are willing to risk all to gain the precious pearl. Surely the Lord wants them to have it, and if men can be found, who, trusting in God, are willing to labor amid all these difficulties, and supply their wants, we ought to provide the means to fit them for this work and to sustain them there. Let us all remember this mission field in our prayers, and may our gifts during the coming week of prayer be liberal. God will surely reward the cheerful giver!

L. R. CONRAD.

### DOES CENTRAL EUROPE NEED HELP?

My recent visit to France has caused me to reflect anew on the above question. We know that there are many fields in the world, some of which with open doors are calling loudly for help, and hence would not urge the attention of this field upon our people, were there not the deepest necessity. In population, wealth, intellect, and untouched territory, this is one of the first mission fields of the world. Not to mention the other nations, consider, for a moment, France. The population is 38,000,000, or more than one half of the United States, and our membership here is less than one hundred. At the best, these can do but little for the work. The working force here is one Bible worker and two ministers, and these are in this field but half the time. In proportion, then, the working force of this field is the same as though there were but two ministers and two colporters in the United States.

Excepting little Switzerland, what is true of France, is true of all the countries of the continent. This is certainly a large mission field, which calls loudly for help. We trust that it will not be forgotten at the throne of grace, and that the Lord will soon send workers to this great field. Laborers are needed who can speak the French, German, Spanish, or Italian languages. For some time, it has been the desire to begin work at Marseilles, the same as at Hamburg; for this is a great port carrying on a lively trade with all ports on the Mediterranean, Madagascar, Africa, South America, and many islands. But a lack of workers has delayed the establishing of this work till the present.

The message is to go to the world, hence such important centers as Marseilles should not lie untouched. Ship mission work has been carried

on in the leading English and German harbors of the world, from which these two extensive languages have been supplied; but the ports from which the French, Spanish, and Italian languages can be reached to the best advantage, have not been touched. These three languages represent a large population, and besides three important nations, many colonies and islands. In these languages, there are but about one hundred Sabbath-keepers. From such a small number, it cannot be hoped to find a very large number of workers.

Among our membership in the United States, nearly all the languages of Europe are represented. But as a rule, these learn the English, and engage in the work in this language. Ought this to be? Ought not those knowing the languages of nations where there are very few or no workers, to devote themselves to such fields? The work in Scandinavia, Germany, and Russia has been chiefly carried on by people of these countries who emigrated to America, and became acquainted with the work. There, they had a better opportunity of gaining a knowledge of the truth and the best methods of spreading it. They could profit by the experience which it took many years of earnest labor and study to develop; and with such a preparation, they could return to their native countries prepared to begin the work on a good basis.

It is our prayer that the Lord will lay a burden for their own nationality upon the French, Spanish, and Italians, or those who know these languages, that soon we may see more workers in these fields. The case of brother Anthony, a Greek, furnishes a good illustration of what may be done where one has a burden for his own people. He received the truth in California, and felt such a burden for his people in Turkey, that he took what means he had collected, and returned to Constantinople, and began work at his own expense. By his work others were interested, among them a young man who had just spent several years fitting himself for missionary work among the Armenians. This young man, brother Baharian, then came to Basel, where he spent a year becoming better acquainted with the work, and is now laboring successfully at Constantinople. We doubt not that if there was the same burden for the work, and spirit of self-sacrifice on the part of the various nationalities in America, the Lord would in a similar manner use many to open the work in fields that now lie untouched.

In addition to workers, means are needed; for when doing their utmost, our members in Central Europe can supply but a small portion of what is needed. In many respects, our brethren in the United States are specially blessed. Compare for a moment your earnings with the earnings of those in this country. Those who work in factories in southern France, for example, earn from thirty to forty cents per day, and those who keep the Sabbath are mostly cut off from this privilege. While wages are so low, the principal articles of diet are higher than in America. Meat is eighteen cents per pound; sugar, twelve cents; milk, five cents; coffee, thirty cents, etc. Clothing, diet, and fuel, all taken together, average as much or a little higher than in the United States.

While the income from our membership in this field is not large, when we consider the manner in which the people are compelled to live in order to give something, the donations are really larger. We do not hesitate to assert, that if our people in the United States were to live on the same amount as people here, and give the remainder of their earnings to the work of the Lord, the income to the cause would be greatly increased, if not doubled. We therefore earnestly entreat all to think of these things, when considering what they ought to do for the cause. Please think of your privileges and opportunities in comparison with the majority of the world. We do not believe that the Lord has granted these privileges for nothing.

It has always been a source of joy and encouragement to see so many of our people manifest such marked liberality; but how much more gratifying it would be to see all enjoying the fruits of this excellent spirit! It is the Spirit of Christ; he gave all to benefit us. When we have his Spirit, we take the same course; by giving all, in the end we gain all. It is really the only way of keeping what we have; it is laying it up in the only bank that will not go down in the general destruction of the last days. On the contrary, one that has self in view, and tries to gain all and preserve all for self, loses all, and nothing is given him; while the one who gives all, not only gets all back, but a great deal more.

When we see the great field in Central Europe, almost wholly untouched, our heart burns with a desire to see more of the spirit of self-sacrifice and devotion. We are sure that as soon as this is the case, there will be men and means enough for this field. It rejoices the heart to see so many omens of the approaching end, and as the great day draws near, we shall become more and more free from this world. Soon we shall have to leave all, anyway; now is our opportunity to transfer our goods to the other side.

It is our most fervent prayer that the Lord may send more laborers in the harvest. We doubt not that he will send them as fast as they are ready for his service; and for this reason, we press home to the hearts of all, the need of entire consecration of self and means to the Lord. Think of the work to be done; think of the opportunities that the Lord has placed in your hands; think of eternity just upon us; and think of the shout of triumph that will soon resound, and what it will be to have had a part in this glorious work! And as you reflect upon these things, may the response be a new degree of sacrifice and devotion in every heart.

H. P. HOLSER.

Nimes, France.

## Special Mention.

### THE SABBATH QUESTION AT MANISTEE.

[On a recent Sunday, the "Rev. Father Hines" of Manistee, Mich., delivered a sermon on "Sunday in its Relations to the Columbian Exposition." In his sermon he made reference to the Sabbath as a Sabbath, in the following language, as published in the *Manistee Democrat* of Oct. 25. It is very refreshing to find a man who can tell so much of truth. D. H. LAMSON.]

SYNOPSIS OF AN ADDRESS DELIVERED AT HOLY TRINITY CHURCH LAST SUNDAY NIGHT,  
BY THE REV. FATHER HINES.

He read as a text the words, "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." Rom. 14: 5. The speaker said that during the past year, there had been quite a controversy in this country, in regard to the opening of the Columbian Exposition on Sunday. Some claim that it should be open for the benefit of workingmen and their families, because they cannot attend on any other day. Others contend that to open it on Sunday will desecrate the Sabbath and bring down upon us the curse of Heaven; and that the workingman can attend on some other day, and if not, he must not attend on that day anyway. The reverend gentleman asked his congregation to lay aside all prejudice, in order that they might examine the subject calmly, honestly, fairly, and fully. He said that there was a vast amount of rubbish which had accumulated about this subject, which must be swept away before we could intelligently understand the question at issue. The first thing to be noticed was, that our Sunday is not the Sabbath day of the Bible. In these modern days, many people use the words

interchangeably, as though they meant one and the same thing, but they do not. The Sabbath day is the seventh, or last, day of the week. And the first can no more be made the seventh, than the second day can be made the fifth. The Sabbath day is as old as man, and was in memory of creation.

Sunday as Christian holy day, only dates from the time of the apostles, and is in memory of our redemption. The Sabbath was a solemn fast day; Sunday is a joyful festival. Here then is the first thing to be remembered in a discussion of this subject. Our Sunday is not the Sabbath of the Bible; it is a different day of the week, established with a different object in view, and kept in a different manner.

The next thing to be considered is, that there is no authority in the Bible for keeping Sunday as a holy day. The speaker referred to the fact, that when the Seventh-day Adventists held their tent meeting here last summer, they offered to give fifty dollars to any person who would show them one text of Scripture which required the keeping of Sunday as a holy day. Yet no one accepted the offer. After all the talk of Protestant ministers, about Sunday being the Sabbath day, and about their being Bible and Bible only Christians, and that they take the Bible for their guide, they by their silence virtually confessed that they do not believe what they preach, and that there is no authority in the Bible for keeping Sunday. The observance of Sunday rests not upon the Bible, but upon the canon law of the holy Catholic Church. It rests upon the same authority as the observance of Friday as a fast day, or the observance of Christmas, Lent, Easter, Ascension, or Pentecost. In a word, it is simply a Catholic festival, established by the church as the weekly memorial of Christ's resurrection from the dead, even as the Friday fast is a Catholic holy day, established by the same authority, in memory of Christ's death upon Calvary. The Sunday feast, like the Friday fast, is binding only upon Catholic Christians, and is to be observed in accordance with the law of the church which ordained them. Then the question is, How does the church require us to observe Sunday? First, by abstaining as far as possible from all unnecessary labor; secondly, by attendance upon the public services of the church. This is all. Outside of the hours of church services, she does not dictate to us as to what we may or may not do, in regard to social pleasure and innocent recreation. She leaves the matter to the individual conscience, and in the language of St. Paul in my text, says, "Let every man be fully persuaded in his own mind." As Bishop Potter of New York expresses it, in the October number of the *Forum*, in which he pleads for the opening of the Columbian Exposition on Sunday, "The Christian Sunday of primitive times was spent very much as we now observe Christmas and Thanksgiving day."

With these facts before us, we are now prepared for the question, "Ought the Columbian Exposition to be open on Sunday?" First of all, however, we must consider the statement of the officers of the World's Fair, that it was not their intention to have the machinery running, nor to barter and trade on Sunday. All was to be still. They would only keep sufficient men on duty to watch and protect the property, but open the gates for visitors to see the wonderful works of art and nature. This being true, I see no harm in opening the Exposition on Sunday. It violates no law of the church, and as we have seen, there is no divine law on the question, except so far as the law of the church is the law of God. I confess that if I had my way, I would close the gates on Sunday morning, but open them wide in the afternoon and evening. He said that he could see no difference between walking through the Exposition grounds and buildings on Sunday, and walking through the parks of Chicago, or walking and driving through the streets of Manistee.



The speaker said that he advocated the opening of the Exposition on Sunday, because it was in favor of good morals. The saloons, gambling houses, and places of ill repute are all open wide on Sunday. A closed Exposition meant a large patronage for all these places. Hence the *Wine and Spirit Gazette*, the official organ of the liquor dealers and the saloon-keepers of Chicago, were all in favor of a closed Exposition on Sunday, because it would be profitable for their business. Some say let the people go to church. The answer is, that many do not wish to go; there is no law to compel them to go, and you have no right to pass such a law. Not only so, but there is not church accommodation for one half the permanent residents of Chicago, at any one service, to say nothing about the great influx of visitors at that time. This attempt to close up the Exposition on Sunday is a move in the wrong direction, and will be destructive to good morals.

He also advocated an open Exposition on Sunday for the benefit of the working men and their families, thousands of whom could not possibly see it any other day. He also advocated it upon the ground of personal liberty, and declared that this government had no right to pass Sunday laws to compel its religious observance, or which restricted the rights and liberties of the people.

The speaker said that some might remind him that Congress had already decided that it shall be closed on Sunday. He admitted this, but claimed that this action did not express their convictions on this question, and might not be final. Their action was not in favor of religion, good morals, justice, nor liberty. Having lived in Chicago, he knew whereof he spoke. Their action was based upon fear, forged documents, and bogus petitions. It was through fear that they might lose votes in the pending election, and it was based upon forged documents to a certain extent, at least; for he had seen it stated, and so far as he knew, it was not contradicted, that the States of Michigan and Rhode Island had sent to Congress petitions in favor of Sunday-closing, containing more signatures than the last census gave them population. This being true, they were evidently a gross, willful, and deliberate fraud.

The speaker said that the working men were now being heard from, and other petitions were being prepared to send to the next session of Congress, and he hoped and believed that it would rescind its former action, when the pending election was out of the way.

#### THE POLITICAL CRISIS IN JAPAN.

THE latest news received from Japan is interesting under more than one aspect. It tells about the turns of fortune in the struggle going on between the Ministry and the Opposition, and the way in which the newly granted constitution is administered.

Of European importation, the new political institutions are applied to a country in a very special position. Despite all that has been borrowed from the Occident, in the political domain or in that of the sciences and manufactures, the old spirit still exists. For this reason, a Japanese alone, in my opinion, can appreciate the situation with full knowledge of its cause. The hitherto unpublished details which I am going to give, will throw a strong light on my country, which has started so bravely on the road of progress.

Japan aspires to be modern, very modern; it appears to have repudiated forever the Chinese ideas upon which it vegetated for a long time, and seems to desire to make its neighbor ashamed of its inertia during long ages. Japan is now in the full crisis of transformation.

After the revolution of 1868, in which the old feudal system went down, and the family of the Tokugawas disappeared, the newly restored empire had received no political education, and, consequently, had no system of government.

At first the empire distributed all the administrative posts among the followers of the great daimios of Nagato, of Tossa, and of Satsuma, in recompense for the signal services they had rendered in the contest with the Shogunate. At the same time, the Imperial government, in looking about for a model, cast its eyes on those European States, whence came the men who had revealed at one stroke the incurable weakness of the former system. The systems of government of those States it was thought good to imitate, and to seek in their systems the principles of a constitution.

To-day, constitutional government is established in Japan. There is a Chamber of Peers, a Chamber of Deputies, a right of petition, and so on. The administration has been refounded on a European model, while at the same time all the instruments of the most recent material progress have been imported. The old systems, however, die hard. New ideas do not enter all skulls with the same facility. The former beneficiaries of the feudal *régime* strive to reap from the present form of government the advantages they drew from the old form. The *samourais*, maintained in the old days by the daimios, aspire to be the State, and rule the people. As I have already said, the *samourais* of three provinces have been able to attain their object; but those of the rest of Japan, excluded almost systematically from office, begin to manifest their discontent. The political arrangement, with which they are dissatisfied, they have labeled the policy of the clans (Hambatsu-Seidji), and now that elections are held, they vote for the Opposition.

On the 18th of March, 1892, the emperor published the decree convoking the Deputies on the 2nd of May.

In the Chamber the contest began at once over the election of its president, Mr. Toure-Hoshi, a lawyer of high reputation, and belonging to the Liberal party. He was chosen by a large majority. Mr. Arasuké-Sonó, secretary-general of the preceding Chamber, failed of being elected vice-president, through a lack of union among the different groups of the Opposition.

What the Opposition desired above all, was to manifest its discontent with the government for having interfered with the elections. In view of the pressure brought to bear on electors by the authorities, a request was made that the Ministry be responsible to the Chamber, and be not longer allowed to shelter itself behind the instructions of the emperor. Moreover, the Chamber prayed the sovereign to act as judge in this matter, in which the ministers, in the opinion of the Chamber, should be considered as accused persons.

In the face of this proposition, what did the Matsukata cabinet? Did it ask the emperor to dissolve the Chamber? Instead of that, the cabinet contented itself with a warning, and, in the name of the emperor, suspended the sessions of Parliament for a week. The president of the council answered the Opposition in a speech, in which he declared that he could not believe the imputations cast on functionaries; that they were incapable of allowing disorder to arise, and had always punished the abettors of disorder.

When the Chamber, at the end of the week, re-opened, the fight began again at once between the government and the Opposition.

Five projects of law were submitted to the Chamber: (1) A project in regard to redemption of the railways; (2) a project for the extension of the railway system; (3) a project in regard to the indemnities and assistance distributed after the earthquake; (4) a project for amending the charges for the penitentiaries; (5) a project restraining the liberty of the press and sanctioning the edicts published during the dissolution of the Chamber after the attempt made to assassinate the czarevitch.

The government did not succeed in obtaining what it wanted from the Chamber. The extraordinary budget was cut down to the extent of half

a million yen. The projects in regard to the redemption of the railways and the charges of the penitentiaries, were rejected, as well as that touching the liberty of the press and sanctioning the edicts. The other two projects alone were adopted.

In consequence of these defeats, Mr. Matsukata was obliged to resign, and the emperor intrusted Count Hirobumi-Ito with the formation of a new Ministry, which retained several members of the old cabinet, holding different portfolios. What will be the vitality of the new government? Mr. Hirobumi-Ito received his entire education in London, whither he went when quite young. He has exercised the functions of imperial interpreter, and was, some years ago, chief in the office of the prime minister. He is a worker, and owes his high position to his merits. The situation, however, is ticklish.

Will he continue the *clan* policy? Will he accept ministerial responsibility to Parliament? If he tries to resist, the Opposition will beat him. He will have to play the part of a moderator in the face of the Opposition, which seems a little intoxicated by the prospect of what it thinks it can obtain by putting the new practice into operation. The prime minister must also encourage the emperor to manifest his confidence in the good sense of the Japanese people, and to continue advancing with good humor in the new way, in which those nearest his person perhaps regret having encouraged him to proceed.—*La Nouvelle Revue, Paris*.

#### THE UNHAPPY CONDITION OF GERMANY.

FOR three weeks I have been in Germany, not at all in the larger cities, but tramping about in the Hartz district, putting up at country hotels, listening evenings to the village parliament assembled at the local "Bierhaus." It is almost pathetic to recall the earnest enthusiasm with which everywhere they spoke of the American election now going on, in which free citizens were voting under no shadow of crushing army budgets, no haunting, paralyzing dread of war. It is three years since I last had a chance of thus getting at the notions of German country people. There is a great difference to be noted between then and now. The continual strain of military preparations and the ever-increasing military burdens, have pretty well broken their nerve. They see no way out of their ruinous *cul-de-sac* unless, indeed, by the horrors of an actual civil conflict; and years of weary waiting have taken away their stomach for this. Hardly in Russia, even, did I get an impression of a people so profoundly unhappy. Germany's position in Europe is indeed without a parallel. She is wedged between two implacable enemies, each nearly her equal in fighting power, and for her very life she must keep up with them in military preparations, step for step. Even this would not suffice to preserve her existence, if she had not been able to secure allies in Austria and Italy, who guaranteed to come to her assistance if she is attacked. Naturally, however, the Triple Alliance does not exist solely for the protection of the German empire. The other allies have some claims as well, and of these the indirect ones are not the least important. It is not alone that they must not be attacked by force of arms, but that their ability to hold their own in the balance of Europe must not be sapped in other ways, else their value as allies would be diminished. Hence, though the terms of the Triple Alliance mention only armed attacks, it is perfectly well understood that the Triple Alliance must stand or fall together upon any and all questions raised in a hostile spirit. Thus Germany has not only herself to defend, but two other States, one of which is mixed up with every phase of the tangled Eastern question. This has been the case a long time, but its full meaning is only now impressing itself on the mind of the German taxpayer. He takes it badly.—*Chicago Tribune*.

## The Review and Herald.

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

BATTLE CREEK, MICH., DEC. 6, 1892.

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### THE TARRYING TIME.

ALLUSION is often made to the fact that the coming of the Lord has been delayed much longer than was expected, in the early days of the message, when none presumed to look forward more than a half, or even a quarter, of a score of years, before the Lord would appear. And it is true that we have remained here in our earthly pilgrimage longer than we anticipated. But as we look back over past experiences, and at the present situation, there is nothing in the fact that the Lord has not yet come, to cause a diminution of our faith or any slackening of our hands in the work.

Has there been, during all these years which seem like years of delay, any time when there was more being done than the circumstances required, so that we have performed any great work of supererogation in the promulgation of the message?—There certainly has not. How the situation might have been changed if all had worked more earnestly and rapidly in the cause, we may not say; but if the delay has been owing to a lack of zeal on our part, then, certainly, we have only ourselves to blame, not the prophecies nor the providence of God, that the consummation has not yet been reached.

But, however much it has been in our power to delay the work, it has not been in our power to stop its progress, nor is it in our power, or the power of any people, even now, professors or non-professors, to arrest its progress, nor prevent its final completion. Within the limits of that time, when the work of the Lord must be done, it will be done. He is long suffering and of tender mercy, not willing that any should perish, and he may bear long with those whom he calls to do his work. But alas for them if they delay beyond the limits of his forbearance. He can raise up others to do the work they might have done, and to take the crowns which they might have secured.

When the Lord was about to destroy Sodom, and the angels had come to rescue Lot from the doomed place, he lingered, but the angels laid hold upon his hand, and upon the hand of his wife, and upon the hands of his two daughters, and in a measure compelled them to hasten their steps from the guilty city. Happy for him that he recognized, and yielded to, that compelling power, and made his escape. The destruction of Sodom could not be delayed beyond the time, to accommodate the lingering of Lot.

So now it seems that the time of the consummation of all things is drawing so near that there can be no longer delay, and the Lord by his word and his providence is seeking to hasten his people in the accomplishment of their work, as the angels hastened Lot. By indications too plain to be misunderstood, by omens too startling to be ignored, we are shown the rapid approach of the great day. By these things the Lord is, as it were, laying hold upon our hands and saying, "Arise, and escape for thy life." To fail to be moved by these things now, would be the same on our part as it would have been for Lot to withdraw his hand from the grasp of the angels, and refuse to leave the city, doomed as it was to destruction.

The word has been, and still is, to us, "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." How many will be able to say in the language in which the apostle concludes the chapter (Hebrews 10), "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul?"

### THE GATHERING CALL.

For many years we have been accustomed to sing,—

"Now the gathering call is sounding."

This has been true. The gathering call has been sounding, though many who have professed to be its subjects, have seemed to be giving more attention to other things than to the call, or its gathering design. Its purpose is to gather together into one, all the people of God in the last days, the "little flock," to whom it is God's good pleasure in due time to give the kingdom. And this call is to wax louder and louder till its echoes are heard the world around, and every one who can be reached by mercy has had an opportunity to hear, believe, and be saved. Then will be fulfilled the other lines of the same hymn:—

"Union, faith, and love abounding,  
Bid the little flock rejoice."

Love and union are the true credentials of God's people; and the evidences of these graces among them is the best sign that could appear. These are beginning to be seen in a larger degree, and this is in accordance with what has been pointed out often by the spirit of prophecy, that, as the conflict deepens, and the powers of darkness array themselves in a strong combination against the truth, the work, and people of God, the church will be impelled to closer union with each other. They will forget their little differences and press together, standing with a united front against opposing powers, especially against the principalities and rulers of the darkness of this world and spiritual wickedness in high places. Union, faith, and love will abound, and this will be as good an evidence of the working of the Spirit of the Lord, as would be signs and wonders. As the gathering call increases in strength, so will these graces more and more appear.

### IN THE QUESTION CHAIR.

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

#### 272.—NO MARRIAGE IN HEAVEN.

Please explain Luke 20: 35. Also, what is meant by the "sickle," in Rev. 14: 14? MRS. J. C. W.

*Answer.*—We suppose that when the scripture says that they which obtain the world to come "neither marry nor are given in marriage," it means just what it says; that is, that the marriage relation will not there exist. The sharp sickle of Rev. 14: 14, must be understood as a symbol of the divine power exerted to gather the saints to the presence of their Redeemer; or, to carry out the figure, to gather the wheat into the garner. In verses 17-19 we have another sickle brought to view, in the hands of an angel, he using it to gather the clusters of the vine of the earth for the great winepress of the wrath of God, referring to the wicked. Here it is a symbol of the divine power which gathers the wicked for destruction.

#### 273.—THE NUMBER OF HIS NAME.

The two-horned beast enforces the worship of the beast and his mark, and as a condition of buying and selling, requires the mark of the beast, or the name of the beast, or the number of his name. The victors on the sea of glass are overcomers over the beast and his image, and his mark, and the number of his name. What is the number of the name of the beast, independent of the worship of both beast and image? The third message warns against the independent mark, but it does not say anything about the independent number of his name. Please explain and oblige. F. S.

*Ans.*—The Devil has many hooks to his line, and a bait on each one calculated for some particular class, so that he can reach all. He is decidedly "liberal" in the provisions he makes for those who wish to identify themselves as his followers. God has only one sign for all his people; and that is his seal; and that must be received in just one place, namely, in the forehead. But the prime agency of the Devil also has a mark or seal; but that may be received either in the forehead or in the hand. But if any one does not care to receive the mark, he can show on which side he casts his influence, in a variety of other ways. There is, for instance, the name of the beast and the number of his name, through either or both of which people can signify their position.

The different bodies connected with the beast, may be classified as follows: First, those who have the name of the beast, that is, those who are identified as the followers of the beast by *bearing his name* (This would take in all the members of the Catholic Church.); secondly, those who worship the beast (This goes outside of the Catholic Church, and embraces more than simply receiving the mark, as there are many other ways in which deference can be shown that church.); thirdly, those who receive the mark, that is, adopt that institution which the Catholic Church sets forth as its distinctive badge of power; fourthly, those who worship the image, a separate and distinct ecclesiastical organization, which will have the power, as the beast which it represents had power, to turn over ecclesiastical offenders to the civil power which it has under its control, for the State to punish as it may indicate, and have the State obey its behests (To worship such a body would be to acknowledge its authority and obey it.); fifthly, those who have the number of the name of the beast. The number of the name is 666, made up from the title which the pope assumes, namely, "*Vicarius Filii Dei*" (Vicegerent of the Son of God). For any one to have that name would be to acknowledge the blasphemous claim that Christ must have a vicegerent here upon the earth, and that any man or organization can legitimately occupy that position. The image will claim to be Christ's vicegerent, as the beast before it has claimed to be. But all such principles and claims the people of God will reject.

To get the victory over the name of the beast would be to come out from that organization; to get the victory over the beast would be to reject all its heathenish fables, superstitions, and corruptions; to get the victory over the mark would be to refuse to receive it; to get the victory over the image would be to refuse to acknowledge or to obey it; to get the victory over the number of the name of the beast, would be to refuse the blasphemous claim that any man or men can act as Christ's vicegerent upon this earth. Thus, the people of God separate themselves from the whole iniquitous brood, and from all the vile badges and trappings of their spiritual harlotry.

### NECESSITY OF CHRISTIAN EXPERIENCE.

THE Christian life should be a life of experience, a life of growth. Having laid the foundation by repentance and conversion, the new-made Christian should, giving all diligence, add to his faith virtue, and to virtue knowledge, to knowledge temperance, to temperance patience, etc. 2 Pet. 1: 5-7. He should "go on unto perfection." Heb. 6: 1. This perfection means perfection of character. Justification is attained in a moment; but character must be developed by experience. Perfection means a perfect knowledge of God's will, with perfect obedience to it. This cannot be gained in an instant of time, but requires earnest study, prayer, and the constant exercise of faith. This experience is necessary if we would be perfect, even as our Father which is in heaven is perfect. The individual wills constantly to work upon Peter's plan of addition, and God meanwhile works for him to fulfill his desire upon the plan of multiplication.

Faith brings justification in a moment of time; but this is only the starting point of Christian growth. This is but the birth, and the life is to follow after. The just are justified by faith, and they must also live by faith. This is where Christian experience comes in. The Christian's faith is to be tested, in order that it may grow stronger. This testing, or trying, develops patience; and patience brings experience, and experience, hope. James 1: 3; Rom. 5: 3, 4. During this time there is constant progress forward from the point at which faith was first exercised. To faith was added virtue, and to virtue knowledge; and every increase of knowledge brought with it an additional test of faith. Finally, when the individual has acquired a perfect knowledge of God's will and walks in all the light that shines upon him (which must be done by faith), he has reached the full stature of Christian manhood; but as God is constantly revealing more and more of his will, and may will for one that which he does not will for another, no one will reach this point until the work



that God has for him is done, and his earthly warfare has been accomplished. Until this time he will be continually learning of God's will toward him, finding new work to do, and meeting new trials of his faith.

Without experience there can be no progress. As in any other school, the first lessons must be learned before succeeding steps can be taken. Experience means the learning of lessons in the school of Christ. The experience of one day, one month, one year, should be based upon that of the preceding one. If faith grows no stronger, it can grasp nothing in addition to what it already holds; it can teach no new lessons beyond what have already been learned. With no additional faith, there is no additional experience. The one cannot be separated from the other.

Experience is needed in time of trial. It is then a source of knowledge and encouragement. The Christian can then "call to remembrance the former days," where he proved God by believing his word, and found him faithful thereto, a God of infinite grace and mercy and strength. Trials which might formerly have been too great for him, tests which might have been too severe, he can then endure, because of the strength gained by former experience. Having been in trials before, he knows better what to do himself and what God is willing to do for him.

The people of God in this age are to meet with trials and tests of faith as great as any that have been experienced in former times, if not greater. They are even to pass through the perilous and trying scenes of the close of earthly history,—through the ordeal of the time of trouble and the fearful delusions of Satan's great final effort for the destruction of the race; and what will they do at such a time without a solid Christian experience? Can the qualities of mind and soul which will be needed then be expected to appear all developed in a moment, because they are called for by the circumstances? Evidently, they cannot. The untried recruit does not become the veteran soldier in a day. He cannot be assigned to the veteran's position without an experience which has tested him and developed in him a fitness for the place. And who would be so venturesome as to meet the trials and Satanic deceptions of the days to come, by which, if it were possible, he will deceive the very elect, without that confidence in God that comes from oft repeated proofs of his grace and power, and that knowledge of his will which only an acquaintance with him can give? He who does will surely realize his loss in the trying times that are before us.

The Bible abounds in the incidents which make up the experiences of the worthies of ancient times; and these were written for our admonition and benefit. There is perhaps no more valuable one for our consideration than that of Jacob on the night before his meeting with Esau. He began that night in great fear and trouble, and found himself ere long engaged in what seemed a struggle for his life. But he did not give up in despair, and when he realized the real nature of his conflict, he was equally earnest in seeking the divine blessing. Through the long night of darkness and distress he clung to life and to hope by the single hold of his faith. It was a night in which he lived by faith and that alone. But when the morning came, he was able to say, "I have seen God face to face, and my life is preserved." What a source of strength and comfort this was to him, as he went forward to his meeting with Esau. This is the experience that is needed by the Christian as he pursues his journey along his difficult and dangerous pathway here. He should pass through many places upon which he can look back and say, "I have seen God face to face." Having this experience, his pathway will indeed be as the shining light, that shineth brighter and brighter, unto the perfect day.

We gain experience by proving God, and we prove him by believing his promises. As we step out upon these in faith, one by one, we are brought into closer relation with God, and learn more of his nature and what he is able to do for us. As trials are encountered, the Christian finds that "tribulation worketh patience, and patience experience, and experience, hope." And in the darkest hours before us, this hope and faith, gained by

the victories of the past, will sustain the Christian until the dawn which brings to him deliverance.

Now is the time to gain an experience that will prepare us for victory in the time of trial and trouble that is before us.

L. A. S.

#### OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

ONLY one more important testimony on this subject will be noticed. The revelator, in describing the seven last plagues, the last terrible judgments which will at the close of probation sweep multitudes to ruin, presents the work of these false spirits. "And I saw three unclean spirits like frogs come out of the mouth of the dragon [paganism], and out of the mouth of the beast [the leopard beast of Revelation 13—the papal power], and out of the mouth of the false prophet [that portion of Protestantism which rejects the truth of God for the last days, and joins with the civil power in persecuting God's people]. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief." Rev. 16:13-15.

The work of these "spirits of devils" performing miracles to deceive, is something requiring time. They could not thus affect the great religious systems of the world in a moment. Years would elapse during which in various guises they were attracting the attention of multitudes all over the earth. This would be necessary in order that their influence might become sufficiently potent to effect such great results. Their true nature will not be discerned, else there were no deception. Their work will be made so to resemble the popular conception of God's work, that the great mass will fully believe it to be that. It will have a strong religious cast or cloak. The world will be made to believe it is the work of God indeed. It will hide itself under popular religious theories thought to be glorious truths. In this way it will deceive all who have not a love for the truth of God and fully believe his word.

All these testimonies—and others as well—clearly point to the same great fact of which our Saviour speaks, when he says false Christs and false prophets shall show great signs and wonders, and deceive all but the very elect. Let the reader notice that every one of these scriptures locates this remarkable work in the last days, just before our Lord appears. This work of the Satanic spirits, then, is a most prominent last-day sign.

Have its preliminary workings been witnessed in our time? It is a remarkable fact that in the year 1848, just a few years after the great Advent proclamation so stirred the people, such a revival of ancient necromancy, sorcery, witchcraft, and demoniacal possession made its debut into our modern world. It commenced in the little village of Hydesville, N. Y., near the city of Rochester, and hence was called the "Rochester knockings," from its first manifestation by raps in the room. Several daughters of the Fox family were the first "mediums," as these occult workers were designated. It soon began to be seen in various phases besides the rappings, such as table-tipping, writing, speaking, clairvoyant mediums, etc. Numberless investigations have been held. In vast numbers of instances, even when held by most learned and scientific men, investigators have become fully convinced of the presence of supernatural power, and with this conviction have accepted the so-called spiritual philosophy.

Founded on one of the most popular religious dogmas of this age, that of the natural immortality of the soul, and claiming to be from the spirits of the departed dead returned to commune with and instruct relatives and friends, and teach a set of very liberal (?) views of the future state, Spiritualism has made rapid progress in the forty years of its modern history. There are many millions of its believers who openly espouse its cause, with a far greater number of millions who accept the basis or platform upon which it is founded,—the intelligent consciousness of departed spirits, and their willingness to communicate with those still in material form on earth. Vast numbers who would not for a moment identify themselves with out and out Spiritualists, are yet drinking in the

seductive doctrines of this wonderful delusion, and only waiting the time when the great master spirit who marshals the hosts of fallen angels, shall think it wise more fully to counterfeit the appearances of our departed friends; or God's restraining power be withdrawn.

Founded on Satan's first great lie to mother Eve in Eden, when tempting her to partake of the forbidden fruit: "Ye shall not surely die," and squarely contradicting the plain statement of inspiration: "The dead know not anything" (Gen. 3:4; Eccl. 9:5), it is peculiarly calculated to deceive the great masses of our world's inhabitants who believe in the conscious existence of the dead. What could be more agreeable than this possibility, yea, the certain knowledge, which Spiritualists so boldly and stoutly claim to demonstrate, that we can hold communion with our departed relatives and friends? Already vast numbers believe, yea, are very certain that they have actually seen and shaken hands with dead friends, who appeared before them as in life, whose voices were familiar, gazing into their eyes, referring to incidents known only to the person and supposed spirit, and conversing freely of things entirely unknown to any persons present save themselves.

It is a striking fact that the great majority who enter upon an investigation of the phenomena of modern Spiritism, come out of it strong believers. And when we consider the nature of this new force as revealed in Scripture, the fact that there have been numerous cases of fraud, cheating, and deception practiced by its mediums, proves nothing against the supernatural character of many well-authenticated demonstrations of its marvelous, wonder-working power. Satan is the father of lies. Deception is his constant weapon, his masterpiece in working. "All deceivableness of unrighteousness," is just what the Scripture declares will characterize his last-day working. "He deceiveth them that dwell on the earth by the means of those miracles which he had power to do." Such a power works as naturally through deception as by any other means. Deception in any form is perfectly consistent with his character.

In its earlier manifestations the Satanic character of this movement was very apparent. Its leading advocates denied the existence of a personal God, denied Christ, the Bible's inspiration, the value of the atonement, the existence of sin, a future judgment, the authority of God's law, teaching that it was better to break than to keep it. They denied the sacredness of the marriage relation, and gave the freest license to every lust and carnal desire. These bold avowals were doubtless necessary at first, that the true nature of this astounding work might be manifest, and that the honest might be able to know its true character. God could not permit such a marvelous work to appear in the guise of righteousness and purity at first, lest the truly honest and conscientious should be led astray and ruined. Hence its blasphemous nature was made apparent for years in its early history.

But every student who has been scrutinizing the doings of this mysterious force, has discerned a great change in later years. It now presents itself with an appearance more respectable. It has its congregations; its lecturers are becoming "ministers," who often attach "Rev." to their names. In short, it is covering itself with a religious garb—the wolf with the sheep's coat. In this way it is reaching a far more respectable class of people, even those who seem to be religious.

Already it is going to the kings and great men of the earth; kings, queens, judges of courts, generals and officers of the army, senators, representatives, governors, and vast numbers connected with government have accepted its teachings. It numbers many millions. So widely scattered are its adherents, and so connected with other societies, and in many cases those who cherish its teachings are so fearful of public opinion and of the gossip of tongues, that it is utterly impossible to ascertain its numbers. But year by year they are increasing more and more. Of late years it is doing a more silent work, and many are forgetting its earlier blasphemies and notorious character, and becoming hopeful that it has reformed. But just as sure as the inspired word declares that Satan transforms himself "into an angel of light," and will deceive by "great signs and wonders" all

but "the very elect," in the last days (2 Cor. 11:14; Matt. 24:24), just so sure is he certain to appear in his last great deception in a religious garb, to deceive the great masses of mankind to their eternal ruin.

When the time shall come, as it undoubtedly will, that "the spirits of devils working miracles" shall appear in human form, personating our dead friends, speaking of past experiences known to us alone, claiming our sympathy, and appearing as our guardian spirits, vast multitudes believing in the immortality of the soul will be swept into this last-day delusion, as the foaming torrent sweeps along the light objects it encounters. The world is just in the condition for such a deception to succeed. It would come as a part of that "progress" which is now so fashionable and taking. The statements of Scripture have little force to change popular belief in our time. That which is popular, which pleases the masses, is the thing which succeeds. The favorite sentiment in these days is this: "There is nothing that succeeds like success." Whatever falls in with public sentiment, captures the masses. Few believe the Saviour's declaration: "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat," while the way that leads to life is narrow, and "few there be that find it." It is but a "little flock" which will be gathered at last, compared with the multitude who are lost. Matt. 7:13; Luke 12:32.

G. I. B.

(To be continued.)

#### SHALL WE HAVE A PAPAL LEGATE AT WASHINGTON?

It will be remembered by the readers of the REVIEW that the Roman Catholic Church has a regularly accredited commissioner to the World's Fair. All the other commissioners represent either the States of the American Union, or foreign States, and as such are representatives of secular power. The papal commissioner represents either secular and civil power or spiritual power. If he claims to represent civil power of the pope, then the directors of the World's Fair have recognized what the powers of Europe have refused to recognize, and what was actually taken away from the pope by the king of Italy. On the other hand, if the papal commissioner represents only spiritual power, then the directors of the Fair have recognized the spiritual power of the pope.

If spiritual powers are to be recognized, and have a commissioner at the Fair, then Mohammedanism, Buddhism, and the various divisions of Christianity also have a right to a commissioner, and space for a religious exhibit. Indeed, we see that the Methodists are moving toward having a Methodist exhibition, but whether they will appoint a commissioner or not, remains to be seen. If they do, they will simply be moving in a parallel line with Rome. Rome, however, has not yet secured all she wants in this country, and encouraged by the readiness with which a papal commissioner was received at the World's Fair, she desires to go a step further and have an accredited legate or nuncio at Washington! It is now stated in the papers that that is one of the questions which was submitted to the conclave of archbishops at their late meetings in New York City. Thus a leading cleric said to a New York reporter:—

"I notice that the newspapers have neglected to state one of the topics to be discussed by the conference; viz., the advisability of placing at Washington a duly accredited representative of the Vatican.

"For many years American statesmen have disagreed upon the question of this government recognizing the authority of a papal nuncio. It has been held that if the President should receive as one of his diplomatic family a representative of the pope, such action might be construed as a recognition of the pope's claim to temporal sovereignty. . . . I believe that no international complication can possibly grow out of such action."

A representative of the Roman Catholic Church at the capital of this nation would indeed be a strange thing, and would mark a new and aggressive era in the history of Romanism in this country. A papal legate at Washington naturally follows a papal commissioner at the Fair. The reasons that are adduced for one, may with equal assurance be urged for the other.

The "cleric" quoted above thought there could be no serious objection to a papal nuncio at Washington. He seems to have the idea that the objec-

tions that would be raised in this country against a papal legate at Washington, would be on the ground that it would be a recognition of the temporal power of the pope. We think that in this he has not correctly interpreted the feelings of the Protestants of the United States. Protestants in the United States do not care much about the temporal power of the pope in Italy. They are willing to let the pope and the king of Italy settle that question between themselves. The establishment of the temporal power of the pope in any one of or all the countries of Europe, and the recognition of it by our government, would not cause the Protestants of this country to feel the alarm that they would feel to have a man at Washington, representing the mighty spiritual power of the pope as exercised upon the millions of Catholics of this country. The whole power and influence of all the Catholics of the United States, strengthened by the support of all the Catholics in the world, and directed by the most cunning and unscrupulous men, could in this case at once be brought to bear upon the government, to influence its legislation, and to do whatever that church in her secret conclaves shall recommend to be done. And if the Catholic Church imagines that the Protestants of this country will look tamely on while they are intrenching themselves at the seat of this government, they are greatly mistaken. We believe that an attempt to establish a papal representative at Washington would stir the Protestants of this country to a degree never before seen. We also believe that if this Jesuitical plan shall succeed, the large Protestant denominations, like the Methodists, will not rest until they also have a representative at Washington. Thus the country will be turned into two great hostile religious camps, and even political parties may be arranged upon religious, instead of upon political, grounds.

The United States Supreme Court having decided that this is a Christian nation, the different leading bodies which claim to represent the Christianity of this country, are growing anxious to know what church or churches are to be recognized as Christian, and are to be taken under the support and protection of the government. It may therefore be expected that the government will be besieged by representatives of those churches who claim that they represent true Christianity, and will seek from the government a recognition of their claims.

The events of the last few years have made two things certain: (1) The Catholic Church is determined to control the United States; and, (2) the great Protestant denominations are just as eager to get the control of the government as the Catholics are. Of course both parties are laboring in the interests of moral reforms (?) and the betterment of the world by some system of law that shall compel people to perform certain religious observances. These two parties may not agree upon all points, but the Protestants appear to be more anxious to enforce the papal Sunday than even the Catholics themselves. Upon this they are now nearly united, only differing as to the strictness with which the day should be observed. Thus step by step the prophecies relating to our time and to this country are fulfilling. Who among us are heeding the instruction, "What I say unto you I say unto all, Watch"? Mark 13:37.

M. E. K.

#### SKETCHES OF TRAVEL.

WE are living in the time of which the prophet wrote: "Many shall run to and fro." And though this may not be restricted to those who travel to increase knowledge, still it is very evident that inter-communication and the universal commingling of men is one of the most effective circumstances now at work, quickening the minds of men, and leading out to new fields of knowledge in every line. Seventh-day Adventists seem destined to do their share of this work of dissemination in the last days. The commission given to us many years ago directs our work to "every nation, and kindred, and tongue, and people." I sometimes wonder at the narrowness of my vision twenty-five years ago, when I expected the work of the Lord to wind up, when as yet the message of warning and of preparation had not been heard outside

of the northern States, and but faintly in them. Now the conviction is fastening itself upon my mind that at present I come as far short of comprehending the future as I then did of seeing what I now see. So far, at every advance step the work has broadened before us, and still the unreached horizon extends afar on every hand.

One thing should encourage us very much, and that is that wherever we have gone so far, the Spirit of God has pioneered the way, and prepared hearts for the reception of the truth. To me it seems evident that we need to exercise more faith in God, even trusting in him to open the way, and provide means that to us appear altogether unavailable.

These reflections will hardly be deemed "sketches of travel," though they introduce one of the reasons why these long journeys are necessary. That will be a blessed day when such journeys are no longer necessary; when they shall no more teach every man his brother, saying, "Know the Lord," when the dangers and discomforts of travel upon onerous missions give place to happy visits with kindred spirits in every part of the universe, where there is no more separation, no death, no unhappy contingencies to mingle with our experiences abroad. Under the present conditions, travel has but little or nothing to make it desirable.

My leave-taking from Melbourne was rendered as pleasant as possible by the kind love and interest of many friends. A meeting was held the previous evening, and after suitable remarks by brethren White, Starr, and the writer, prayers were offered in behalf of the mission upon which I was about to enter. On Monday eve, Oct. 10, I took train for Adelaide, there overtaking the ship. I had one day at that place, and spent it very pleasantly at the temporary home of sister White, and in company with brother A. G. Daniels. It was gratifying to see a manifest improvement in sister White's condition of health, though she was still quite infirm. But we have faith that she will yet be able to accomplish her work in these colonies. As we bowed around the family altar, we felt that the Lord drew very near, and graciously heard our prayers.

At noon on the 12th of October, I embarked on the steamship "Massilia" for the first stage of my journey to Colombo, on the island of Ceylon, which lies at the southern extremity of India, distant from Melbourne nearly five thousand miles. The voyage from Adelaide occupies two weeks, and lies through the Southern and Indian oceans. The sea has been much of the way reasonably tranquil, and the discomforts small. From Colombo I shall go preferably to Calcutta, if we are in time for the boat; but that being doubtful, it is probable I shall enter India at Bombay, and proceed to Calcutta by rail.

The monotony of the sea voyage has been rendered more disagreeable by the prevailing folly and sensuous pleasures sought by most of the passengers. The daily program is to surfeit, play cards, smoke, drink, bet on the ship's run, and "kill time" with the most foolish reading and conversation. With what unspeakable gratitude do we realize, in such a time, that our citizenship is in heaven, and we draw near to God with a depth of affection we have not before known.

Much assistance in the preparation for my visit to India has been given by brother D. Lacey of Hobart, who was fifteen years in that country in government service. From him I received letters to persons of prominence, both in civil and mission service. Also for fellow-passengers I have several people who live in different parts of the country. From them much valuable information has been obtained, which when verified by observation, will be given to the REVIEW.

My journey, as I have planned, leads me through northern India during November, through Egypt and Palestine in December, in Italy the early part of January, and after brief calls at Basel, Paris, and London, to reach Battle Creek in time for the general meetings.

G. C. T.

—The same wind that ruins the chaff cleans the wheat.

—Give God your moments, and he will make your day a success.

## 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.

### AN EXHORTATION.

BY CHAS. P. WHITFORD.  
(Moultrie, Fla.)

Be true to my Saviour; for when thou wast lost,  
None loved thee so fondly as he;  
He gave up heaven's glories, and died on the cross;  
He suffered for you and for me.  
Then love this dear Saviour, whoever you are,  
The love of my Saviour will be  
A treasure more lasting and richer by far  
Than pearls from the depths of the sea.

Be true to my Saviour; for now he's on high,  
His heart yearns with love for you all;  
He pleads with his Father that you may not die.  
But come and be saved; now he calls.  
O come then, my brothers, come with me and go;  
Why linger between life and death?  
The "broad road" is dangerous, leads only to woe,  
The "narrow," to life, peace, and health.

Again we invite you; God's Spirit now pleads;  
The angels are watching with love;  
O slight not these pleadings—all heaven intercedes—  
Ye weary, you're welcome above.  
Let doubt then no longer your progress oppose,  
What though joy or sorrow befall;  
They only make heaven more sweet at its close,  
One hour with my God pays for all.

I'm weary of loving what passes away;  
I long for that land of the blest,  
Where those who are dearest forever will stay,  
And death's blight of sorrow be past.  
And there in that country we'll ever abide,  
Where sin and its evils come not;  
We'll ne'er part from loved ones in which we confide;  
Earth's heartaches will all be forgot.

O who's like my Saviour? He's Salem's bright King,  
The joy of that country is he;  
He smiles, and he loves me, and helps me to sing;  
I'll praise him with heart light and free.  
Soon will he be coming salvation to bring;  
That morning I long to behold,  
When Jesus my Saviour shall welcome me home,  
Glad home in the city of gold.

### WEST INDIES.

DOMINICA.—I arrived here by the federal steamer "Tyne," from Montserrat, on Friday morning, Aug. 5. The community I found myself among on reaching here, is a mixed one, and those in connection with the Roman Catholic Church form the majority, leaving but a small sprinkling of Protestants. The island is an English one, and the business generally is carried on in the mother tongue.

Most of the population are natives, hence they are given to French customs and habits; for the island was a French colony before Admiral Rodney compelled their cession to the British government by the naval battles fought in these seas in the eighteenth century; hence the native patois (a dialect in some of these islands) is freely spoken by all classes. The difficulties we have to encounter in spreading the word of God by the sale of books, in these semi-French islands, so much given to Roman Catholicism, are very great; but I rejoice to say that the injunctions laid down by the priests in prohibiting the free reading of the Scriptures among the people (save translations from the Latin vulgate) do not stand as an obstacle in my way at all; for I have discovered that this impression, which was strong on the old Catholic people, is being gradually erased from the rising generation.

There is also a marked improvement in some of the older members. Many who were formerly very hostile to colporters of Bible societies who would bring anything to them outside of the teaching of the Catholic Church, are now quite inclined to read good books, and even assisted me in presenting "Bible Readings" to others. During my stay in Roseau, I had frequent interviews with many of the leading men, principally merchants, and found them favorable to my work, but they preferred to have the actual book by direct purchase, rather than by subscription. The only opposition I had to encounter was with the editor of the *Dominica Dial.* He is a devout Methodist, and tried to dissuade the people of his faith from purchasing what he termed a profane and foolish book,—which idea he derived from the views expressed by our writers on "The Sabbath," "Everlasting Punishment," and "The Thief on the Cross." This I was not surprised at, when I came to find the spirit of sectarianism that he was given to.

Such opposition might have proved successful had it been led by an influential man in the community, or any one of marked position; but as it was, the majority expressed their views to me to the contrary, after I had explained the work to them in detail. Some weeks ago I visited Mr. Bell, the agent of the British and Foreign Bible Society at Hillsborough St. After a brief conversation, he showed me a case containing an assortment of Bibles and Testaments in various types and bindings, which he told me he was selling at the London published prices. I said to him: "Do you sell these well, brother Bell?" He replied in his queer, old style, "Very slowly indeed, as the people are forbidden to read them; hence they will not purchase them, save a few now and then;" and his reply seemed true, judging from the secluded corner to which the case was consigned. It appeared not to have been inspected for some time. The superintendent of the Wesleyan Missions in Roseau, with whom I had an interview, said to me: "But why do you all come out from America with so many books canvassing? If they are valuable works, why not put them on the market, and let them work their way through, as do the English publishers?" I said to him, "America being the New World, we must have some new systems; so while our publishing houses are doing their best at home, the system of sending out agents abroad has proved to be of incalculable value to the cause at large; for where an advertising journal may not be seen nor read, the agent could come and exhibit the work in detail, which the best penned advertisement could not so well portray." And so it is. The public need the living voice of the agent to invite them to purchase, and to urge them to read.

The time has come, I do believe, for living messengers to convey the word of God throughout this vast West Indian empire, from Barbadoes in the east to British Honduras, Hayti, and Jamaica in the west; from Cuba and the Bahamas in the north, to British Guiana, comprising Demerara, Berbice, and Essequibo in the south.

The difficulties that the West Indies are passing through at the present crisis, owing to the failure of the sugar industry, are known only by those who live in, or have close connection with, them; and I found that had it not been for this misfortune, for which no remedy is found up to the present, the amount of books sold around these islands could be doubled. Many a good man who would like to own and read most of our publications, feels obliged to go without one, owing to pecuniary difficulties, and circumstances in which he is situated.

Let us pray that the heavy depression which like a dense cloud is overhanging the agricultural affairs of these lovely islands, so full of virgin soil, may be removed, so that the future may witness an outcome of commercial prosperity.

J. D. KENWOOD.

Portsmouth, Dominica, Oct. 6.

### IOWA.

SINCE our camp-meeting in South Dakota, I have labored nearly all the time among our Scandinavian churches in Iowa. In some places the work seemed to go hard; but as we sought the Lord for a special blessing, his light and power came into the meetings. In many places we have seen a marked change for the better. For this we are very thankful. We have also tried to interest our friends in our Scandinavian missionary papers. Clubs are now taken for nearly a thousand copies. We are very thankful to be permitted to labor for God in this closing message, and our highest ambition is to be faithful in all things.

My home address is Atlantic, Iowa.

E. G. OLSEN.

UNIONVILLE AND LADOGA.—We pitched our tent at the first-named place, Sept. 20. The attendance was quite good through nearly all the meetings, until it became too cold for tent work. I was called away from the tent, Oct. 25, to attend the committee meeting. I have learned since that several have decided to obey.

Nov. 2 I came to Ladoga to defend the Sabbath of the Lord against the attacks of Elder F. C. Watkins, a First-day Adventist minister of Leon, Iowa. He is regarded by those in this State as one of their ablest ministers, and is gaining quite a reputation as a debater. This he claimed to be the first time he attempted to debate the Sabbath question. Of course he took the usual Antinomian positions, and probably made as strong an argument in his first two or three speeches as any one possibly could make on that side of the question. What was lacking in Scripture he did not hesitate to make up in storm and bluster, and when he had nothing else to say, he would parade Mrs. White before the audience, taking special delight in speaking of her in a sneering way as the "goddess and prophetess" of the Sev-

enth-day Adventist Church, thus appealing to the prejudices of the people for his support.

However, he seemed to be somewhat unsettled in his positions, going back on his main positions himself before the close of the investigation. He started out with the Sabbath being given only to the Jews, and unknown until proclaimed from Sinai, and cited as his proof Ex. 31:12-17 and Neh. 9:13, 14.

I reminded him, however, that Ex. 31:12-17 did not say that it was given to the Jews or to Israel "only," and that he would find it not a little difficult to get it to read "only." I also called his attention to the fact that the Lord had said that it should be observed by "all flesh" (Isa. 66:23), and should be kept by the "sons of the stranger." Isa. 56:6-9. It was "made for man" (Mark 2:27), and not just for the Jews. The law of which the Sabbath was a part, will stop the mouths of "every" one in "all the world," "both Jews and Gentiles" (Rom. 3:9-19), which it could not do unless all the world were amenable to it—Sabbath with the rest. To these proofs he never attempted to make a reply, but denied having claimed that the Sabbath was given to the Jews only. In reply to its not being known until Sinai, I first gave him Ex. 16:23-29. Of course he had to move back then thirty days. Later on I gave him Mark 2:27 again in connection with Gen. 2:1-3, calling attention to the fact that in the Greek the definite article was used thus: "*ton anthropon*," "the man;" i. e., the man Adam, and hence for all his posterity. Christ was its maker (John 1:1-3; Col. 1:16) and its Lord. Luke 6:5. Hence it is the "Lord's day" (Rev. 1:10), being the only day he ever blessed, sanctified, or claimed as his.

Here he frankly admitted that the Sabbath was made for Adam, and made in the beginning, and in fact again denied having claimed otherwise, thus virtually surrendering his whole position. The "Lord's day" (Rev. 1:10) he now argued had no reference to any weekly institution, or to the Sabbath, but it was the "day of the Lord's vengeance" (Isa. 34:8, etc.), hence the "judgment-day." But we reminded him that the text did not say John was "carried away in the spirit to the Lord's day," nor did it say that he was in the spirit and saw concerning the Lord's day, but "I was in the spirit on the Lord's day;" and we know that the judgment-day had not yet come in the days of John, but was yet future, and hence John could not have been in the spirit on the judgment-day! In fact, his position was just a make-shift, a dodge to escape the force of the argument.

He boldly declared to the audience that there was no Scripture for Sunday keeping, and that "no one ever pretended that there was," who had given the matter any thought. I noticed that the congregation looked a little surprised, especially as they had been hoping that as their champion he would bolster up the Sunday "Lord's day" theory for them a little.

One thing, however, that seemed to me a little peculiar in this connection, and to which I called attention, was the fact of his having announced in making the appointments, that we would have one session on "Lord's day forenoon, at ten o'clock." Also in his paper published at Leon, he announced his services in their church for "Lord's day," etc. I wanted to know if he meant that we would have a session at ten o'clock A. M., on the judgment-day, and if he and his church at Leon intended to hold meetings in their church also on the "day of the Lord's vengeance," or what he did mean by those announcements.

Before the investigation was closed, he was likewise forced to admit that the "first," or "old, covenant" was the agreement or covenant made "concerning" the ten commandments at Sinai (Ex. 19:4-8; 24:7, 8; Heb. 9:17-20), instead of the ten commandment covenant, as he at first argued. Thus he was driven from one position to another. He scarcely made any effort to notice the scriptures given him in support of our position. Matt. 5:17-19; Luke 16:17; Matt. 24:20; Acts 15:20, 21, etc., were left untouched. Evidently he felt that the easiest way to get around them was to ignore them entirely. He also made the stupendous blunder of asserting that the word "Sabbath" did not occur in the New Testament after Acts 13:44, until we come to Col. 2:16, and then said that "Elder Larson did not even claim himself that the weekly Sabbath was meant," etc. To make sure I had not misunderstood him, I called for him to state it again, which he did. I then gave him Acts 15:20; 16:13; 17:3; 18:4. He confessed, but tried to smooth it over, of course.

I see by his report in their paper, *Our Hope*, that he now thinks he would not be afraid to "meet any man on the subject," if the cause should demand it. When I found that I must meet him, I endeavored to get him to agree to regular rules and propositions; but the effort was in vain. He positively refused, after having boldly proposed the investi-



gation, to enter into any formal rules or propositions of any kind, but insisted that each one be free to do as he pleased, etc.

Although no immediate fruits could be seen from the investigation, the neighborhood being very much prejudiced against Seventh-day Adventists, we believe it will in time show good results, several not of our faith having expressed themselves as convinced that we had the truth.

M. LARSON.

#### MISSOURI.

**AMONG THE CHURCHES.**—Since the first of October I have been engaged in labor among the churches of northern Missouri. The first Sabbath and Sunday in October was spent in Kansas City. God has greatly blessed that church of late. The membership has rapidly increased, also the tithe. During the past quarter, nearly three hundred dollars were paid, and about two hundred dollars the preceding quarter. On Sunday it was my privilege to baptize seven dear souls. The following Sabbath and first day I spent with the brethren at Winston. The Lord came very near, and his power was felt. Several found peace with God in the forgiveness of their sins. I then visited Clearmont and Stanberry. Here I had the privilege of laboring with Elder H. K. Willis. At Clearmont a church of twelve members was organized, and at Stanberry one of fifteen. Elder Willis remained to look after the work in the vicinity of the latter place. I learn that his labor has been blessed, and four more have united with the church, also money has been raised to build a comfortable church.

Oct. 18 I went to Half Rock, and there joined Elder Chaffee for one week. He had been there several days before I arrived. God blessed our labor, and several found the Saviour precious, but others who thought more of their own opinion and old troubles than of God's blessing, received but little benefit. I then visited Utica, New Boston, and Economy. At the latter place the work took a new start, and if all pull together, it will surely prosper.

Nov. 8-13 was spent with the company at Palmyra. They were of good courage and working for the Master. It was my privilege to baptize three of these dear souls. I then went to visit the Armstrong church, and stayed one day at Moberly, and held one meeting, which was well attended. I received an urgent invitation to return again. The members of the church at Armstrong appreciated the visit, as they have had but little labor for the past three years. Hearts were touched, and vows to be more faithful were made, which I am sure they will keep, if they only cling closely to their Saviour. The week following was spent with the St. Louis church. Here I found brother and sister Flowers laboring earnestly. Their labor has been blessed, and the church is of good courage. The work seems to be onward with them. In all I have held seventy-eight meetings. This has been a very profitable trip, and God has blessed me much. I now expect to visit the churches in the southern part of the State.

W. S. HYATT.

Nov. 30.

#### VERMONT.

**SOUTH TROY, BROWNINGTON, AND WEST CHARLESTON.**—I began meetings at South Troy, Oct. 14, and closed them the 30th. During this time I held twenty-one meetings. It was thought by those who advised my visit to this place, that it would scarcely be practicable to hold evening meetings there, and that about all that could be done would be to hold a few meetings on Sabbath, and perhaps on Sunday, and do what else I could by visiting and laboring from house to house. But I found the friends willing to encourage a series of meetings, which were started. The Lord greatly blessed in speaking the truth. There was not a large attendance, yet our own people did well in attending, and quite a number from outside came to nearly all the meetings. The work has been badly broken up at this place for a number of years. We hope for brighter days for South Troy. All were much encouraged, and some started anew. There is much work appearing in sight, that should be followed up by future meetings, with earnest labor for souls.

Nov. 2, I reported at Barton Landing, ready to begin meetings with the brethren who are scattered through Brownington, West Charleston, and intermediate places. But here it was also thought that a series of meetings would be an impossible thing. Yet on the evening of the 4th I called a few together at Brownington village, and held a meeting. By this time Elder Bicknell had arrived. He spoke twice, but remained only a short time. I spoke sixteen times at Brownington, five times at the Colby school-house, and three times near West Charleston, making in all twenty-five meetings, besides six social services held with this church. The interest from without increased all the time, and

we were strongly urged to return as soon as possible, and follow up the work. These calls were made at all three of the points where we held meetings, that we might reach this church. The interest from without greatly exceeded the expectation of our people.

Ten weeks ago the Vermont Conference gave me the names of fourteen places in which to hold meetings; but I believe those places where I have already been, demand much more labor, and that this labor ought not to be put off very long. O the amount of earnest labor which is demanded, that the sheaves be gathered from these old fields where the message was first preached.

I came to Sheffield yesterday, to hold some meetings in the home of a family of Sabbath-keepers who have been asking for help to get the light before their neighbors. I have yet seven places of labor unchecked on my list, and quite a number of other calls not recorded.

But here I am looking backward over the fields I have just been through, and await the counsel of the other members of the committee, not knowing but I can best serve the cause by visiting again those places where I have been.

Nov. 23.

WM. COVERT.

#### MASSACHUSETTS.

**NEW BEDFORD.**—Since my last report, I have been laboring with the church at this place. I have held all-day meetings with them three Sabbaths and first days, besides attended their Wednesday evening prayer-meetings. We have had some very good meetings, although not what we desired. It was our wish to see the holy Spirit poured out upon them, and souls converted to the truth, but this could not be while difficulties were unsettled. As these things were in a measure moved out of the way, the Spirit of God came in accordingly, but not as the Lord would have had it. If all will set a watch over their own lips and take heed to the Saviour's injunction in Matt. 7: 1-3 and Luke 6: 27-36, a great work may be done for this church, and several new members may be added to it. It is no time to be "overcharged with surfeiting, and drunkenness, and cares of this life," nor to be given to covetousness and fault-finding. But every one should be awake to the times, and put forth every effort to make peace and advance the work of God. Right here I would insert a quotation from "Early Writings," supplement pages 20-22, which is appropriate for all:—

"The messengers of God, as they leave their homes to labor for the salvation of souls, spend much of their time in laboring for those who have been in the truth for years. . . . They are held hours and even days, and their souls are grieved and wounded by hearing little difficulties and trials talked over, each magnifying his own grievances to make them look as serious as possible, for fear the servants of God will think them too small to be noticed. Instead of depending on the Lord's servants to help them out of these trials, they should break down before God, and fast and pray till the trials are removed.

"Some seem to think that all that God has called messengers into the field for, is to go at their bidding, and carry them in their arms; and that the most important part of their work is to settle the petty trials and difficulties which they have brought upon themselves by injudicious moves, and by giving way to the enemy, and having an unyielding, fault-finding spirit with those around them. But where are the hungry sheep at this time?—Starving for the bread of life. Those who know the truth and have been established in it, but obey it not, . . . are holding the messengers, and the very object for which God has called them into the field, is not accomplished. . . . Those who have been guilty of requiring so much labor of God's servants, and burdening them with trials which belong to themselves to settle, will have to give account to God for all the time and means that have been spent to gratify themselves, thereby satisfying the enemy. They should be in a situation to help their brethren. They should never defer their trials and difficulties to burden a whole meeting, or wait until some of the messengers come to settle them; but they should get right before God themselves, have their trials all out of the way, and be prepared when laborers come, to hold up their hands instead of weakening them."

H. J. FARMAN.

#### AMONG THE FRENCH.

**AFTER** leaving Robinson, Wis., I went to Wilson, Mich., where there is a small settlement of Belgians. Several of these have been keeping the Sabbath for some time. They appreciated the power which is found in the quick and powerful word of God. Some decided fully for the truth, and three were baptized. Two of these were French. Some good may be accomplished by gathering in souls in that neighborhood, and if the dear brethren and sisters yield fully to Jesus' word, it will be done. The brethren and sisters at Stephenson were cheered and greatly revived by the power of the Holy Ghost felt in the meetings. They all have decided to engage with greater zeal in the work of saving souls.

In Illinois I labored at the following places: Irwin, Kankakee, and St. Anne. I spent two weeks holding meetings nearly every day at these points, specially for the benefit of the French who live there. The Lord aided much, and a number were

led to exercise clearer faith and stronger hope. Because of difficulties in the way, and the backsliding of several, it seemed best to advise the brethren and sisters of the St. Anne church to unite with the Kankakee church, which was reorganized by Elder Kilgore. The elder of this company and several members are French. The Lord's special aid was granted, and some of the spirit of the loud cry was seen. At St. Anne the Baptist minister and his congregation attended our meetings.

I feel more than ever grateful to have a humble part in this glorious work. It was a happy surprise to receive an invitation at Chicago, to speak to a gathering of French Protestants, which a friend had called together for the occasion. Truly the Lord is at work as never before, and soon will triumph gloriously.

PAUL E. GROS.

#### TO A RICH SEVENTH-DAY ADVENTIST.

An Open Letter.

Thanksgiving day, Nov. 24, 1892.

DEAR BROTHER:—

I wish that the thoughts that pass through my mind at this early hour might be given to you with all their force. God has given us everything that he has to give. To-day is called Thanksgiving day. Is it so with us? Do we see and know the claims of God upon us? The world lieth in darkness and death. Are we thankful to God for the light of truth? and has it made us free indeed? God grant that wherein it has not, it may, and that now.

But my object in writing to you at this time is to speak to you personally of your God-given wealth, and of the opportunities that are given to you for glorifying God and blessing men through a proper use of it. You have much more money and property than you, or any one directly dependent upon you, will ever need, and what are you going to do with it?

I know what you will say—or rather what you have said in the past. You have said that all you had was upon the altar for God's use. Now—*honestly*, is it? Is it there this morning? Is it where it is blessing others, where it is advancing the third angel's message? You know, dear brother, that it is not. What can I say to show you just where we are in the stream of time.

Now I know you have intended to give every cent of wealth you have into the gospel cause before it was too late; but I tell you, for some weeks past I have been thinking, *yes knowing*, you must do so very soon, or else you will be too late. O brother —, why did you not help the Orphans' Home? You could have given thousands of dollars there just as well as not; but now you cannot. Others might have given less sums, who have not, and what is true of your case applies just as much to them. It waited for eighteen months; yes, *God waited for eighteen months*, pleading for you to open your heart and give of the means that he has given you, for you to use as his steward, but now that opportunity is gone forever. Do you realize it? God put it in the heart of one outside of the ranks of his chosen people, freely, joyfully to give enough to build the home for God's little waifs. Can you not see that you have forever lost that opportunity? You have lost a blessing which you can now never obtain. I am sorry for you. But what will you do now? I hear that you are engaged in matters which require all of your attention. And what for?—Just to make money, and to keep what you already have.

Did you notice what brother Olsen said in his sermon in the REVIEW of Nov. 15? He said that they have great plans to present at the next General Conference, plans that will call for several hundred thousand dollars of ready cash. Are you going to help in that? or will you say, "There's time enough yet; I will wait for a more convenient season?"

Now brother —, when will your money be needed as much as it is needed this very winter? How much better the General Conference could plan its work, and how much better it could *do* its work, if it had your means!—I do not mean that you should hand over all your money to them, and not have anything to say as to what should be done with it. Tell just what you want them to do with it, what branch you feel the most interest in. God has certainly given you a deeper interest in some particular branch of his work than in others, and you should give for that special part, and some one else will be led of God to give for another line of work.

What can I say? Do you believe that God has spoken directly to his people, to us as a church? You used to, but do you now? God's servant says,—and this was written more than forty years ago,—"I saw that if any held on to their property, and did not inquire duty of the Lord, he would not make duty known, and they *would be permitted to keep their property*, and in the time of trouble it would come up before them like a mountain to crush them, and they *would try to dispose of it, but would not be able*." Will that be true of you? It

will be unless you take this last opportunity. Do you think that you will be told personally by the Lord that he wants your money and property? He will never do it any more plainly than he is now doing it. Look at the good you might do. Think of the souls your surplus money might be the means of bringing into the light. There are young men who are capable, yet who cannot pay their way to be educated for the work. They are willing to give all they have, that is, themselves. Other lands want these very men to come to them to tell them of the truth. But you, and others like you, have even withheld God's own money from the treasury, and these pleading voices cannot be answered. Think of it, my rich brother and sister. What will you say to God in the judgment-day? You will be speechless. You will not have one word to answer when God shall ask you why you did not respond to his call for what you had.

But God has told us what you will say in the time of trouble if you neglect to help now while you can, while your money will be a great blessing to the cause. Hear what he says you will say, "The cause was languishing, God's people were starving for the truth, and we made no effort to supply the lack; now our property is useless. O that we had let it go, and laid up treasure in heaven!" These are not my words, they are the words of God to you. In them you are told just what you will say in the time of trouble unless you "sell that ye have and give alms." Give your property to God and his cause; "for where your treasure is, there will your heart be also." Is your heart now set on the things of heaven? It may be, and with others you will see and know that the third angel's message is the greatest thing in the world.

Last evening I heard the President of the Michigan Conference say that he had just been in Canada, and there he talked to a little company and told them about the truths of the third angel's message. They were not our people, either, but had been called together by a few lonely ones who have learned a little of the truth, and there they sat with the tears streaming down their faces, as they listened to the truth. Did you not feel that way once? Well, they wanted him to stay and teach them the truth. Amid tears and most earnest pleadings he had to tell them that he could not stay. O, but could he not send them some one who would tell them the truth?—No, he could not do even that. And from thirty or forty places in Canada alone are they thus pleading for the light which God has given to you and me. We, oh, what shall we do? God has given us the truth. No other people on the face of all the earth have it, in its fullness. There are men and women who would gladly give themselves to be educated, who would cheerfully go to any land, but they have not the means for either. You have. Put the two together, and you and they would both have a part with the Master in saving souls. But now you do nothing, and their hands are tied.

But, my dear brother, if you will not listen to the voice of God as he pleads for you to give of your substance to advance his work now, then help will come from another quarter. The loud cry of the third angel's message has already begun. Souls will be saved. But what will be your fate? O, may God save you from being among the lost. You will be unless you loosen every cord, and cut every thread that ties you to earth. You cannot sell in the time of trouble. And if you could, your gifts, though they were great, would be of no use. Some will come then and lay their money at the feet of those who are now pleading for your help, and they will beg and entreat of them to take the gift. But it will be too late. Then they will say, "The harvest is past, the summer is ended, and we are not saved." Then will they realize that they "have heaped treasure together for the last days." Shall it be said to you, "Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire?" This means you, my Seventh-day Adventist brother. God now calls for your means to give the truth to those who sit in darkness. Will you let them starve for the truth which can save both them and you? God forbid. God grant you liberal hearts this very day. May he grant that you will show your thanksgiving in such a way that he will work with your offering for the saving of many precious souls. Our time of work and of giving is almost gone. The dragon voice is speaking, and will soon say that we shall neither buy nor sell, and then what will you do? If you have any property then, it will only crush you to the earth. You will not want the double curse of money and neglected opportunity then. But you will have, unless you hear the Master's voice pleading for your help at this very time. As God raised up one to build the Orphans' Home, so will he raise up others to do all he has to do, unless you respond now. The unfruitful fig-tree has been tended and nourished with great care by the heavenly Dresser, but at last he will say, "Cut it down; why cumbereth it the

ground?" He is now looking for the fruit of cheerful, loving service, for the gift of the heart, that he may place the crown upon your brow as a victorious conqueror, and "to-day if ye will hear his voice, harden not your hearts."

Foreign lands and home fields are calling more loudly for help than ever before. Long has God waited, but he will not wait much longer. You cannot hinder the message; for God has others who will give cheerfully what he asks you to give now. It is an opportunity, a privilege. Cannot the joy of saving souls induce you to support the work and send men to the dying world with the last notes of the gospel? It may not be a month, a week, nor even a day, before it may be eternally too late in your case, too late to give what you have to God, too late to receive all that God has to give you, both in time and eternity.

Now in closing, dear brother, don't give because some one has asked you to, but lay it at *His* feet, give because *Jesus* asks you, give for *his* dear sake who saves you, give because *he* has blessed you with what you have, give because you want your love to him and for his work of mercy to increase and give you more and more joy. Give all for Christ's sake, and take his blessing now.

As ever, your brother in Christ,  
C. W.

#### "PROPHECIES OF JESUS."

THIS is the name of a book just published in the Danish-Norwegian and Swedish languages; the author is Elder J. G. Matteson. It is the second edition of the book under this name, but this second edition is revised and very much enlarged. It contains about six hundred and twenty pages. It is divided into four parts,—Prophecies Uttered by Christ; Prophecies Uttered by the Apostles; The Visions of Daniel; The Visions of John the Revelator.

In the first part, the 24th chapter of Matthew is very carefully and thoroughly treated in twelve chapters, under the following heads: The Question of the Disciples; Wars, Sign of the End of the World; Destructions by Famine and Pestilence and Earthquake; Persecutions; Deceivers; False Prophets; Lawlessness and Proclamation of the Gospel Before the End of the World; Destruction of Jerusalem; False Christs; Two Deceptive Powers in the Last Days, Spiritualism and Mormonism; Signs of the Coming of Christ; Parable of the Fig-tree.

In the second part, the following subjects are carefully considered: Peace and Safety; The Great Apostasy; The Mystery of Iniquity; Errors of the Papacy; Deceiving Spirits in the Last Times; Perilous Times in the Last Days; Capital and Labor; Fire and Pillars of Smoke.

The third department contains chapters on the following subjects: The Four Great Kingdoms; The Fourth Kingdom Divided into Ten Parts; God's Everlasting Kingdom; Waymarks to the Heavenly City; The Investigative Judgment; A Remarkable Prophecy about Papacy; The Righteous Take the Kingdom; Medo-Persia, Greece, and Rome; The Two Desolating Powers; The 2300 Days; The Cleansing of the Sanctuary; The Open Book at the Time of the End.

And the fourth part contains chapters on the following subjects: Great War between Michael and the Dragon; Prophecies about Papacy; The United States in Prophecy; The 144,000; The Seven Trumpets; The Last Message of Mercy; The Seven Last Plagues; The Great Harlot Babylon; The Fall of Babylon and Victory of God's People; The Millennium; The New Earth and the New Jerusalem.

I have carefully read this book, and I feel justified in saying that we have no Scandinavian book that contains so much valuable reading-matter and so many valuable facts as are found in the "Prophecies of Jesus." It is in fact a book of facts, but so arranged that it is not merely a collection of dry facts, but a continuous relation of facts in such a way as to make it very interesting and instructive history. The facts are collected from the best histories and encyclopedias at command, and references to the books are found at the end of each quotation.

I regard it as the best Scandinavian book in my library, and all who can read the Scandinavian language ought to have a copy of it, and study it carefully; for facts are found in this book that are found in no other book published in our language. Again, it would be a most valuable work, too, for

agents to sell among Scandinavians. All those who have already sold it have had good success as far as I have been able to learn. If any of our brethren would like to make a present to any of our Scandinavian brothers, I know of no better book to give them than the "Prophecies of Jesus;" for it treats on all important subjects of the Bible for our time, and the author has tried to lead the mind of the reader to Christ at the close of each subject.

I verily believe that this book will be a great blessing to those who will read it carefully and in the fear of God. We would kindly ask our brethren to remember this book, and aid in its circulation.  
O. A. JOHNSON.

#### CORRECTION.

IN REVIEW of Nov. 22, in a report from W. W. Stebbins, the impression is conveyed that brother S. had some especial work to do in getting a Sabbath-school secretary appointed. Brother S. did not in his report make such a claim, but his report not being perfectly understood, it was changed at the REVIEW Office, which takes the blame, if there be any blame in the matter.

### Special Notices.

#### BENTON HARBOR, NOTICE!

THERE will be a general meeting at Benton Harbor, Dec. 17, 18. Meetings begin Friday evening, at 7 P. M.  
I. H. EVANS.

#### SPECIAL NOTICE.

THERE will be a missionary institute held at Union City, Mich., beginning Sabbath, Dec. 10, at ten o'clock A. M. The place of meeting will be at brother Clarke Bell's. The Burlington church and all scattered Sabbath-keepers in the vicinity are invited to be present.

O. F. CAMPBELL.

#### NOTICE TO MINNESOTA.

WE are glad for the *Sentinels* sent us to be used in St. Paul and Minneapolis, but more could be used to good advantage. We would be glad if any could assist us in getting such works as "Civil Government and Religion," "Due Process of Law," etc., into the hands of the business men of this city. Donations for this purpose will be very acceptable and thankfully received. Who will respond with the *Sentinel* or donations? If friends living in other States have back numbers of the *Sentinel* that they cannot use, we could use some of them to good advantage. Address H. F. Phelps, 470 Martin St., St. Paul, Minn.

#### SANITARIUM IMPROVEMENT COMPANY.

NOTICE is hereby given that the annual meeting of the stock-holders of the Sanitarium Improvement Company, a body corporate under the laws of Michigan, will be held at the Seventh-day Adventist Tabernacle in the city of Battle Creek, county of Calhoun, Michigan, on Wednesday, the 28th day of December, A. D. 1892, at eleven o'clock A. M.

J. H. KELLOGG,	} Directors.
A. R. HENRY,	
W. H. HALL,	
G. H. MURPHY,	
J. FARGO.	

#### HEALTH REFORM INSTITUTE.

NOTICE is hereby given that the annual meeting of the stock-holders of the Health Reform Institute, a body corporate under the laws of Michigan, will be held at the Seventh-day Adventist Tabernacle in the city of Battle Creek, county of Calhoun, Michigan, on Wednesday, the 28th day of December, A. D. 1892, at the hour of ten o'clock A. M.

J. H. KELLOGG,	} Directors.
A. R. HENRY,	
J. FARGO,	
W. H. HALL,	
G. H. MURPHY,	
D. T. JONES,	
L. MCCOY.	

THE attention of the stock-holders of the Health Reform Institute, is directed to the above notice for annual meeting, and will say we hardly hope to have a quorum present, but want to have a legal meeting, and then adjourn to time of meeting of General Conference soon to be called, at which time we hope every stock-holder will be present in person, or represented by proxy. Give your proxies to persons whom you have reason to believe will be present at that time.

L. MCCOY, Sec.

## A REQUEST.

If any of our brethren either have in their possession, or can tell me where I can obtain the music to a piece entitled, "The Old Granite State," they will greatly oblige by writing to me to that effect. I would like music as it was written originally.

W. H. LITTLEJOHN.

## THE DAY LINE.

As I am giving some thought to the subject of the day line, I would be glad to correspond with any brother who thinks that he has any new light upon this question, or has any criticisms to offer upon the old view. Make your communications short, and take pains to write them legibly.

W. H. LITTLEJOHN.

## OUR RELIGIOUS LIBERTY WORK.

We have been very much encouraged by the way in which our brethren and sisters are sustaining the religious liberty work. Nearly all have paid up their dues to the society, and many have made very liberal donations besides, so that thus far we have had a constant supply of funds on hand to meet the demands of this branch of the cause. But the agitation of this Sunday question in all parts of the land, which has been made so prominent during the last few months, has made many urgent calls upon us.

We feel that our friends throughout the field should know of these things, and it has been our experience in the past that all we need to do is to set the importance of the work before our people, and they are ready to assist us.

A word or two with regard to what we have been doing may not be out of place. During the past few months, by the aid of the tract societies in States where we have organizations, we have been sending special issues of the *Sentinel* and some of our religious liberty tracts and pamphlets to all of the newspapers in the United States, as well as to leading men of other classes. We are glad to report that this work has been productive of much good that we can already see. As an instance of what has been already accomplished, we might mention that the editor of the Boston *Arena*, one of the most influential magazines of the day, upon reading our tract entitled, "In the Chain-Gang," wrote a very impressive editorial that appears in the December number of this magazine, in regard to the wickedness of imprisoning our brethren there in Tennessee. In a private letter to a member of our National Religious Liberty Association Board, Mr. Flower said that when he read our tract, and realized the injustice that is being done, he was compelled to write this editorial. His nature was so stirred that he could not help giving expression to his feelings. Mr. Flower has kindly allowed our association the right to publish this editorial. We have already sent out 30,000 of these to newspaper men and others throughout the country, inclosing with it the pamphlet written by Elder Jones, entitled, "Due process of Law and Divine Right of Dissent." We know that this matter, as it is being sent out, is accomplishing its work, and we believe that our brethren and sisters in all parts of the field will be anxious to help us to keep the work going.

Perhaps nothing would enable us to appreciate the effect that this literature is having, any better than for our people to order sample copies of this editorial mentioned in the foregoing, that has been written by the editor of the *Arena*. What this editorial alone will accomplish as it goes to its thousands of readers of the magazine, and also to the thousands of readers to whom we are sending it, will well pay us for the entire expense of sending out the tract, "In the Chain-Gang."

In this work of sending out these documents so far, the tract societies have borne the expense in their several States, and the association has paid for all that has been sent to the large field outside of these organized societies. This territory in which the association has been working includes almost all of the southern States, as well as a number of the northern ones.

This time seems especially opportune for the work we are doing. The people are ready to read upon these questions, and as they read this literature we are sending them, it has its effect, and we cannot do anything better than judiciously to circulate it.

In addition to this work of sending out our literature, we have been giving a great deal of thought and time to instructing the people throughout the country in the work of circulating our literature in their immediate neighborhoods. We are glad that this is being done extensively, as is indicated by the large orders that are being received every day for our reading-matter. And we believe that as the work advances, we will feel the necessity of doing more of this work than ever before.

As stated in the foregoing, almost all the members of our societies have paid up their annual dues, but there are still a few who have not sent us this sum. You will see that we will need a large amount of money in carrying on this work, and we trust that all members who have not already done so, will send us their annual dues at as early a date as possible. We shall also be glad to receive donations from those who have means at their

command, to assist us in pushing this important department of the cause. While there has been no lack of means in our treasury so far, we feel that if we push the work as it should be done this winter, we will need much more money than we have at the present time. Send all funds intended for the religious liberty work to the undersigned, at Battle Creek, Mich.

Any one desiring the *Arena* editorial mentioned in the foregoing, should order Number 2 of the Religious Liberty Library, entitled, "Religious Intolerance in the Republic." This document can be had from any State tract society or from the REVIEW AND HERALD.

A. O. TAIT.

## The Sabbath-School.

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

## LESSONS FROM THE NEW TESTAMENT.

## LESSON XLII.—BONDAGE AND FREEDOM.

Commit Gal. 5: 11.

(Sabbath, Dec. 17.)

TEXT.—"If the Son therefore shall make you free, ye shall be free indeed." John 8: 36.

1. What was the cause of the trouble that arose while Paul was preaching in Antioch?
2. Tell what steps were taken to settle the dispute.
3. What was the standing of the men who made the trouble?
4. What effect was their teaching having?
5. Did Paul regard circumcision as a sin? Acts 16: 1-3; 1 Cor. 7: 19; Gal. 5: 6; 6: 15.
6. Then why did he so strenuously oppose the teaching of those men? Acts 15: 2, 5; Gal. 2: 5.

NOTE.—It was circumcision as a condition of salvation that Paul objected to. For the simple act itself he cared nothing one way or the other. Circumcision was a sign of righteousness. Rom. 4: 11. But there can be no real righteousness except that which comes by faith. (See Rom. 9: 30-32; 10: 1-4, 10; Phil. 3: 9; Heb. 11: 6; Rom. 14: 23; John 6: 29.) Therefore the man who had no faith had no righteousness, and consequently his circumcision was a sham. The sign of circumcision was given to Abraham, not to make him righteous, not as a condition of salvation, but as a sign of the righteousness which he already had by faith, as a token of the saved condition in which he already was. The Jews who broke the law were uncircumcised, while the Galatians who, through faith, kept the law, were circumcised. (See Rom. 2: 25-29; Phil. 3: 2, 3; Acts 7: 51-53.) To say to the disciples, "You must be circumcised, or you cannot be saved," was to teach them that they must trust in the law for righteousness, and that was to say that Christ had died in vain.

7. What was that really saying of the sacrifice of Christ? Gal. 2: 21.

NOTE.—When the false brethren said to the disciples, "Except ye be circumcised ye cannot be saved," they were teaching them that their faith in Christ was not sufficient for salvation. That same teaching is common even to this day. Many who profess faith in Christ still say, "It is all right to believe in Christ, but that alone will not save you; you must keep the commandments, too." Let us see what this really means. It is a fact that faith in Christ brings him into the heart and life. Eph. 3: 17; Gal. 2: 20. Therefore when one says that in addition to believing on Christ we must keep the commandments, he virtually says that Christ's life is not in harmony with God's law. He really, although unconsciously, accuses Christ of sin. It is a dangerous position for one to take to presume to add to God's word, which says that men are saved by faith, and that Christians are wholly the workmanship of God. Eph. 2: 8-10. Faith works by love, and love is the fulfilling of the law; therefore he who has faith in Christ keeps the law of God; he walks even as Christ walked, for it is by Christ's obedience that he is made righteous. Rom. 5: 19. "Whatsoever is not of faith is sin." But he who thinks that he must keep the law in addition to faith in Christ, thereby shows that he does not have faith in Christ's righteousness. The obedience which he proposes to add to his faith is the obedience that comes from self-righteousness, or sin. But sin is bondage. Rom. 7: 14. Therefore the teaching of false brethren was leading souls into bondage—putting a grievous yoke upon them.

8. When only is circumcision profitable? Rom. 2: 25.
9. What is real circumcision? Verse 29; Phil. 3: 3.
10. Of what was circumcision a sign? Rom. 2: 25-27; 4: 11.
11. Where must righteousness be to be of any value? Deut. 6: 4-6; Ps. 51: 6.
12. Who only can put righteousness in the heart? Jer. 31: 33.
13. Then from whom alone must true circumcision come? Deut. 30: 6; Col. 2: 11.
14. Of what could circumcision in the flesh only, performed by man, be the sign?—Of the righteousness of the flesh.
15. What is the righteousness of the flesh? Rom. 8: 5-8; Gal. 5: 19-21.
16. Therefore what is done for men when they are led to trust in circumcision, or works of obedience, for salvation? Acts 15: 10. It is to lead them to rest securely in sin. (See Rev. 3: 17.)

17. Was the service which God required of his people grievous or burdensome? 1 John 5: 3; 1 Kings 8: 62-66; Ps. 116: 16, 17.

18. Who only are in bondage? John 8: 34; Rom. 7: 14.

19. As the Jews had perverted the religion of the Lord, what did their zeal for the law result in? Matt. 15: 3, 8, 9; Rom. 2: 23, 24; Luke 11: 46.

NOTE.—It should not be forgotten that "the Jews' religion" (Gal. 1: 13, 14) was vastly different from the religion of God, as given through Moses. It consisted of traditions. Those traditions were the invention of the "fathers" (not Abraham, Isaac, and Jacob) to insure that the law should not be broken. Trusting for salvation only in the law, and knowing that the law required perfect obedience in every detail, they naturally set themselves to find out the utmost details of the law. So they kept adding burdensome ceremony to burdensome ceremony until it took a lifetime even to know what the traditions were. But all this was to no purpose, for their fine-spun traditions concerning the law were only the product of their own sinful minds; their most scrupulous service was only the service of the flesh, without the Spirit of God, and hence was sin. Thus, they made void the law of God by their traditions. While trusting in the law, they broke the law. From all such slavish services Christ delivers us. (See Rom. 7: 6.) He gives rest to the heavy laden, and makes the soul free indeed.

20. What does Christ give? Matt. 11: 28; John 8: 36; Rom. 8: 2.

## OBJECT OF THE SABBATH-SCHOOL CONTRIBUTIONS THE LAST SIX MONTHS OF 1892.

We would remind all our Sabbath-schools that the contributions received during the present quarter are to be devoted to the same purpose as those of the previous quarter,—the Mexican and Central American mission fields. Elder F. Hutchins is now laboring in the Central American field, with encouraging results. Mexico also will soon be visited, to bring the truth to that benighted and priest-ridden people. It is an encouraging thought that the contributions from our Sabbath-schools alone are sufficient to establish important missions. There is a good prospect for a generous donation from our schools this quarter. During the past quarter, the Michigan Sabbath-schools contributed \$1,120, and no doubt they will do as well the present quarter. We trust that all Sabbath-school superintendents and teachers who read these lines will do all they can to set the object and importance of these weekly gifts before the schools with which they are connected. Each personal contribution may be small, but fifty-two such offerings every year from all our people, when added together, make a considerable sum, and with the blessing of God upon it, may be used in a way to save many souls that otherwise would be lost.

## News of the Week.

FOR WEEK ENDING DEC. 3.

## DOMESTIC.

—The attempt to register the Chinese in this country, as provided for by act of Congress, has proved a failure.

—A bronze statue of Brigham Young, to be erected in Salt Lake City, is being made at Chicopee Falls, Mass.

—There are 1,100 more insane people in Michigan than there is room for in the lunatic asylums of the State.

—Leading Democrats say that bills for the admission of New Mexico and Arizona will be presented in the next Congress.

—Jay Gould, the money king and railroad magnate of the United States, died of pulmonary consumption at New York City, Dec. 3.

—It has been found out that the wheat crop of the two Dakotas is many millions of bushels greater than it has been estimated to be.

—The death of Jay Gould has caused many reports as to the amount of his wealth to be set afloat. It is estimated all the way from \$75,000,000 to \$250,000,000.

—The Senate Committee on immigration met at New York City, Nov. 29. The committee decided that laws looking to the restriction of immigration should be submitted to the next Congress.

—Agents of Wells Fargo Express Company, at Galveston, Tex., Nov. 30, were astonished to find that money in bills to the amount of \$35,000, had been cleverly abstracted from the packages, and the places filled with neatly cut pieces of brown paper. It must have been done by some trusted employee of the company.

—That infamous Spiritualist lecturer and thief, Mrs. Diss Debar, whose remarkable ways of getting money every way but earning it, has often brought her before the courts, has again come to grief in Geneva, Ill. She is charged with the theft of a considerable sum of money, and now languishes in a cell much too small for her large body.



—A shaft in the zinc mines at Webb City, Mo., began to grow hot at a depth of twenty feet. At a depth of 163 feet flames burst into the shaft, and the work had to be abandoned. The ore found in this shaft was of the best quality.

—General Raum, commissioner of pensions, reports that there were on the pension rolls June 30 last, 875,068 pensioners, an increase during the year of 199,908. An estimate of \$165,000,000 is submitted for pensions for the next fiscal year.

—A company of English capitalists, among whom are the Rothschilds, have bought four of the largest breweries in this country. The capital stock of the new company is estimated at \$40,000,000. They will make a business of exporting beer.

—In accordance with the new emigration laws of the United States, all the emigrants booked for passage in the Cunard steamship "Aurania," before sailing from Queenstown, took an oath before a magistrate that they were going to join relatives in America.

—Congressmen Springer and Durburrow prepared on Dec. 2, a joint resolution for a repeal of the Sunday-closing feature of the World's Fair. The repealing clause makes it the duty of the National Commission to see that such rules and regulations are established as will prohibit the use of machinery, unnecessary manual labor, and all merchandising on Sunday, and in a general way so to restrict the operations of the Exposition on that day that only the art galleries, horticultural building, and other buildings devoted to arts, science, or religion are open to the public. Mr. Durburrow will introduce this resolution as soon as the House assembles, next Monday noon, and will have it referred to the Durburrow World's Fair Committee. He said to-day that he had hopes of seeing the resolution actually passed and out of the way before the Christmas holidays.

### FOREIGN.

—Holland reports sixteen deaths from cholera as last week's record.

—Meetings for the discussion of the future of Canada are being held in many parts of the Dominion.

—Cardinal Lavignier, noted for his efforts to suppress the slave trade in Africa, died in Algiers, Nov. 26.

—The opponents of the new German Army bill declare that the bill invites the invasion of the country by proclaiming its weakness.

—The pope has declared that an armed peace is well nigh impossible, and advises a general disarmament among the European powers.

—Dervishes attacked Fort Tamrin, near Tokar, Nov. 26. The Egyptian garrison of irregular troops repelled the assault, killing 100 and wounding a great many.

—The total shipment of apples from Montreal during the present season was 407,120 barrels, as compared with 320,487 for the corresponding period last year.

—General Diaz was inaugurated president of Mexico, Dec. 1. This is the fourth time Diaz has been elected. His re-election is received with unqualified satisfaction all over Mexico.

—Appeals for help are now coming to the Russian government from the distant provinces of the empire. It is now feared that in some places in Russia famine will be as acute as it was last year.

—The Princess Marie Bibesco of Rumania, swam across the Bosphorus recently. She was accompanied by her brother-in-law, and arrived on the Asiatic side of Hellespont three minutes before he did.

—One paragraph of the Conservative party of Germany declares: "We combat Jewish influence in our national life, on which it acts with disintegrating effect; we defend Christian government for Christian people, and Christian teachers for Christian pupils. We condemn excesses of anti-Semitism."

—Advices from La Union, San Salvador, state that that city was almost entirely destroyed by an earthquake, Nov. 26. A number of persons were killed, and many seriously injured. Residents of the city are nearly frenzied, and processions headed by priests are parading the streets, praying that further disasters may be averted.

—A national conference on the Christian principles of civil government will be held in Philadelphia, beginning Dec. 6 and continuing three days. The meeting will be conducted by the National Reform Association. The topics that will be especially considered are the Sabbath, marriage and divorce, the Bible in the schools, Chinese questions, etc.

—The czar has nominated the czarevitch to be president of the Russian State Council. This is hailed as a sign that the czar desires to infuse a more liberal spirit into his administration. No immediate change in methods is possible, however, as the president of the Holy Synod, who is a religious fanatic, is vice-president of the council, but under the presidency of the czarevitch, the repression of Jews and Catholics will eventually be relaxed.

—The Panama scandal, which has occupied the attention of the French Assembly for several days, resulted, Nov. 28, in the rejection of a motion of confidence in the government, by a vote of 304 to 219. Premier Laubet and all the other ministers tendered their resignations to President Carnot. Their resignations were accepted with the request that they hold their position until their successors in office are appointed. The Laubet ministry began last February.

### RELIGIOUS.

—The sum of \$1,000,000 has been pledged for a Methodist university at Washington, D. C.

—The Catholic missionaries in Africa buy hundreds of small children, and will bring them up in the Catholic faith.

—The pope has by special letter granted his apostolic benediction to the new general of the Jesuits, and through him to the whole order of Jesuits. The letter was dated Oct. 12.

—The trial for heresy of Professor Charles A. Briggs of the Union Theological Seminary before the New York presbytery, was formally opened Nov. 28. Eight charges were brought against him.

—It is said that there are more Jews in New York City than in Jerusalem itself, the number being nearly ninety thousand. They keep up their distinctive worship, and maintain forty-nine synagogues.

—The Presbyterians and Episcopalians have decided to erect substantial headquarters at Chautauqua before another season. The Presbyterians will build near the heart of Chautauqua, with stone material.

—Catholic services have been introduced at last at the House of Refuge, New York, under the Freedom of Worship act passed by the last Legislature. The board of managers voted for their introduction with practical unanimity.

—Archbishop Fabre has issued a circular letter to the faithful, announcing that hereafter the Roman Catholic population of the Province of Quebec will be released from observing the three feast days of the annunciation, Corpus Christi, and St. Peter and St. Paul, as days of obligation.

—The Mohammedans of Turkey, alarmed at the success of Christian schools in that country, are establishing schools of their own, and are compelling all Moslem children to attend them. They are also adopting many of the methods of teaching introduced by foreign and Christian teachers.

—Seventeen pastors of churches in Elmira, N. Y., unite in a pastoral letter, asking all good people to aid them in bringing about a greater reverence for Sunday. They prefaced their letter by a quotation from the decalogue, which the Elmira Advertiser thinks was irrelevant to the question.

—The course of Herr Kahensly in presenting a memorial to the pope, a year since, in which he asked that foreign bishops be assigned to the United States, is still causing trouble to the Catholic Church in this country. Father Corrigan, priest of Hoboken, N. J., has lately taken strong ground against Kahensly and the German Catholic congress held at Newark, which he declares to be an attempt to Germanize America. Corrigan's bishop has summoned him to trial for his language. It is thought if the trial goes against him, he will appeal to Archbishop Corrigan, and if again defeated, to the pope. It is believed that archbishops Gibbons and Ireland will support Father Corrigan.

### BUSINESS NOTICES.

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

WANTED.—A partner in a first-class bath-house, or will sell everything first class. There are two electric bath tubs, one radio light bath, four plain baths, and all accommodations for all the popular baths. Address Sanitary Bath-house, 1852 Stout St., Denver, Colo.

FOR SALE OR EXCHANGE.—The subscriber desires to sell or exchange for property in Battle Creek, Mich., a farm of 320 acres, near Kimberly, Banner Co., Nebr. Address J. E. Lanches, Battle Creek, Mich., REVIEW and HERALD. Care of Benjamin Stureman.

### LABOR BUREAU.

WANTED.—A place to work among Sabbath-keepers. Would like steady work on a farm. Have a wife and two children. Address Marvin Johnson, Melvern, Osage Co., Kans.

### PAPERS WANTED.

GOOD use will be made of copies of REVIEW, Signs, and Little Friend, if sent post-paid to Mrs. Maggie McMeen, Mexico, Juniata Co., Pa.

THE writer being the only Seventh-day Adventist in the town where he resides, would be glad of REVIEWS, Signs, Sentinels, etc., for distribution. Send post-paid, L. Booth, Tolland, Conn.

### DISCONTINUE PAPERS.

PLEASE discontinue papers to Arthur Mellish, Door Creek, Wis., as he has enough for the present.

### ADDRESS.

As I have returned with my family to Battle Creek, my address hereafter will be Battle Creek, Mich. Box 1954.

W. H. LITTLEJOHN.

### ADDRESS WANTED.

ANY one knowing the address of A. B. Hodges, will confer a favor by reporting same to W. S. Knox, 525 S. Pearl St., Los Angeles, Cal.

### CHANGE OF ADDRESS.

My address is now changed from Norman to Oklahoma City, O. T., which place will be my headquarters for some time in the future.

W. M. CROTHERS, State Ag't.

### NOTICE.

ANY one who may have back files of the American Sentinel, and who desires to put them to a good use, is invited to correspond with the instructor in history at Union College. Address C. B. Clark, College View, Nebr.

## Traveler's Guide.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 20, 1892.

EAST.	Day Express.	N. Shore Limited.	N. Y. Express.	N. Falls & Buffalo Special.	Night Express.	Detroit Accom'n.	Atlantic Express.
STATIONS.							
Chicago.....	am 9.00	pm 12.20	pm 3.10	pm 4.55	pm 9.30		pm 11.45
Michigan City.....	10.58	2.05	4.56	6.39	11.25		am 1.2
Niles.....	pm 12.40	2.57	5.49	7.31	am 12.30		2.53
Kalamazoo.....	2.05	4.00	7.04	8.57	1.57	am 7.10	4.28
Battle Creek.....	2.45	4.30	7.37	9.28	2.35	7.52	5.20
Jackson.....	4.30	5.38	8.52	10.42	4.05	9.40	6.15
Ann Arbor.....	5.30	6.27	9.45	11.27	5.08	10.40	8.03
Detroit.....	6.45	7.25	10.45	am 12.30	7.10	11.62	9.35
Buffalo.....	am 8.00	am 6.25	11.20			pm 7.40	pm 5.30
Rochester.....	5.50	9.55	11.20				8.21
Syracuse.....	7.00	pm 12.15	pm 2.10				10.20
New York.....	pm 3.45	8.50				am 8.45	am 7.00
Boston.....	6.05	11.05	am 6.15				10.50
WEST.	Day Mail.	Day Express.	N. Shore Limited.	Chicago Express.	Kal. Accom'n.	Pacific Express.	Chic. Special.
STATIONS.							
Boston.....	am 8.30	pm 2.00	pm 3.00		pm 6.45		
New York.....	10.30	4.30	6.00	pm 8.00	9.15	am 8.30	
Syracuse.....	pm 7.30	11.35	am 2.10	am 8.50	am 7.20	pm 2.21	
Rochester.....	9.35	am 1.25	4.20	5.55	9.55	6.10	
Detroit.....	11.00	2.20	5.30	9.01	11.50	7.35	
Ann Arbor.....	am 8.20	am 7.30	9.05	pm 1.20	pm 4.40	pm 9.00	am 2.15
Jackson.....	9.37	8.27	9.59	2.29	5.48	10.27	3.40
Battle Creek.....	11.35	9.35	10.58	3.17	7.15	am 12.01	4.10
Kalamazoo.....	pm 1.18	10.43	pm 12.02	4.31	8.47	1.20	5.20
Niles.....	2.05	11.30	12.39	5.05	9.45	2.18	6.05
Michigan City.....	4.00	pm 12.40	1.48	6.17		4.15	7.15
Chicago.....	5.20	2.03	2.45	7.20		5.35	8.25
	7.35	3.55	4.30	9.00		7.55	10.15

\*Daily. †Daily except Sunday. ‡Except Saturday.  
Accommodation Mail train goes East at 1.18 p. m. daily except Sunday.  
Night Express goes West at 12.05 a. m. daily except Monday.  
Trains on Battle Creek Division depart at 8.03 a. m. and 4.35 p. m., and arrive at 11.40 a. m. and 6.45 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 June 26, 1892.

GOING WEST.	STATIONS.	GOING EAST.
pm 7.15	Boston.....	am 7.00
am 9.45	New York.....	pm 8.00
am 12.10	Buffalo.....	pm 9.25
am 1.35	Niagara Falls.....	pm 10.50
am 3.30	Boston.....	pm 12.10
am 5.30	Montreal.....	pm 1.20
am 7.30	Toronto.....	pm 2.30
am 9.30	Detroit.....	pm 3.40
am 11.30	Port Huron.....	pm 4.50
am 1.35	Lapeer.....	pm 6.00
am 3.40	Flint.....	pm 7.10
am 5.45	Detroit.....	pm 8.20
am 7.50	Bay City.....	pm 9.30
am 9.55	Saginaw.....	pm 10.40
am 11.55	Lansing.....	pm 11.50
am 1.00	Charlotte.....	pm 1.00
am 3.00	BATTLE CREEK.....	pm 2.10
am 5.00	Vicksburg.....	pm 3.20
am 7.00	Schoolcraft.....	pm 4.30
am 9.00	Cassopolis.....	pm 5.40
am 11.00	South Bend.....	pm 6.50
am 1.00	Valparaiso.....	pm 8.00
am 3.00	Chicago.....	pm 9.10
am 5.00	Deposits.....	pm 10.20

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.

### WHAT MORE DO YOU WANT?

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

# The Review and Herald.

BATTLE CREEK, MICH., DEC. 6, 1892.

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We learn from the *Missionary Echo* that the ship "Pitcairn" will in a few weeks start out on her second voyage among the islands of the Pacific. Eight missionaries will sail with her, which, with the four left behind on the first voyage,—brother Gates and wife on the island of Pitcairn, and brother Read and wife at Tahiti,—will make twelve missionaries in that field. Good fruits from the first voyage already appear. On Tahiti and adjoining islands, there are from seventy-five to eighty-five who have accepted the present truth, including two native ministers, and others are scattered through the different groups of islands visited.

A horde of students from Princeton and Yale Colleges took possession of some of the comedy theaters in New York City Thanksgiving evening, and conducted themselves in such a manner that even New York was disgusted with their behavior. The students showed that they could drink whisky like wild Indians, and that they could behave like barbarians. A strong guard of policemen were required to preserve order. Is this the "patriotic and God-fearing generation" that President Harrison speaks of in his Thanksgiving proclamation, which God is "bringing forward to execute his great and benevolent designs for our country?"

The Lord has graciously visited his people in Battle Creek during the past week. Especially has this been the case in the College and REVIEW Office. This work was not the result of any particular efforts of a revival nature, but it seemed to spring up in places and in hearts where it was least expected. In the College the interest was so great that the regular studies were entirely suspended one entire day. Many were converted, some in the seclusion of their own rooms. In the Office, meetings have been held in the early morning, at noon, and at night, with most blessed and happy results. Brethren who have been alienated from each other were made one in Christ, and sinners were converted to God. The rapid fulfillment of prophecy in our country, and the evidence that the time has come for the loud cry to be given, is beginning to have its effect upon our people. Will any fail to realize the importance of this time, and neglect to place themselves upon the altar, to be wholly the Lord's, from this time until the work shall close?

The reception Dr. Talmage met in Russia, when he went to that country as the almoner of the American people, carrying food to the hungry, seems completely to have turned his head. Lately he has preached Russia instead of Christ. Napoleonism, with all its wickedness, had an American admirer in John S. C. Abbott; and now Dr. Talmage is doing the same thing for the Russian autocrat.

Dr. Talmage very coolly declares that religion is free in Russia; that no one is persecuted there unless he deserves to be; that people are not sent to Siberia without a fair trial; that the people are deeply religious, whatever that may be; and that he was invited to preach there! These things, especially the latter, being true, he is sure that Russia is one of the foremost and best nations of the world. Now that Dr. Talmage has spoken, we would like to hear from some Jew, Stundist, Baptist, or Seventh-day Adventist, who has been into the country farther than St. Petersburg or Moscow, and who has looked through the country otherwise than through the eyes and in the presence of royalty. (See article from brother Conradi, in Mission Field of this number.)

The extent to which in many minds the divine is lost sight of, and the human is put in its place, is well illustrated by the following incident related in the *Interior* of Dec. 1: The editor chancing on one occasion to be among the mountains of Pennsylvania, attended the only place of worship in that region, a little school-house where one of the minor sects of Methodists held occasional services. The presiding elder called upon the class leader, to give his experience, which the brother did by saying that he "thanked God for John Wesley's plan of salvation." The elder hemmed and hawed a bit, and said hesitatingly, "Brother J., I suppose you mean the Lord Jesus Christ's plan of salvation." "Well," said the speaker, with a doubtful shake of the head, "I suppose it was originally; but then, you know, John Wesley made great improvements on it." So men may think that the so-called "civil" or "American Sabbath" is a great improvement on the Sabbath of Jehovah as revealed in the Bible; but they will find at last that the Lord's institution is the only genuine article.

Another good day for Battle Creek, was Sabbath, Dec. 3. Elder A. T. Jones spoke again in the Tabernacle, from 1 John 4:1-4. The subject was the importance of having union and communion with Christ, he dwelling in our hearts, so that it can be truly said in our cases, "Greater is he that is in you, than he that is in the world." What we can have in Christ, and what we can be in him, were fully set forth, and the necessity of this fitting up to be prepared to engage properly in the work of the Lord. A social meeting was held in the afternoon, in which appeared good evidences of the work of grace going on in the different institutions and the church here. The general tenor of the testimonies was, "I am Christ's, and he is mine," together with expressions of thankfulness for the joy of his presence, and the assurances of his love. The meeting continued from three o'clock, till after the close of the Sabbath. The time was well filled up. How many would have spoken if opportunity had permitted, we cannot say. It was indeed cheering that so many could bear such a testimony. Brother Jones was led out in a most earnest exhortation to the church, at the close. The congregations were, if anything, larger than those of the Sabbath before, noticed in last week's REVIEW.

## CARDINAL GIBBONS FOR SUNDAY-OPENING.

CARDINAL GIBBONS has taken his stand with those who are working for Sunday-opening of the World's Fair. The papal leader speaks on the subject as follows:—

"A quiet opening of the Chicago Fair next year seems to be most desirable. There are many who will be otherwise deprived of beholding what promises to be the event of the century. The World's Fair will gather together the most wonderful productions of human skill and ingenuity, the results of the evolutions and the progress of ages. No one should be prevented from seeing these works of man, and every opportunity should be afforded. The Sunday-closing of this spectacle would be very unfortunate for many of our countrymen, who would be tempted to spend the day in dissipation. In their name I would favor the opening of the Fair on Sunday afternoons to evening, with the provision that all machinery should be stopped, and all mechanical and laboring work that will not be urgently necessary should cease. In this I do not see any desecration of the holiness of the day; on the contrary, those who will visit the Fair on those days will be surely inclined to raise their minds and hearts to Him who inspired men to produce such marvelous things. I am very faithfully yours in Christ,

"J. CARD. GIBBONS."

It seems probable now that some compromise will be made in the matter which will allow the gates of the Exposition to be open on the first day of the week. The reader will notice, however, that the demands of both parties are of such a nature that whether the Exposition be opened or closed, there will be a governmental recognition of the Christian (so-called) religion. The party with which Cardinal Gibbons identifies himself is merely asking for a modified form of what was demanded by the party to which Congress capitulated last summer; the two are really working in the same line. The true principle of the total separation of religion and the State is left out of the matter entirely.

L. A. S.

## THE CONFERENCE.

### Arrangements for Entertainment During the Coming General Conference.

As heretofore announced, the next General Conference will be held at Battle Creek, Mich., beginning Friday, Feb. 17, and continuing for three weeks. The General Conference is to be preceded by a Biblical Institute, beginning Jan. 27, to continue till the Conference opens.

The arrangement for the entertainment of delegates and others who may attend the Conference will be the same as the two previous Conferences, at \$2.50 per week for board and room. A committee on arrangements has already been appointed. All who intend to be present at the coming Conference and institute should write to W. A. Colcord, Battle Creek, Mich., as soon as they decide to come, also stating what time they expect to be there.

On coming to Battle Creek, all should report at once at the Tabernacle, where they will find the committee on entertainment waiting and ready to locate all who come. All business, such as securing rooms, arranging for board, and paying for room or board, should be done at the office of the committee on entertainment, which will probably be in the north vestry of the Tabernacle. This is necessary, to avoid confusion, and to secure uniformity and the greatest comfort and convenience both to friends that come and to the Battle Creek church.

Some questions have arisen in reference to who will be expected to attend. The coming General Conference will be a very important meeting, probably the most important ever held by our people; therefore it is proper that each local Conference should be represented by as full a delegation as consistent with all the circumstances, and also that the delegates should be present during the institute as well. Who else should attend besides the delegates, is left open as on former occasions. There will no doubt be a large number of our brethren and sisters who will want to be at the meeting. We leave this matter with each one to decide for himself, only we ask every one who intends to come, to write before coming, as already requested, that we may have some idea as to what preparations it will be necessary to make for receiving guests.

We made a statement some time ago to the effect that it was not expected that all of our ministers would attend the institute which is to precede the General Conference. We gave this notice that it might be understood by all, that in appointing this institute we did not expect as general an attendance as we did at the district institutes held last winter and spring; but we do not wish it interpreted to mean that any one is prohibited from coming. Where others besides the delegates have arranged to come, it is their privilege to do so, and they will be made welcome. Indeed, we expect there will be a large number of both ministers and lay brethren who will avail themselves of the benefits and blessings of the coming institute and Conference.

The delegation from our foreign fields will be larger than at any time before. We learn that Elder Tenney is already on his way here from Australia. Representatives will be here from Africa and several from Europe.

We ask our people everywhere to make the coming institute and General Conference a subject of special prayer, that God's blessing may be present in a large measure.

O. A. OLSEN, Pres. Gen. Conf.