

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

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

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BY MRS. L. D. AVERY-STUTTLE.  
 (Battle Creek, Mich.)

O my heart is filled with gladness,  
 And my lips burst forth in song;  
 For I feel the Father's presence  
 By my side the whole day long.

I am sure his hand has led me,  
 And I thank him every hour  
 That he deigns to love and bless me;  
 That he shields me by his power;

That my sins which once were crimson  
 He has washed as white as snow,  
 And I follow him no longer  
 At a distance, sad and slow—

At a distance—as did Peter,  
 Lest like him, my treacherous heart  
 Should deny the Lord who bought me,  
 And should act the coward's part.

So he gently, gently leads me,  
 Gives me strength for which I ask;  
 He prepares me for each burden,  
 And he strengthens for each task.

Chiefest 'mong ten thousand thousand  
 Is my Guardian and Friend,  
 And I know in times of darkness  
 He the Comforter will send.

So I journey on, rejoicing,  
 And my heart is filled with song;  
 For his presence journeys with me,  
 So the road cannot be long.

## 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.  
 (Concluded.)

As God called the children of Israel out of Egypt, that they might keep his Sabbath, so he calls his people out of Babylon, that they may not worship the beast or his image. The man of sin, who thought to change times and laws, has exalted himself above God, by presenting a spurious Sabbath to the world; the Christian world has accepted the child of the papacy, and cradled and nourished it, thus defying God by removing his memorial, and setting up a rival Sabbath.

After the truth has been proclaimed as a witness to all nations, every conceivable power of evil will be set in operation, and minds will be confused by many voices crying, "Lo, here is

Christ, Lo, he is there. This is the truth, I have the message from God, he has sent me with great light." Then there will be a removing of the landmarks, and an attempt to tear down the pillars of our faith. A more decided effort will be made to exalt the false Sabbath, and to cast contempt upon God himself by supplanting the day he has blessed and sanctified. This false Sabbath is to be enforced by an oppressive law. Satan and his angels are wide-awake, and intensely active, working with energy and perseverance through human instrumentalities to bring about his purpose of obliterating from the minds of men the knowledge of God. But while Satan works with his lying wonders, the time will be fulfilled foretold in the Revelation, and the mighty angel that shall lighten the earth with his glory, will proclaim the fall of Babylon, and call upon God's people to forsake her.

At the time of the loud cry of the third angel those who have been in any measure blinded by the enemy, who have not fully recovered themselves from the snare of Satan, will be in peril, because it will be difficult for them to discern the light from heaven, and they will be inclined to accept falsehood. Their erroneous experience will color their thoughts, their decisions, their propositions, their counsels. The evidences that God has given will be no evidence to those who have blinded their eyes by choosing darkness rather than light. After rejecting light, they will originate theories which they will call "light," but which the Lord calls, "Sparks of their own kindling," by which they will direct their steps. The Lord declares, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." Jesus said: "For judgment I am come into the world, that they which see not might see; and that they which see might be made blind." "I am come a light into the world, that whosoever believeth on me should not abide in darkness." "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

By many the words which the Lord sent will be rejected, and the words that man may speak will be received as light and truth. Jesus says, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." Human wisdom will lead away from self-denial, from consecration, and will devise many things that tend to make of no effect God's messages. We cannot with any safety rely upon men who are not in close connection with God. They will accept the opinions of men, but cannot discern the voice of the True Shepherd, and their influence will lead many astray, though evidence is piled upon evidence testifying to the verity of truth for these days. The truth is powerful to turn men to Christ, to quicken their energies, to subdue and soften their hearts, and inspire them with zeal, devotion, and love to God.

The Sabbath truth must in no case be covered up. We must let it appear in strong contrast with error.

As the end approaches, the testimonies of God's servants will become more decided and more powerful, flashing the light of truth upon the systems of error and oppression that have so long held the supremacy. The Lord has sent us messages for this time, that will establish Christianity upon an eternal basis; and all who believe the present truth, must stand, not in their own wisdom, but in God's wisdom, and raise up the foundations of many generations; and they will be registered in the books of heaven as "repairers of the breach," the "restorer of paths to dwell in." In face of the bitterest opposition, we are to maintain the truth because it is truth. God is at work upon human minds; it is not man alone that is working. The great illuminating power is from Christ; the brightness of his example is to be kept before the people in every discourse. His love is the glory of the rainbow encircling the throne on high.

The Lord has said, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth: . . . And I will remember my covenant, which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh." In the rainbow above the throne is an everlasting testimony that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Whenever the law is presented before the people, let the teacher of the truth point to the throne arched with the rainbow of promise, the righteousness of Christ. The glory of the law is Christ; he came to magnify the law, and to make it honorable. Make it appear distinct that mercy and peace have met together in Christ, and righteousness and truth have embraced each other. When you look to his throne, offering up your penitence, praise, and thanksgiving that you may perfect Christian character, and represent Christ to the world, you abide in Christ, and Christ abides in you; you have the peace that passes all understanding. We need continually to meditate upon Christ's attractive loveliness. We must direct minds to Jesus, fasten them upon him. In every discourse dwell upon the divine attributes.

As the bow in the cloud is formed by the union of the sunlight and the shower, so the rainbow encircling the throne represents the combined power of mercy and justice. It is not justice alone that is to be maintained; for this would eclipse the glory of the rainbow of promise above the throne; men could see only the penalty of the law. Were there no justice, no penalty, there would be no stability to the government of God. It is the mingling of judgment and mercy that makes salvation complete. It is the blending of the two that leads us, as we view the world's Redeemer, and the law of Jehovah, to exclaim, "Thy gentleness hath made me great." We know that the gospel is a perfect and complete system, revealing the immutability of the law of God. It inspires the heart with hope, and with love to God. Mercy invites us to enter through the gates into the city of God, and justice is sat-

ified to accord to every obedient soul full privileges as a member of the royal family, a child of the heavenly King. If we were defective in character, we could not pass the gates that mercy has opened to the obedient; for justice stands at the entrance, and demands holiness in all who would see God. Were justice extinct, and were it possible for divine mercy to open the gates to the whole race, irrespective of character, there would be a worse condition of disaffection and rebellion in heaven than before Satan was expelled. The peace, happiness, and harmony of heaven would be broken. The change from earth to heaven will not change men's character; the happiness of the redeemed in heaven results from the character formed in this life after the image of Christ. The saints in heaven will first have been saints on earth.

The salvation that Christ made such a sacrifice to gain for man is that which is alone of value; for it is that which saves from sin, the cause of all the misery and woe in our world. The mercy of God is that which constantly draws the sinner to Jesus. If he responds, coming in penitence with confession, in faith laying hold of the hope set before him in the gospel, God will accept him; for "the broken and contrite heart, O God, thou wilt not despise." Thus the law of God is not weakened by the gospel, but the power of sin is broken, and the scepter of mercy is extended to the penitent sinner.

The rainbow above the throne is the bow of promise, testifying to the whole world that God will never forget his people in their struggle against evil. Let Jesus be our theme. Let us by pen and voice present, not only the commandments of God, but the faith of Jesus. This will promote real heart-piety as nothing else can. While we present the fact to men that they are subjects of a divine moral government, their reason will declare to them that this is truth, that they owe allegiance to Jehovah, and that this life is our time of probation. In this life we are placed under the discipline and government of God to form characters and acquire habits for the higher life. All the scenes in which we must act a part, are to be carefully studied; for they are a part of our education, a part of God's great plan. We should bring solid timbers into our character building; for we are working both for this life and the eternal life. And as we near the close of this earth's history, we either rapidly advance in Christian growth, or we rapidly retrograde toward the world.

Temptations will come in like a flood; but we need not fail nor be discouraged while we know that the bow of promise is above the throne of God. We shall be subject to heavy trials, opposition, bereavement, affliction, but we know that Jesus passed through all these. These experiences are valuable to us; the advantages of varying experiences are not by any means confined to this short life; they reach into eternal ages. Through patience, faith, and hope, in all the changing scenes of earth, we are forming characters for the everlasting life. And whatever we are called upon to bear, we may be assured that all things work together for good to those that love God.

#### "TELL IT TO THE CHURCH."

BY ELDER J. H. DURLAND.

(Oakland, Cal.)

THE natural man will always seek to justify self when in wrong, and protect self when wronged. We see it in childhood, and all the way through manhood. Self is the great thing to be looked after, and we lose sight of everything but what pleases our own self-gratification. But the Lord says, "Vengeance is mine." We have no right to take things into our own hands, and try to manage the work that he has reserved for himself. People of the world do this, and it is a sign that they are sold under sin. They are still carnal, and are at enmity against God.

Will we not come under this same sentence if we do as they do? Can we make a profession of godliness, do as they do, and still be accepted of God? The word speaks of those who have a form of godliness and deny the power thereof. (See 2 Tim. 3:5.)

"Be of one mind, live in peace," says the apostle. But what is it to be of one mind? This is an important question. To understand it rightly would save the church many of the difficulties that she has otherwise to contend with. To be of one mind requires a standard that all can come to. Generally each one in the church who has difficulties, wants his mind to be the standard for all the rest. When this is the case, there is trouble and perhaps war, instead of peace. Can it be otherwise?—Yes, if we are willing to take God's way. "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5. This is the standard. If all come to this, there cannot be any divisions in the church. Perfect peace will be among them; for the Lord has promised to keep him in perfect peace whose mind is stayed on him. Isa. 26:3.

#### OFFENSES WILL COME.

"For it must needs be that offenses come; but woe to that man by whom the offense cometh." Matt. 18:7. The Lord only pronounces a woe upon the man by whom the offense cometh; but how often the church handles the matter in such an unwise way that it is woe to the church. When a church trial is brought into the church, it can generally be said: "Woe unto that" church. Many think Matthew 18 contains instructions for managing church trials. We would differ with such; for we think a careful consideration of the chapter will convince any reasonable mind that the instruction was given to keep out trials, rather than how to conduct them.

The expression, "Offenses will come," clearly proves that there will be some in the church who do not have the mind of Christ, and will do Satan's work as long as they remain there. But woe unto *that man*, says the head of the church. Well, says one, I should like to know how this woe is to come. That is just the reason you do not see it. As long as you are anxious to see the woe come upon your unworthy brother, you are still in the gall of bitterness, and the Lord dare not bring it upon the offender. If he did, you would think your feelings and actions were just right, and Satan would deceive you until you would go down to destruction. The disciples at one time wanted the Saviour to call down fire from heaven and destroy some that they thought did not walk uprightly, but the great head of the church told them they knew not what spirit they were of. "If a man be overtaken in a fault, ye which are spiritual, restore such a one." Your work, my brother, my sister, is to restore such a one. Can this be done by you as long as you have a feeling of self-protection or revenge? Can the Lord take your part in the matter and punish your brother to please your fancy? But you say that you only want the matter settled, so that the church will not be brought into a reproach. Then take the Saviour's instruction, and follow it carefully, and you will succeed.

#### DEALING WITH THE TRESPASSER.

"If thy brother shall trespass against thee." Be sure that it is against thee. You are not to take up the matter of another, and seek to adjust his difficulties. If no one has trespassed against you, you need not have any trouble, unless you have wronged another. But, says one, "He did not wrong me personally, but he wronged the church. He has brought a disgrace upon the church, and I must stand up for the church. If it was I who had been wronged, I would go to the individual, and tell him about it; but as it is the church, I will go and tell the elder or some other person who I think should attend to the matter." Let me ask you a question, Are you not a part of the church? Is not a wrong

act toward the church an injustice to you? If so, is it not your duty to consider the trespass against you?

"Go and tell him his fault between thee and him alone." This is the first step toward keeping off a church trial. When a doctor has a serious case, he always admonishes the patient to be particular to follow the directions he gives to the letter. When a brother is trespassing against you, it is a very serious matter. It means that Satan is seeking to destroy him and you, and the church also. Be particular to follow out the instructions to the letter. Do not talk about the matter to your friends for a few days, and give them a chance to sympathize with you before you go to the party that is in the wrong. There are several reasons for this: You may have been mistaken in regard to the nature of his wrong; you may have misjudged his motives; if your heart is right in the matter, you want to save him; if he hears that you have told others before you have come to him, he will be tempted by Satan to repulse you when you come. "Tell him his fault." What object can you have in doing this?—To restore such a one. The word from which "restore" comes, means to "knit together," as a broken bone when properly set by a surgeon. A broken bone is very tender, and if it is not properly set, it will always be crooked. So is the offender if he is not properly restored.

How important it is that the one who tries to restore his brother should seek the Lord earnestly for wisdom. But how often we find such go in their own strength, with a feeling that they will carry out the instruction, so as to get it before the church. We have heard such remarks as these: "He will have to leave the church, or I will." "I will prove to her that she has lied about me." "If he confesses just what I know to be the truth, I will accept it; but I will not hear anything else." Such ones are not in a condition to go to the offender. They will only make the matter worse. Take the right course, and you will most generally get a hearing. "If he shall hear thee, thou hast gained thy brother." What a victory for the truth of God, to gain the offender and bring him back to the Lord!

"If he will not hear thee." The Saviour implies that there will be some who will not hear when you have gone in the right way. Then what are we to do?—Take with thee two or three witnesses. Why do this? Remember you are not working to justify yourself, but to save the offender. If you have prayed with him and told him just how the matter looks to you, and he refuses to try to settle it, so that you and he can be united in the work of the Lord, you will naturally feel that you have done all you can to reconcile him to you. When you return with two or three witnesses, they are to hear you say just what you said before. These witnesses are not to be men or women who have expressed themselves as in your favor. If you have gone to the offender before you have said anything to others, they will know nothing about the difficulty until they meet with you. Take those who have the confidence of their brethren in the church. Those whose testimony will be received by the church, if the matter has to go to them. These brethren should seek the Lord for wisdom, before they hear the case. They may have suggestions to make to both of you. They may see that you have not done all you could to adjust the difficulty. They may help the offender to see that he is in the wrong, and thereby cause him to confess his wrongs. If they do, the brother will be won, and you will all rejoice in the Lord.

That "every word may be established." Anything that is established is immovable. These brethren who are witnesses, will in the fear of God decide what is right in the case. If you want to have the matter settled to the glory of God, you will be willing to abide by their decision. If he will not hear you after you have gone thus far, you are then ready for the next step. But how few ever go this far before they

try to get the church to take the matter in hand. How often the church takes up difficulties before they have been acted upon in the Scriptural way, and thus brings itself into trouble. How grievous to the great head of the church, and how pleasing to the great adversary!

"Tell it unto the church." When?—When the offender refuses to hear the witnesses. If the above instructions were carried out, we venture to say that not the one-hundredth part of the trouble would come to the notice of the church, which now does. Brethren, let us try the Lord's way, and see if it will not bring peace, and drive away trials.

When the matter is brought to the church in the proper way, there will be no trial. The two or three witnesses are there to testify to the facts in the case, and their testimony is all the church will need. Neither the offended nor the offender are needed to prove their respective cases; for the church is ready to speak, and will of course speak in harmony with the witnesses. Their testimony establishes the matter, and the church declares unanimously that if the offender hears not what has been declared justice, he shall be cut off. If all these steps have been taken in the right spirit, there will not be a dissenting voice, and the offender who can go through all of them, and still not yield, will not himself dissent from the decision of the church.

#### THE CHRISTIAN SABBATH DAY.

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

THE thing that has done more than anything else to prejudice fair-minded, though sceptically inclined people, against Christianity, is its apparent inconsistencies, both in theory and practice. It is utterly impossible for the human mind to conceive of the justice of the punishment of the wicked, as it is usually held and taught. The idea is perfectly abhorrent to what they would consider as justice between man and man, let alone what might be expected from a being who is represented as the very essence of long-suffering, tenderness, mercy, justice, etc. No wonder there are infidels. But the Bible doesn't teach any such doctrine; there is where the trouble lies.

The Sabbath question is another of like character. There is nothing in all the Bible more explicit and definite than the Sabbath command, and nothing is more plainly taught, both by precept and example, than that *the seventh day*—not *a seventh day*—is the only Sabbath that God ever has or ever will recognize in obedience to the fourth commandment. The following is clipped from the Pearl of Days department of the last New York *Mail and Express*. And how the editor can publish it in defense of Sunday keeping, is more than can be easily understood. Nevertheless, it is good Sabbath doctrine, just what we believe is true, and is well worth perusing:—

"It has been too much the custom to consider Sabbath-keeping as almost exclusively connected with Judaism and the law, that a greater liberty therewith is now permissible, and even right, as connected with the gospel dispensation: but when the subject is considered in the light of the whole Scripture, when the unity of the Godhead is remembered, and the fact that our Redeemer is the same yesterday, to-day, and forever, is borne in mind, the present binding law of the Sabbath as delivered at the creation,—as written on the tables of stone by the finger of God, as brought before the Jews again and again by the prophets in days of old,—comes out more clearly.

"It is quite true that our Lord, while on earth, swept away those exorcises which man in his weakness and in his pride and folly had taken upon himself to add to God's commandment, as he swept away other exorcises from the fifth commandment and against false swearing; but that the Sabbath is repealed, there is nothing to prove in Scripture, and the texts in Paul's epistles, which have been quoted, doubtless refer to the Jewish feasts, etc., and not to God's Sabbath. A law written by the finger of God will require a repeal as clearly written—also by the finger of God—to cancel the same, and for this, Scripture will be searched in vain; and while the law remains, it is for Christians to obey, and that with all their heart.

"Our Lord showed a jealous care for the Sabbath, teaching his disciples that when a time of temptation might arrive at the fall of Jerusalem, after his decease, they should pray beforehand that their flight might not be in the winter, neither on the Sabbath day (Matt. 24: 3-20), a lesson which his followers in the present time would do well to remember—to pray for deliver-

ance from those temptations which may beset them, against Sabbath-breaking as well as other disobedience.

"It is interesting to note that the fall of Jerusalem did not take place either in the winter or on the Sabbath day."

#### HOLINESS.

BY ELIZA H. MORTON.  
(North Deering, Me.)

No merit of my own I claim,  
My life is marred with sin;  
And yet I feel that in the strength  
Of Jesus I can win  
The battle to be fought each day.  
His blood can cleanse that stain,  
And make the trial of my faith  
An everlasting gain.

The life of love,—the life divine  
Christ lived on earth for me,  
And now he says, "O Father, dear,  
That child would follow thee;  
But, O how weak is mortal flesh,  
Have pity, Lord, I pray,  
And gently lead that trembling soul,  
Along the upward way."

And when my feet with faltering steps  
In weakness stumble here,  
My Saviour gently lifts me up,  
And bids me "never fear."  
He says, "I trod that path for you,  
My feet were strong and sure;  
My Father will accept my life,  
For it was sinless, pure."

And thus he lets me hide in him,  
His righteousness is mine;  
He covers all mistakes, and makes  
My life with glory thine.  
Complete in him, O precious thought!  
And I would never grieve  
The sinless one who loves me so,  
From whom I all receive.

And I can have the witness true,  
That I am of the Vine;  
For when I live a life of prayer,  
What peace and joy are mine!  
The Spirit comes into my heart,  
I feel its gentle power;  
I know I'm blest, I know I'm saved,  
I know it every hour.

#### "IN YOUR PATIENCE POSSESS YE YOUR SOULS."

BY AUGUST KUNZ.  
(Battle Creek, Mich.)

In no enterprise that is at all possible to man, is more patience required, than in the endeavor to lead a Christian life, from day to day. The sacred Scriptures, which have been given us as the only sure guide to the development of a Christian character, abound for that reason in admonitions which aim at keeping us constantly in the exercise of patience. There is likewise no lack of examples of patience, which God, in his wise providence, has had recorded in his holy word for our instruction.

Above all these the patience of our Lord stands foremost. His entire earthly life was one uninterrupted example of the greatest patience. He, whom in heaven's courts the innumerable hosts of angelic powers worshiped day and night, subjected himself in all meekness and patience to the development of his life in human form, going through all the successive stages of its growth, during the thirty and three years which he spent among us on the earth. For thirty years he was subject to his parents as a dutiful and obedient son, thus setting us an example that might well prove of benefit to every mortal. Undoubtedly his heart burned within him, when he, a mere lad of twelve, was discussing the teachings of holy writ with the rulers and learned men of the Jewish nation,—burned in yearning to busy himself more and more with these matters; but at the word of his parents he promptly and modestly withdraws from the circle of learned Jews, without murmuring or complaining, to accompany his parents back to their humble home in the village of Nazareth, there to be subject unto them yet for many years, before he would enter his public ministry.

But no less after he had taken up his mission among men, was the exercise of patience daily

required of him, and that in a most extraordinary degree, in order to carry out the purpose for which he had come into the world. Yes, his patience was put to the severest test, when that people to whom he, as God, had always shown the greatest favors and preferences, heaped the most cruel and merciless insults upon him, treating him as the meanest criminal, worse than the lowest thieves, robbers, and murderers, the Jews finally crowning their inhuman conduct by subjecting him to the most disgraceful death on the cross. But amid all these discouraging circumstances, he remained true to his principles even unto death, with godlike patience, though clothed with our nature, thereby purchasing for us the right to life eternal.

But just as the Saviour has by patience attained this boon for us, so must we now endeavor with the same indomitable patience to walk in his footsteps, following his example. And while we thus exercise patience in order to reach the prize of eternal life held out before us, we must not forget that already in this life it is required of us to manifest the beautiful traits of Christ-likeness, in order to be assured of that higher and everlasting life which we have in him.

And there is hardly any other Christian trait that we need more to cultivate than this very one. For this reason, no doubt, the Christians of the last generation on the earth, before the coming of our blessed Saviour the second time, are pointed out in the prophetic word as those that have "the patience of the saints." (Compare Rev. 13:10; 14:12.) With the same end in view the apostle Paul admonishes us in particular: "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." Heb. 10:36, 37. And the words of the Master himself, which we have chosen as the heading of these remarks, could not more forcibly enjoin upon us the necessity to fortify our souls with patience and courage, until he himself shall come again to receive us unto himself.

A prominent writer says:—

"Patience is calculated to keep us in the faith, and to confirm and strengthen our peace of heart; it makes the Christian bonds of love more durable, and calms the disquietude of a naturally restless spirit; it teaches us to exercise true humility, and to keep under the desires of the flesh; it stifles envy and quenches anger and wrath; pride and haughtiness cannot abide with patience, and temptations lose their power where she rules. Patience keeps our tongue in check, and restrains the hand from doing wrong; it endures persecution, and crowns the martyr as an everlasting conqueror. Patience is the poor man's consolation; for he knows that sooner or later his lot must change for the better; it also consoles him who must feel, and is bowed down under, the stigma of calumny and reproach, thus buoying him up, not to succumb in discouragement. It is an ornament to a woman and an honor to a man."

We can hardly turn in any direction whatever, but what the blessings of patience will become apparent. The weary and heavy heart, that is weighed down with anxiety and care, and groaning under its extra load, finds balm and comfort for the soul's distress in the exercise of patience. In just such cases the divine example of the heavenly sufferer borne in all meekness and longsuffering, and wisely left on record for us, will have a wonderful power to comfort and strengthen the soul. But by this very means of exercising patience in all situations of life, be they ever so hard, we develop that degree of patience which is indispensable to us if we shall endure unto the end in waiting for the coming of the Lord, and the end of our faith; to wit, our soul's salvation, which the circumstances attending it, unprecedented in the history of the world, as they will be, undoubtedly demand of every true believer.

The apostle James, prompted by the Holy Spirit, left us an excellent admonition in regard to patience, which we cannot heed too much. He says, "Be patient therefore, brethren, unto [Greek, until] the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of



the Lord draweth nigh." James 5:7, 8. How many weary days of hard toil does the husbandman expend on the cultivation of his field, to sow the seed and care for it, and yet the harvest comes not until many days after that. And what does he reap?—The perishable fruits which serve to sustain his mortal life below. But how much more time and care should be expended on the cultivation of our hearts, that the seed of truth planted therein, may not find unfruitful soil, but may take root, grow and bear fruit unto life eternal. Let us therefore at all times be diligent in the exercise of patience, "and let us not be weary in well doing: for in due season we shall reap [the fruits of our patience and labor], if we faint not." Gal. 6:9.

#### TWO REMARKABLE PRAYERS AND THEIR ANSWERS.

BY E. HILLIARD.  
(Duluth, Minn.)

THERE are two remarkable instances of answer to prayer in the New Testament. One was offered by Christ, and the other by Stephen. Both are the same in substance, the only difference being in the phraseology. They were offered under similar circumstances, and were answered after the death of the petitioners.

We will first notice the prayer of our Saviour, recorded in Luke 23:34. It is as follows: "Father, forgive them; for they know not what they do." Shortly after it was offered, Jesus bowed his head in death, and committed his lifeless body into the hands of his Father. This prayer on the cross was answered on the day of Pentecost. Peter, the principal speaker on this occasion, charged the Jews with the terrible crime of crucifying the Son of God. He said: "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Acts 2:36.

This had its designed effect in bringing them to repentance. "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

These very men who helped put Christ to death, and for whom he prayed, "Father, forgive them; for they know not what they do," repented and were forgiven. Thus was Christ's prayer answered. The very one who prayed for them on earth in his death agony, had arisen from the dead, ascended to his Father, and again petitioned him to accept their repentance and to pardon their sin. O what wondrous love! What infinite mercy! Even his murderers were justified freely by his grace. He loves to forgive the humble, penitent soul. When we have thoroughly repented and confessed our sins, how can we ever doubt such love and such willingness to forgive?

Their repentance was so thorough, so sincere, that they were willing to be baptized in the name of Him whom they once hated and murdered. This was exactly what they did; for when Peter was asked of them what they should do, he replied, "Be baptized every one of you in the name of Jesus. . . . Then they that gladly received his word were baptized." Acts 2:38, 41.

The other prayer, offered on a similar occasion and the same in substance, was made by Stephen, and was as signally answered. He, like Peter, was filled with the Holy Spirit, and spake just as pointedly; but the effect was very different. In fact, he charged them with the same sin. Said he: "Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers." Acts 7:52.

This, instead of pricking them *in* the heart, cut *to* the heart, and so enraged them that they rushed upon him, cast him out of the city, and stoned him. But while the heavy stones were being hurled against him, he kneeled down, and with a loud voice, heard above the rabble of the mob, offered the following prayer: "Lord, lay not this sin to their charge. And when he had said this, he fell asleep." Acts 7:60.

It was his last prayer, but it had its effect. Saul was standing by, and deep conviction settled upon his mind, which he could not shake off. He was thoroughly impressed that the petitioner was a righteous man. He was partner in this sin of putting Stephen to death; for after his conversion, when relating his experience, he said: "And when the blood of thy martyr Stephen was shed, I also was standing by, and *consenting* unto his death, and kept the raiment of them that slew him." Acts 22:20.

Shortly after Stephen's death, Paul was on his way to Damascus to continue his bloody work, when he was suddenly arrested in his career, by a bright light which shone from heaven upon him, and a voice said to him, "Saul, Saul, why persecutest thou me?" When told that it was Jesus that he was persecuting, he asked the same question that those did to Peter, who crucified Christ, "What wilt thou have me to do?"

The Lord forgave him, and told him what to do. Thus was Stephen's prayer answered. The sin was not laid to Paul's charge, and how many more of those who participated in his death, repented and were forgiven, only the judgment-day will reveal. The prayer was answered after the petitioner was silent in death. Paul, Stephen's persecutor, repented, was forgiven, and closed his faithful Christian career by giving his head to the Roman block.

What a meeting it will be when these two martyrs for Jesus meet in the kingdom of God! That will be Stephen's first knowledge that his prayer was answered. Then there will be those, too, who were instrumental in putting Christ to death, but who through his blood were pardoned, raising their voices with angels in holy song for his wonderful, wonderful, redeeming love.

Dear reader, let us take courage if our prayers are not immediately answered; or if we never live to see them answered. God is faithful, and will see that every petition offered in sincerity and according to his will, is granted. Many a mother to-day is sleeping in her grave, whose earnest prayer for her wayward son is now being answered. Her faithfulness, like Stephen's, will be rewarded in the world to come. Let us not be afraid to pray, and trust, and wait; for the answer is sure, although sometimes delayed.

#### THE PERFECTION OF THE TEN COMMANDMENTS, AND HOW MAN MAY KEEP THEM.

BY S. J. HERSUM.  
(Wilmington, Del.)

IN Matt. 5:48, Jesus said: "Be ye therefore perfect, even as your Father which is in heaven is perfect." This was said by the authority of the Father; for Christ says he had not spoken of himself; but the Father which sent him, he gave him a commandment what he should say, and what he should speak. John 12:49. In Eccl. 12:13, it is said: "Fear God, and keep his commandments; for this is the whole duty of man." If man does his *whole duty*, he meets the requirement of God in every particular, and if he meets the requirement of God in every respect, he will be just what Christ has commanded him to be in Matt. 5:48—perfect.

Again: if a man meets every requirement of God by keeping his commandments, and is therefore as perfect as the Father which is in heaven, then it follows that the perfection of the character of those commandments is equal to

the perfection of the character of God. To show that this conclusion is correct, we will notice some of the expressions used in the Bible, concerning the character of God. The text quoted at the beginning of this article shows that God is perfect. Matt. 5:48. The same is said also of the law. Ps. 19:7; James 1:25.

Again: God is called righteous (John 17:25; Rev. 16:5), and the same thing is said of God's law. "All thy commandments are righteousness." Ps. 119:172. (See also verse 144 and Deut. 4:8.) God is called *holy* (John 17:11; Rev. 4:8; Lev. 19:1, 2) and *just* (Deut. 32:4; 1 John 1:9; Rom. 3:26; Isa. 45:21) and *good*. Matt. 19:17; 1 Chron. 16:34; Neh. 1:7. He is also called a Spirit. John 4:24. We find that these same things are said concerning the law. Paul calls it "holy, and just, and good," and "spiritual" (Rom. 7:12, 14), and the Saviour said: "The words that I speak unto you, they are *spirit*, and they are life." John 6:63. God is called light (1 John 1:5; James 1:17), so is the law called light. Prov. 6:23. God is incorruptible (Rom. 1:23), so is the law. 1 Pet. 1:23. God is pure (Job 4:17; Hab. 1:13), so is the law pure. Ps. 19:8. Thus it can be seen how a person may be perfect as the Father in heaven is, by doing their whole duty, and in obeying the commands of God. And the above scriptures also show that the character of God's law is as perfect as his own.

Again: how can man, who is without strength (Rom. 5:6), sinful (Luke 5:8; Rom. 8:3; 3:23), corrupt (Ps. 14:1; 73:8; Eph. 4:22; 1 Tim. 6:5), impure (Micah 6:10, 11), unholy (2 Tim. 3:2; 1 Tim. 1:9), unjust (Matt. 5:45; 1 Pet. 3:18), wicked (Matt. 18:14; Prov. 15:29), ungodly (Ps. 1:1, 4, 5; 1 Pet. 4:18), and every other thing that is contrary to the law of God, keep those commandments and be as perfect as the Father in heaven? Left to himself he cannot do it. Christ says, "Without me ye can do nothing." John 15:5. This means, of course, things that would be acceptable with God. But we hear Paul saying: "I can do all things through Christ which strengtheneth me." Phil. 4:13. Christ is the source of our strength, that we may do our whole duty. He tasted death for every man. Heb. 2:9. "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4.

Now, then, we find every specified quality of character in Christ that we find the law to have. He was holy (Acts 4:27), just (Zech. 9:9 compared with Matt. 21:5-9; 1 Pet. 3:18), good (Matt. 19:16; James 1:17 [Christ is the gift from God]; John 10:4), spiritual (1 Cor. 15:45, 46), light (John 8:12), pure (1 John 3:3), perfect (Heb. 2:10; 5:9), incorruptible (Acts 13:34), righteous. Jer. 23:5, 6; 1 Cor. 1:30. Thus we see that everything the law required was fulfilled in Christ, and we are complete in him (Col. 2:10), for in him dwelleth all the fullness of the Godhead bodily. Verse 9; chapter 1:19. Having Christ's holiness, Christ's righteousness, Christ's fullness, Christ's completeness, imputed to us through faith in him, we can see how we are to be as perfect as the Father in character. The question may arise, Do the people of God have all these qualities of character which we find in the Father, Son, and in the law?—They do; because if they lacked any of these qualities, they would not be complete. (Read Matt. 23:35.) Abel was righteous (Rom. 4:3), Abraham was righteous. God's people are to be holy (1 Pet. 1:16), pure (1 Pet. 1:22; 1 John 1:3), just (Rom. 1:17), perfect (Gen. 17:1; 6:9), spiritual (Gal. 6:1), good (Ps. 37:23; 112:5; 2 Tim. 3:3), and will be incorruptible when Jesus the Lifegiver shall appear, when their vile bodies will be fashioned like unto his (Christ's) glorious body. Phil. 3:21.

## The Mission Field.

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

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

### THE GERMAN MISSION FIELD.

WHEREVER the Lord leads the way, we are on a sure road to success, if we follow in his fear; for he stands ever ready to reveal his infinite power to assist frail mortals in overcoming all difficulties and to manifest his glory in the salvation of souls. Many incidents of past and present experience might be cited to prove that this has been the case in this mission field, not alone in itself one of the most important, but also in the influence it exerts upon other countries. What wonderful works did the Lord perform here at the time of the Reformation, and what impetus have the humble Moravians since given to carrying the gospel to the darkest and most isolated countries of heathenism! And though infidelity made sad inroads in Germany, especially during the past century, as the coming of the Lord drew nigh there were men of piety and true wisdom who discerned the times and sounded the alarm.

We need only to refer to Bengel, a Lutheran prelate who kindled the love for the appearing of our Lord in many a heart, who led thousands to study the prophetic word as never before. Bengel clearly discerned also the nature of the third angel's message, and warned Protestantism of the danger of being lulled to sleep, just when the greatest and last struggle with the papacy was coming. In consequence of this awakening, we find that even before Wm. Miller sounded his message in the United States, the light shone in Germany, and publications showing the application of the 2300 days were circulated there. A religious awakening followed, especially in Würtemberg, and as persecution arose, hundreds of families went to southern Russia, and there spread it among their countrymen who had moved there many years before. As the pastors closed their churches, with few exceptions they would hold their "Stunden" or "hours" of meetings in private houses, and hundreds were converted. Even at that time the Sabbath question was discussed among them, but no one making a start, it was smothered. A Russian farmer was converted in these "Stunden," and then began the same work among the Russians. This finally led to the great "Stundist" movement of the present day, whose influence extends to the most distant corners of Siberia and Transcaucasia.

Right after the disappointment, the light of the Sabbath was seen, and some who are even yet keeping it in Würtemberg began as early as 1844. About 1865 some began in northern Germany, and this finally led to a connection with our people. But little was done afterward, and many years passed without any effort being made. Could this standstill have been in the providence of the Lord?—Hardly; for where the Lord leads out a work in such a marked manner, he means it to go on to completion. Precious years have been lost, and many favorable opportunities, but since the work during the last three years has been followed up, success has been with every effort, and the Lord is opening the way in every direction. A strong church of 100 members has been raised up in the second city of the German empire, and the work is extending to the neighboring towns. And though the cholera laid up over fourteen thousand in Hamburg, and half of these died, God spared his people, and the work went right on. Before the cholera was fully over, brother Boettcher baptized seven, and his meetings are well attended. Brother Rasmussen writes the following from Hadersleben, a town in northern Germany, under date of Oct. 31:—

"The good work is onward, one more good soul has taken a stand, and the others who have already started, rejoice in the light. Last Sabbath was especially a blessed day. We were in all seventeen. Some seven wish to be baptized."

A Baptist also in northern Germany has lately taken a stand, as a result of work done by our German secretary; another, a Swedish sailor, with whom brother Rasmussen held some readings in Hamburg, came to this country, and began to observe the Sabbath here. God is manifestly blessing the different lines of work carried on in the German empire. But in like manner he has opened the way in another part of the field.

#### AUSTRO-HUNGARY.

In 1890 I went to Klausenburg, Hungary, in search of some historical facts about Sabbath-keepers, who were said to have existed there ever since the Reformation. At that time there was no one of our faith in that large empire. But while inquiring of a college professor about these people, he told me, when he heard that I resided in Hamburg, of an old gentleman who was in the charge of the Bible depository there, and who had been converted in Hamburg, and had joined the Baptists. We went there together, and as I found that the man had a real Christian experience, which this professor lacked, I did not enter into any conversation about the light the Lord has given us, but called on him alone in the evening. We had such a blessed reading together, his wife and daughter also attending, that they pressed me to come the next day; and when I departed that night, I had a hearty invitation to stop with them whenever I should visit Hungary again. In the course of our correspondence, mother and daughter became fully convinced, and have since joined the church. When I visited that place again in November, 1890, I had several readings, about forty attending, mostly Hungarians, and the interpreter, a prominent secretary of the imperial railroad, became so deeply interested that he offered to look over all the translations in the Hungarian, Bohemian, and Croatian, in which languages he is an expert, having constant practice in them. This summer he even came to Switzerland to our camp-meeting, and is seemingly coming nearer and nearer.

After my visit, this young sister went to Hamburg with me, and has since got out quite a number of publications in the Hungarian language, and is sending them all over that country. This fall, while on a visit home, she called upon different ones to whom she had sent publications, and found them deeply interested. Such a stir has been made, that even the synod of the Reformed Church made it one of the topics of consideration. Consequently, the way is opening in different parts of that large empire, but where are the men to follow the work up?

The Lord has also opened the way for the work among the Rumanians and Bulgarians, as a number of our German brethren from Russia have a church in Rumania, on the very border also of Bulgaria, and they are calling for ministerial help, ready to assist all they can. The only field in which we have thus far not seen the progress desirable, is Holland, and we are assured that something can be done there. Even if we lack the Holland laborers, we have thousands of Germans and large German churches in Amsterdam and Rotterdam, and if we can start among them, they can become the instruments of helping us to gain a firm foothold among the Hollanders. As to the Polish, we have also a worker in our mission who understands that tongue, and we are beginning to send out publications among that nationality, and to labor for them.

#### OUR GREAT NEEDS.

Thus the Lord is fast opening the way for the truth to go among all these different nationalities, but we are far from being prepared to follow up these interests properly. We have over seven hundred Sabbath-keepers in the German and Russian mission fields at the present time, among a population of over two hundred million people, yet we have no school facilities, no proper place for our secretaries or for our depository; and our leading church there, which is

constantly increasing in members, has no proper meeting hall. Some parents are willing to-day to send their children to be educated for the work, but we lack the proper room. Young men are anxious to come, and the Lord is constantly raising up more; but we have no facilities for a school. Our people in these missions are doing all they can to lift financially, and the 200 church-members in the German mission, though hardly six of them are owners of homes, last year gave about fifteen hundred dollars in tithes and offerings. Yet, when the call was made for a proper building, they added \$500 more, and they are still ready to do all in their power.

Our people in America have done nobly in the past, and we have appreciated the fact that about six thousand dollars have been appropriated for the various enterprises in these large fields, and all our brethren feel grateful for the help. But we praise God that the money was not given to men or to a certain class of men, but to the Lord; and he sealed its use by some two hundred new souls rejoicing in the light of his gospel message during last year. Some of them show their faith by being dragged, laden with chains, to far-off Asia, still rejoicing in the truth; and one has already died in banishment, as a letter just received informs us. How much are such souls worth? The Lord has plenty of gold and silver and acres and houses, but souls must be bought from the thralldom of Satan, with an infinitely higher price—the precious blood of Christ. Every one who assists in this greatest of all works, will not only reap a reward, but reap one everlasting of such fullness, that our finite minds cannot grasp it.

And this money, which thus flows from America, is not from a common standpoint even a gift. We return every year a good share of it to our American Conferences. And should you ask how, we answer, in emigrants. This year already, at least fifty church-members have left the two missions, and have joined our churches in America. Some are young men, promise, who, in order to escape the military service, have come here, and some are now already engaged in the work. If we should take the increase of some Conferences as a standard, and the money they spend for it, we would not fall behind very far. All these facts are worthy of consideration, yet the highest and true motive of all should be the love of Him who left all, that we might be rich in him. And as we see souls gathered in in all these different countries, and the Lord opening the way in such a marked manner, our hearts should go out after him, and we should ask him to fill our hearts with such grace as the churches of Macedonia had, and as we give ourselves and all we have upon his altar, he will fill us with his fullness and with the gifts of his Spirit, as he did them of old.

L. R. C.

### THE BRITISH FIELD.

LONDON.

WE have already spoken of the field here in a general way, and called attention to some of the needs of the work in this country. I wish in this paper to call attention especially to the situation here in the city of London. Among the cities of the world, London stands unique. There is no other city like it; it is a small world by itself, and yet not so small either. The only way we can give an intelligent idea of the great mass of humanity here is by comparison. The last census gave the population as about six million. London has more people than either the whole State of New York or Pennsylvania. All the people in Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, and California put together will not equal the population of this one city. The Conferences named have about sixty public laborers, besides canvassers and Bible workers devoting all their time in those fields to carrying forward the work, but how many such laborers are there in London?

The fact is almost too painful to state,—there is not one. Our brethren are aware that about the first of August, Dr. E. J. Waggoner came here to engage in the work, but with the editing of the paper, the *Present Truth*, holding two meetings every Sabbath and one on Sunday morning, he has his hands full of work, and this is about how it has been with those who did this work before he came, so that with the exception of a few Bible workers, there has been but very little labor put forth among the people in this city.

The results from the little work done have been sufficiently encouraging to indicate that the field is a promising one, and that if vigorous efforts were put forth, many souls would be gathered out here who would honor God by walking in the light of truth. Those who have taken hold with us manifest a deep interest in the work, and are anxious to see it prosper. The London church at present pays about fifteen hundred dollars tithe per year. Its Christmas and first-day offerings added to this make about seventeen hundred and fifty dollars for the past year. Then it has a hall rent of \$250 per year, and besides that it has paid this year \$1,168 toward the new church fund, making a total of over three thousand dollars, which this church has raised the past year. The brethren are poor, but they are willing to sacrifice for the advancement of the work.

One of the most urgent needs here in London is a suitable place for our meetings. A church building is greatly needed. As I have mentioned in former reports, we are obliged to climb up two flights of stairs to reach the small hall we now occupy. The place is exceedingly noisy, and so cold in the winter that we expect to shiver during service on the Sabbath, and usually our expectations are quite fully met. It seems more and more that it is an injustice to the work for us not to have a respectable place where we can invite the people in to our meetings. Accidentally we hear now and then of persons from the colonies and other countries who come to London and try to find us. Considering the fact that our literature is being circulated everywhere, there is little doubt but that these few cases we hear of only illustrate what is frequently taking place all the while. To speak plainly about the matter, the work here in London has reached that stage where it is almost brought to a standstill for the want of a church of our own. The brethren here are not able of themselves to build it. What are we to do? The General Conference Committee and the Foreign Mission Board would gladly relieve us in our extremity, if it were in their power, but they cannot furnish means which they do not have.

Will our brethren throughout the field think it wise to call a halt in the work here because we cannot get the money with which to build a meeting-house? I do not believe they will. We have laid the matter before the Lord, the church here is praying about it, and at the same time is doing all in its power to raise money for the purpose named. Believing our brethren would be interested to understand the situation, I call attention to it here.

But this is not all that London needs. There is no place in the world among English-speaking people of an equal number that there are here, where there is such a destitution of laborers. Among these six million, there are two Bible workers, not one canvasser, and not a single minister who is devoting his time strictly to the local work in London. Brother Waggoner's time is spent here, but it is largely employed in writing, so that outside of the regular meetings on the Sabbath, of which he takes charge, he has but little time to devote in any other way. Surely there ought to be a more vigorous effort made here than what we have ever attempted yet. But this will mean more workers and more money to carry the work on as it should be done. Instead of having two or three Bible workers here, as has been the case for more than a year, we ought to have a dozen at least, and for that number we have accommodations without any additional expense.

We are encouraged to see that the Lord is raising up some workers here in this field, and for this we are very thankful. Out of the forty canvassers in the British field, three fourths of them embraced the truth in this country. But more workers in every line of work are greatly needed at the present moment. The fields are white already to harvest, and the Master is saying to every believer in the truth, "Go ye into all the world, and preach the gospel to every creature." That view of the divine commission to "go," which limits it to those only who literally go, is altogether too narrow. The commission was given to the church of Jesus Christ, and it just as really means the man of business in his shop, the farmer on his farm, and the mechanic at his trade, as it does the one who leaves all and goes forth to carry the word of life to those who sit in darkness. The former who have accepted Christ as their portion, and are walking in the providence of God, be their calling whatever it may, are fulfilling the divine commission. With their means they are going into all the earth and bearing the glad tidings of salvation to a lost and perishing race. Such a view as this of the work committed to the church to do, will make more honorable in our eyes every legitimate calling, however humble it may be, and will give a dignity to all our toil, that nothing else will. Then it is that we see that "no man liveth to himself," but all live and labor for Him who gave himself for us.

If every professed believer in the truth would get the burden to "go," in the sense indicated above,—those whom God calls to leave all and actually go, to do so, and those to whom he has intrusted means to "go" by dedicating that means to God as he has given them the ability to do,—what a work might be done! Not because giving of our means would make the work prosper, but that spirit which would recognize Jesus Christ in all our work, and center everything in him, would give a power to the church on earth that she greatly needs to-day. For that spirit let us all pray, that it may be in us as it was in Christ Jesus.

D. A. ROBINSON.

London, Eng.

## Special Attention.

### SUNDAY AND THANKSGIVING DAY.

THE *Christian Statesman* declares that the presidential proclamation of Thanksgiving is a "national recognition, not an enforcement of our national religion."

If any one should give President Harrison's last Thanksgiving proclamation a careful reading, with the hope of learning what our national religion is, he would not be any wiser after reading than he was before; for there is nothing in it that Christians, Jews, Mohammedans, or any one who believes in a supreme being could not indorse. Even the conventional phrase, "In the year of our Lord," as expressed by the letters "A. D.," is conspicuous by its absence.

Again the *Statesman* says, "Thanksgiving illustrates the exact position of National Reformers as to the relation our Christian government sustains to the religious aspects of the Sabbath."

If the above statement be true, and we willingly concede that the observance of Thanksgiving day and the observance of Sunday both alike rest upon nothing better than human authority, and as the *Statesman* says, they "illustrate the exact position . . . as to the relation our Christian government sustains to the religious aspects of the Sabbath," then it follows that if the State has power to prohibit common labor on Sunday, making such labor a crime and a misdemeanor, it has also the power to prohibit the same upon Thanksgiving day, and prescribe penalties to be inflicted upon those who disobey! We have no doubt that if our legislators should have the temerity to attempt to compel abstinence from

labor on Thanksgiving day, the whole mass of the American people would at once cry out that their civil rights were being ruthlessly invaded; yet this is what they are now doing under the Sunday laws, and the *Statesman* declares that in their relations to our Christian government Sunday and the national Thanksgiving day occupy the same position! And if this is the case, either cessation from common labor on Thanksgiving should be enforced, or the enforcing of Sunday rest should not be attempted, since, according to the *Statesman*, they both occupy the same "exact position."

Really, they do *not* in law occupy the same position. Thanksgiving day is now set apart by the President and the governors of the different States, as a day of public worship, as far as their authority goes, as truly as Sunday is set apart by the laws of the States for the same purpose; but as neither President nor governor represent the legislative branch of the government, they can affix no penalty to a violation of their command or recommendation, and therefore it is a recommendation without authority. If the advocates of Sunday sacredness would come down to this position, and content themselves with recommending that people should keep Sunday, the day would lose its savage character, as a day associated with fines and penalties, and become as harmless as Thanksgiving day.

Thanksgiving, as it is now observed, has in it but little of the religious element. With the most of people, the "turkey" receives much more attention than the public religious services that may be held that day. But if the position of the *Statesman* is correct, that our government sustains the same relation to Sunday that it does to Thanksgiving day, and believing as it also does that cessation from labor on Sunday should be enforced by law, the *Statesman*, to be consistent with itself, must demand that whoever does common work on Thanksgiving day should be arrested and fined. The theory of the *Statesman* appears to be that men may be made holy by enforced idleness on Sunday, and be made thankful by not being allowed to work on Thanksgiving day; to all of which we beg leave to dissent.

M. E. K.

### "HABITATIONS OF CRUELTY."

IN 2 Timothy 3, the apostle Paul mentions the sins which were to be especially prominent in the last days, even among professors, "having a form of godliness." Among the characteristics named, we find, "without natural affection," "fierce." The annual report of the London Society for the Prevention of Cruelty to Children furnishes a terribly realistic picture of conditions which fulfill these specifications. We forbear—for the reader's sake—quoting from the enumeration of ways of worse than brutal torture by which young children are maimed and murdered, and give only the following paragraph:—

"The habitations of the poor, as a class, do not one whit more deserve to be called 'habitations of cruelty' than do the habitations of the rich; and never does the drunkard surpass, seldom is he deliberate enough to equal, in diabolical inventiveness the cruelties of the sober. The society's work has rendered it clear that education, rank, and practice of religious rites are fully compatible with even fervor and devotion in cruelty to children. To stamp any of the classes of life with its practice, or to exempt any of them from its practice, your committee's experience has rendered impossible to it."

W. A. SPICER.

### THE JAFFA AND JERUSALEM RAILWAY.

THE first railway line in Syria and Palestine, connecting Jaffa with Jerusalem, was opened on Sept. 26, by the governor of Jerusalem, Ibrahim Hakki Pasha, and by the sultan's special envoy, Djelal Pasha, general and aid-de-camp of his Imperial Majesty, in presence of several distinguished officials of the Ministry of Public Works, who arrived purposely from Constantinople to witness the event, and to examine the works to see if the lines were constructed in accordance with the plans and the terms of the concession. The president of the railway com-



pany and several other gentlemen and engineers arrived also from Paris, for the occasion. All the inhabitants of Jerusalem and the neighboring districts gathered near the railway station; most of them were struck with amazement. A banquet was given by the railway company. The line is now open for traffic; two trains run every day from Jaffa to Jerusalem and the opposite way, passing by the towns of Ramleh and Lydda and several villages. Intending tourists may now be assured of finding comfortable accommodation on their journey to Jerusalem. Starting from Jaffa in the afternoon at two o'clock, they reach Jerusalem in three hours and a half, arriving in the holy city before six o'clock in the evening.

In these days we consult Baedeker, who informs us that Jaffa, pronounced Yafa, is a town with some export in wheat, sesame, grain, oranges, silk, and soap; a landing-place, of course, for thousands of Mussulmans, Jewish and Christian pilgrims, the residence of a Turkish kaimakam subordinate to the pasha of Jerusalem. The harbor, for small vessels only, is a basin formed by natural rocks under water, and by the remains of ancient works of masonry; its northern entrance, by the mole or pier, is endangered by sandbanks, and that from the northwest is very narrow. Larger vessels and steamers anchor in the roads half a mile from the shore; passengers are landed by the boatmen. The town, built of tufa, with narrow, dusty streets, lies on a yellow beach, at the foot of a rock 116 feet high; to the north are orchards and palm-trees. There is a Greek monastery on the quay, and a Latin hospice, founded in 1654, said to occupy the site of the house of "one Simon a tanner;" but the Mohammedans claim this distinction for the site of a mosque near the fanal, or light-house; an Armenian monastery, too, in which Napoleon, when it was a French military hospital, ordered the plague patients to be put to death by poison. At Jaffa, also, 4,000 prisoners of war, by his order, were deliberately massacred. In the eighth century, there was a Greek church of St. Peter, on the supposed site of Tabitha's house. A German religious colony is settled at Sarona, two miles from the town. Joppa was occupied in the twelfth century by the knights crusaders, and was the scene of conflicts between Saladin, and Richard Cœur de Lion. The distance southeast to Jerusalem, by the ordinary road, is about thirty-six miles. Ramleh and Lydda were towns of much note in the times of the crusades and of the Arab rulers of Syria. The city of Jerusalem has been often described.—*Illustrated London News*.

#### AN AFRICAN NERO.

THE most important of the native States of eastern Africa is Uganda, on the northern shore of Lake Victoria Nyanza, and the civil war at present being waged there between the adherents of the French Catholic missionaries and those of the English Protestant missionaries, must be rather agreeable than otherwise to the sable monarch of the country, King Mwanga, since it enables him to exercise his peculiar talents for fishing in troubled waters. Mwanga succeeded his father, Mtesa, in 1884. At one time Mtesa professed Mohammedanism, at another, Christianity; he gladly received propagandists of all creeds, invited the Protestant missionaries to compete with the Catholics, and saw religious dissensions follow the introduction of European civilization into his dominions, his royal court and character being fully described in the books of Speke and Stanley. His son and successor was only too willing to kick all the missionaries out of his land, and relapse into paganism and savagery.

The King Mwanga is a tall and strong man, between twenty-five and thirty years of age; his fat face has regular features, but is disfigured by an expression of unbounded sensuality; he has large eyes, a nose not so flat as that of most of his subjects, a strong chin, sparsely stubbed with

a beard, and he is always dressed in clothes of spotless cleanliness. It is difficult to fathom his real character; before his people he often appears silly and lacking in energy, but in a private interview with foreigners he displays great cleverness and a good memory, although excesses have undoubtedly weakened his powers. Very soon after he became king, his unprecedented cruelties arrayed both Mohammedans and Christians against him. If he happened to suspect anybody, he ordered him, without the slightest hesitation, to be strangled or clubbed to death, and hundreds of unfortunates are said to have been burned alive. Three Christian lads proposed to accompany a missionary on a journey. Mwanga arrested them, had their arms cut off, and then bound them to a scaffold, where they were slowly burned to death.

When war is to be declared by Uganda, it is the custom to slaughter a black cow and a boy or girl across the border, and many human beings are sacrificed to propitiate the spirits in the hostile country. If any man presumes to covet one of the king's numerous wives, he is instantly condemned to have his eyes taken out from their sockets. On one occasion Mwanga had some goats conveyed to an island on the lake, and then vainly tried to persuade the Christians to go over in their canoes and catch them, intending to withdraw the canoes and let the Christians starve, after they should have devoured the goats. When the English bishop, Hannington, and his fifty followers were approaching his kingdom in 1885, it was by his orders that the bishop was seized and shot, and his followers were speared. Both the English and the French missionaries he expelled from his country, and robbed them of everything they possessed except their underclothing. At last an insurrection deposed the tyrannical Mwanga; then, with an eye to his own interest, he professed himself a convert to Christianity, was baptized by the French missionaries, and with the help of the Christians, he returned from exile, and regained his throne in 1889, after it had been occupied by two of his brothers in succession.

Recent travelers report that Mohammedanism has been totally driven out of Uganda, and that Christianity is now the prevailing religion. Years of warfare have laid the country waste; the banana groves and coffee plantations are neglected and overgrown with long grass; broken shields and mutilated human remains are scattered along the paths, and famine has killed off great numbers. The people generally hate Mwanga, since he cares only for himself and his selfish pleasures; but for thirty generations they have been accustomed to grown men for their kings, and so they endure him rather than risk the anarchy that might follow the accession of his only legitimate successor, a child four years of age. Mwanga sees that he must inevitably submit to European influence. He would prefer the Germans for his masters, but an agreement between England and Germany has assigned his country to the British East Africa Company, and resisting the company's emissary, Captain F. D. Lugard, he relies upon the help of the French Catholic missionaries, and foments civil war. Nobody believes in the sincerity of his conversion to Christianity, and were it not for the political situation, he would doubtless be as much of an African Nero as ever, and club, strangle, and burn his victims as of old.—*New York Tribune*.

#### ROMANISM IN AMERICA.

IN the second part of her startling pamphlet, in which she discusses Romish relics, Miss Cusack makes some notable statements as to the stealthy but rapid progress that the papal system is making in the United States. "A holy bone" taken from the wrist of St. Ann, grandmother of our Lord, has been exhibited in New York this year so successfully that the priest in charge of the supposed relic admits that he has cleared £4,000 by the transaction. That would seem to show a more wide-spread gullibility on the part of the

New York public than we could have supposed. But worse still are two facts which Miss Cusack asserts with all confidence. She says, "The press in America is well known to be under the direct control of the Church of Rome, with a very few exceptions." And again:—

"The next step will be the establishment of the inquisition openly, as it is already established secretly in America, so that any one who dared, Lutherlike, to protest against this outrageous idolatry, might be punished for his sin against the church by imprisonment or death."

We are glad to know from the author that "England is not ready for such exhibitions yet." The implication, however, is that before long she may be.—*The Christian (London)*.

#### THE SITE OF AN ANCIENT CITY IN OREGON.

WILLIAM HANLEY of Ashland, who has just returned from a trip through eastern Oregon, reports that on the desert near Silver Lake the site of an ancient city has been discovered. One side of the square has been traced for 400 or 500 yards. The top is just above the surface, and is about four feet wide, made of cement similar to that of Arizona and Mexico. The city evidently antedates the Aztecs and Toltecs. No geologist has yet visited the ruins. The cowboys have done a little prospecting on their own hook. Among other things found is an imprint of the cement work, showing that the hod-carriers of those days went barefooted. A cast of a large-sized trowel was also found. It is quite likely the city was built upon the shore of Silver Lake, which is now distant about thirty miles.—*Portland Oregonian*.

#### A WIDELY CIRCULATED TRACT.

IN October, 1881, H. L. Hastings of Boston, delivered a lecture on "The Inspiration of the Bible, before a convention of the Young Men's Christian Associations of Massachusetts, at Spencer. It was issued in the annual report, and the following year was reprinted as a 5-cent tract. Within ten years from that time, more than two million copies had been published. It has been translated into German, French, Spanish, Portuguese, Italian, Swedish, Danish, Norwegian, Bohemian, Polish, Hindu, Hindustani, Tamil, Japanese, and we know not how many other languages, and it is still being printed by the hundred thousand. Persons who have never read this tract should send a quarter of a dollar to H. L. Hastings, 47 Cornhill, Boston, Mass., and get a half dozen copies for distribution, or obtain an assorted package of his anti infidel lectures for examination and circulation among the young and inexperienced who are misled by skeptical arguments and infidel doubts and cavilings.

#### NEW WEAPONS OF WAR.

ONLY a few weeks ago the daily press described the terrible destruction wrought among the natives of Dahomey by a certain deadly gun in the hands of French soldiers, hundreds being literally mown down at once. And now it is stated that a still more mischievous engine of slaughter has been devised by an Austrian who has already been knighted for a previous invention of a kindred nature. The results of the recent trial of this "new automatic repeating rifle" at Vienna are described as "simply appalling." Bullets are poured out like a hail-storm, and it is claimed that those who use it in the battle-field "will sweep away like flies" the opposing ranks which are not armed with it. Truly, with the continental powers thus vying with each other in producing the deadliest weapons and most ponderous ships, with nearly twenty millions of men in arms, with all the elements of an immense conflagration only waiting a spark to ignite them, with the political air of Europe quivering with unrest, suspicion, and apprehension, the outlook is a sad one. To the human eye, the time when men shall "beat their swords into plowshares" is far distant.—*The Christian (London)*.

## The Review and Herald.

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

BATTLE CREEK, MICH., DEC. 13, 1892.

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### LOOK UP.

THE Saviour, instructing his people with reference to the last days, said: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. The things spoken of are the signs that he had just mentioned as the precursors of his coming and the end of human history. The signs of this event were to be a matter of rejoicing to the people of God. And the reason given is that their "redemption" was drawing nigh.

To look up, and lift up the head, implies a degree of joy and rejoicing; and if such is to be the feeling of the church when the signs begin to appear, certainly the farther down we come in this line of events, the more numerous the signs become, and the nearer redemption draws to us, the more should the church look up and lift up the head. What then should be our feelings to-day, when all the elements that enter into a fulfillment of the signs, and all movements in the religious and political worlds, have assumed such a phase as to amount to an absolute "demonstration" that we are now in the midst of that generation which shall behold the glorious return of the Son of man in the clouds of heaven.

Look up and lift up your heads. What shall hinder now the high praises of God from being in the mouth of every heir of the kingdom? But the last days, says one, are days of peril; as the hymn says, "Fearful dangers are around us." True; but the same hymn also says, as a prayer which shall have the privilege of breathing forth to the Saviour, and which will be answered, "O for us thy might employ." And what is this might?—It is the "almightiness" of the universe, that which upholds all things. This is made sure to us in the words of the Saviour, when he says, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." The fact is, the Lord's little flock, who are looked upon by those who have not their faith and hope as being in such danger and peril, are the only ones who, amid the calamities and contingencies of the closing days of time, are absolutely safe. "In thy keeping safe are we."

The becoming attitude for the church to assume, then, is the one that will show an appreciation of the grace of God, and the great provisions of his love for his people at this time; to be filled with fervency and zeal in proportion to our knowledge and our opportunities. Our duty is clearly outlined in the message to the Laodiceans: Be zealous and repent; buy the gold and white raiment, and anoint our eyes with the heavenly eye-salve; be "hot," or fervent in his service; listen for his voice, and open the door when he knocks for admittance.

Freely the Captain of our salvation offers every grace his people need. In him they will find every want supplied, every danger met, every victory gained. In him they are well able to go up and possess the goodly land. Let the language of every heart now be, "Cowardice to the rear, courage to the front."

### THE EUROPEAN SPECTER.

THE specter ever drawing upon itself the fearful eyes of Europe, with a fascination which they dread, but cannot throw off, is the gaunt specter of devastating war. But every year this formidable apparition takes on a gloomier aspect and more portentous proportions. The inventive genius of men has been busy in devising the most fatal and effective instruments of destruction, so that all the arms and appliances of the most recent actual campaigns between civilized nations, are now regarded as obsolete and useless, in the face of modern improvements. The *Literary Digest* of

Dec. 3, quotes from an article in *La Nouvelle Revue* (Paris, Nov. 1), in which we find the following paragraph:—

"A study of the events of late years, and the examination of the resultant situation in Europe, lead necessarily to the conclusion that war is inevitable in no long time. The questions to be solved by this war are of enormous, indeed of capital, importance for all the States, and justify perfectly the words uttered by Prince Bismarck, when his voice was still heard in the German Reichstag, where he said that if the expected war breaks out, 'it will be a ferocious war, a war of destruction, in comparison with which the war of 1870 was but child's play.' In this war so near, so formidable in its proportions, and so big with consequences, what will be the strategic problem in France?"

The writer then goes on to show that in the expected contest, France would have a great advantage, inasmuch as, should the capitals of any of the three allied powers—Rome, Vienna, or Berlin—fall into the hands of their antagonists, it would throw that nation practically out of the contest, which would not be the case with France.

To show how the great contest grows in magnitude as it draws nearer year by year, a few statements from the Paris correspondent of the *Courier des Etats Unis* (New York) of Nov. 27, will be in point: This correspondent shows that while in 1869, just before the great war of 1870, the total number of fighting men available in Europe was but 6,858,000, it has now reached the enormous number of 22,470,000; and while the expenses were, in 1870, about three billions of francs, they have now risen to five billions of francs a year, or in United States money, about one billion dollars.

The *Boston Journal* of Nov. 26, says:—

"War as we knew it in the Rebellion was terrible; but when the armed truce is finally broken, and Europe's armies by the hundred thousand meet on the battle-field with these wonderful new devices of death and mutilation, the horrors of Gettysburg will be multiplied tenfold, with no merciful canopy of smoke to hide them."

### 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.]

274.—FEASTING ON THE TITHE. DEUT. 14:25, 26.

Please explain Deut. 14:25,26. What was this tithe? and how much were they permitted to do in the way they were to dispose of it? C. M. W.

*Answer.*—These passages gave instruction to Israel how they should use their second tithe, every first and second year of a cycle of three years. There was the regular tithe to be paid every year to the children of Levi (Lev. 27:30-32; Num. 18:21, 24); then there was a second tithe, which they could use for two years in the manner here prescribed. But every third year this second tithe was to go to the poor. Verses 28, 29. In those years in which they were to use this tithe themselves, verse 23 says they were to eat it "before the Lord," that they might "learn to fear the Lord" always. This shows that what is called "wine" and "strong drink," was nothing that would produce intoxication; for no man by partaking of such drinks could "learn to fear the Lord," but just the reverse. If Jerusalem, where the Lord had placed his name, was too far for them to take up there their tithe of corn, wine, oil, herds, and flocks, they could sell these articles and take the money up to Jerusalem, and purchase the articles there; but of course they would be such as they would have brought from home if the distance had not been so great. So the "wine" and "strong drink" would be only of the domestic kind, the "sweet wine" in common use in those days. They were simply to have a rational, happy festival before the Lord, remembering him as the giver of all their blessings, and rejoicing in his bounty.

275.—THE SOUL AND SPIRIT.

To Z. M., who inquires concerning the meaning of the words "soul" and "spirit," as used in various passages and connections in the Bible, we would say that he will find a full discussion of the subject in the work called "Here and Hereafter," or "Man's Nature and Destiny," for sale at this Office.

276.—BEASTS IN THE NEW EARTH. ISA. 35:9.

Please explain verse 9 of Isaiah 35, in connection with verse 25 of Isaiah 65, and oblige. W. N. K.

*Ans.*—When we consider the different subjects on

which these texts treat, we think there will be found no disagreement between them. The first speaks of the condition of things in the new earth, so far as the people are concerned; that is, that all will be holy; all will be clear and plain—no perplexity nor doubt; and all will be safe and free from danger; and this is set forth by the fact that there will be no lion or ravenous beast there; that is, no beasts in their savage and destructive moods, as we find them here. On the other hand, the second reference is simply describing the condition of the animal creation in the new earth, showing the change that will have taken place in the nature of different kinds of beasts. Lions will be there, not savage and destructive as here, but tame and harmless; for nothing shall "hurt nor destroy" in all the holy mountain of God.

277.—I CREATE EVIL. ISA. 45:7.

I find some difficulty in understanding the following scriptures, and would like an explanation through the REVIEW: Isa. 45:7; Rom. 14:14; 1 Cor. 3:15. J. J. B.

*Ans.*—(1) The evil which God is said to create, in Isa. 45:7, is the opposite of the "peace" spoken of in the same verse; that is, it is war and political calamity, which God often brings upon nations to chastise them for their evil doings. (2) Rom. 14:14 shows that if any one is fully persuaded in his own conscience that a certain thing is wrong, if he goes right on and does that thing, it is sin in him; for in so doing he violates his own conscience. (3) 1 Cor. 3:15 shows that it is possible for a person himself to be saved, even though, under certain circumstances, the work he has tried to do for the Master, should bear no fruit. Study carefully the context, beginning with verse 10.

### IT IS TIME TO SEEK THE LORD.

WE are now very near the week of prayer, and the question will be, How much benefit shall we individually derive from this occasion? Each one must answer this question for himself. The Lord is ready and willing to work for every one who will seek him with the whole heart. This involves individual consecration. It means a great deal to give one's self wholly to God. It comprehends all there is of you, and all that you are capable of being. No reserve can be made. What is given can never be taken back.

Now is the time to seek the Lord, and let there be a complete breaking up of the fallow ground of the heart. The time in which we live demands earnest work. That which God would accomplish through us, and by us, calls for complete consecration on the part of every individual. Is it not right that we should thus relate ourselves to God at this time?—Indeed, it is, and its importance is so great that it is the only consistent course to take.

While Jesus is set forth as our example and pattern, it is sad to see the many who take their pattern from the world. Many of God's professedly "peculiar people" are fast losing their peculiarity. In dress, in habits, in conversation, they resemble the world, not Christ. Will the Lord own such in the day of his coming?—No, no. The image and superscription which they bear, is that of another, and not of Christ. To be accepted in God's great day, we must bear his own image.

Another important characteristic of the child of God is his keen appreciation of God's claims upon him and all he possesses. This follows from his consecration. The natural heart does not recognize God, but seeks its own; it finds its comforts in lavishing its treasures upon itself, in the gaudiness of apparel, in luxurious eating and drinking, and in hoarding up the treasures of the world. It takes the world for its pattern, but to the child of God, there is no other pattern than Jesus; in him is found all that the Christian desires, and is to be. The spirit of self-sacrifice which he manifested will characterize his followers. His love led him to deny himself, to give up his home, his majesty, his position with his Father, to come to our earth, to live, to labor, to die for us. He was rich, but he became poor for our sakes. His people have the opportunity now of being connected with his closing work in the earth; how great is the privilege! Much is to be accomplished in a very short time. This will call for large contributions of means, in order that the work may not be hindered.



What we most desire at this time is, that there may be a large out-pouring of the Spirit of God upon his people, and that all may be so filled with the love of Christ that the world may find no place in their hearts; then we shall be fitted for just the work that God would have accomplished by us and through us. Men and means are demanded for service, and these must be provided by his people. We may not always see how this can be done, but the infinite God can render the needed assistance. It is now for us to seek him with all the heart, and devote ourselves unreservedly to him, then he will work in us "both to will and to do of his good pleasure." We invite the careful attention of the reader to the following paragraphs from recent communications from Mrs. E. G. White. It seems to us that the instruction they contain will be appreciated by all; for it is so direct and to the point. God is ready to do great things for us, if we but turn to him with all our hearts.

"I am deeply concerned for our people who are exalted to heaven in point of privileges, as was Capernaum in the days of Christ. While receiving from many sources great light, what must be their accountability before God to make the right use of the light given, to shine as lights in the world! How few are receiving educational advantages, with a purpose before them to use the knowledge they obtain for the glory of God, to educate and enlighten others! The truth will triumph, but who of those who have had so great advantages to know the truth will triumph with it? My heart burns within me as I see, as the Lord has shown me, what even one person may do who has given himself to God, to be molded, to be fashioned, and have the superscription of Christ upon him. Come out from the world and be separate, and stand as God's peculiar people in the world, and not of the world, pilgrims and strangers seeking a better country, even a heavenly. I want to say to the church, There is much work to be done in missionary fields. There is work for men and women to engage in, bringing all their capabilities and all their education with them, to do honor to God. Every ray of light, every important truth, is to be imparted to others; for not one child of God will live to himself. All the light God has given is to be diffused. Why are there so few who feel any burden for the salvation of others?—Because they have not consecrated themselves to God, they have not walked in the light, they have not been doers of the words of Christ. There is pride of dress, pride of spirit, self-esteem, self-importance, that exclude them from the missionary field.

It is a sad thing that where so much light is given, there should be a marked departure from Bible simplicity in dress. Why is it? Should the missionaries go to foreign countries with all these objectionable features in dress, and in want of piety, how would the religion of Christ appear? There needs to be a thorough reformation in our churches. The converting power of God upon the heart would mold and make a wonderful transformation in the line of dress. O that every believer in the truth would have the mold and superscription of Christ; that they would represent the character of Christ in meekness and lowliness of heart! Then if indeed they have the truth abiding in the heart, how can they be silent and not tell that which they know of the love of Jesus? The matter is, many do not have Christ abiding in their hearts, and therefore have not a saving faith and light to shine forth from them. With such solemn truths as we are handling, with the signs fulfilling everywhere in our world, that the end is near, the grand crisis right upon us, yet the stupor, the lethargy, the pride and conformity to the world in dress and in spirit, is most astonishing. Famines, pestilence, earthquakes, storms by land and sea, are putting out the lives of thousands, and this is only the beginning of that which is to come. How important that every church become a working force; especially should this be the case at the great hour of the work. Here should be maintained an example in modest, simple apparel.

"When persons are truly converted, their moral taste has changed, and they will have a single purpose in all the means they expend, to keep the glory of God in view, and preserve an influence in the church, and testify by all their actions to worldlings that they are children of God; that through faith they have been made partakers of Christ's self-denial, of his great love for perishing souls, and will constantly be afraid that they will lift a worldly standard in the place of the banner of Jesus Christ. What an account will those have to give who have their Bibles to guide them as to the spirit and actions they must have in order to lead souls in darkness to the path cast up for the ransomed of the Lord to walk in! How much money is expended to gratify the promptings and desires of a carnal heart, to please and glorify self! How much means might flow into the Lord's treasury that is employed upon self! And in the judgment these poor, tempted souls who have lived to please themselves, will then see as God has estimated them. They might have helped and saved souls, if they had not been so absorbed with self. All who have a knowledge of the truth have a work to do to come into sympathy with Christ. They are laborers together with God. The salvation of the soul is above every other interest; how much higher than every other enterprise is measured by the cross of Calvary. Christ's servants will work the works of Christ.

"Now missionaries are wanted, and if the many in the churches had expended less money and less time in the outward adorning and in many trivial things, their minds might have been enriched with the grace of Christ, and having grown up into Christ, they could have enriched others. The truth would burn like living fire upon the altar of the heart, a light to shine amid the darkness. 'Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.' The Satanic agencies are a living, persevering power at work to bar the way so the kingdom of Christ shall not come, and that the will of God should not be done in the earth. The church is asleep, while Satan is sowing his tares. While the church-members, many of them, refuse to shine, how shall the world be enlightened?

"There is work given of God for every one to do. Not one is to be idle; not one is to be selfish and self-centered. It is very easy to become thus, and Satan is constantly working that

this shall be manifested by professed Christians. I wish I could make the church understand how terrible a position to be in to profess to be Christians, and in the place of leading heavenward, their thoughts, their actions, are of a character that suit the plans of Satan. He can use them better because they claim to be Christians; for he can use them as decoys to lead others away from true piety and earnest Christian work. Salt that has lost its savor can never benefit the world. It is therefore good for nothing but to be cast out and trodden under foot of men. Those professed believers who see no work to call them out from thinking and planning and working for themselves, will not have opened to them the rich treasures of truth, and the truth will not be a savor of life to them, or to others. Who wears the armor of Jesus Christ? Who are marshaled under his banner to work as faithful, well disciplined soldiers? God has made us stewards, and it is expected of a steward that he be found faithful. Would that those who have long professed to believe the truth would carefully consider what ground they occupy. Are they trying to serve God and mammon? It will not pay to do this. God requires the whole heart.

"How sad it seems with all the facilities that God has given, all the institutions that are established among us, that when the call is made for men and women—not ministers, but those who have a knowledge of the truth, who should be firm as a rock to principle—to change their location, and put their heart into the work to represent the truth to others, that there are so few to respond. What is the matter? Some are perishing for the truth. Why do not those who have the bread of life, the heavenly manna, give it to those who need it? Souls perishing out of Christ would be saved, if God's professed people who have the light, would let it shine, bringing it out from under that bed, from under that bushel that incloses it, and put it on a candlestick, that it may shine to all that are in the house. Think of what God has done; at infinite cost he opened the channel through the smitten heart of his beloved Son, through which his mercy may flow to the world. God delighteth in mercy; cannot his followers express this? God is love; tell it, act it, let self be idolized no longer. Much, yes, everything, has God done for us; then why not in our turn do something for Jesus? 'Unto you that fear my name shall the Sun of righteousness arise with healing in his wings.'"

O. A. OLSEN.

#### REST IN JESUS.

THERE is a wonderful pathos in Jesus' words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." No other author of any religion ever made such a precious promise; no other one could have fulfilled it, had he made it. All religions have to do with sin, and various are the ways sought out for putting it away. The Hindu makes long pilgrimages, sometimes on his knees, to the Ganges, that he may wash and be cleansed from sin. The Mohammedan fakirs, in their frenzy, will, like the prophets of Baal, cut themselves with knives till the blood gushes out upon them, hoping thus to propitiate the Deity.

The idea of pilgrimages, of fasting, of flagellation, of various kinds of penance, was, during the Middle Ages, about the only idea that the majority of professed Christians had of the way of salvation. And even now thousands still cherish the delusion of in some way purchasing what is to us the free gift of God. The devout Catholic makes pilgrimages to holy shrines, counts his beads, each bead with a prayer, as a means of salvation; and the feeling seems to be as natural to us as it is for us to breathe, to look more to the work we are doing for the Lord as the means of our salvation, than to what he has done for us. And still the Master says, "Come unto me, . . . and I will give you rest." The gift of God is not to be purchased by money, nor by good works. We cannot lay the good we do by the side of the bad we have done, to balance the account and to justify ourselves from sin. Only one way is provided for the removal of sin. "All we like sheep have gone astray; . . . and the Lord hath laid on him the iniquity of us all." "Who his own self bare our sins in his own body on the tree, . . . by whose stripes ye were healed." He made the purchase for us, giving in exchange therefor his life—the blood that flowed so freely for us on Calvary. And he offers us freely the benefit of his purchase, even the forgiveness of our sins. I write unto you, says John, "because your sins are forgiven you for his name's sake." "Are forgiven you;" there is rest and peace in the thought.

Christ has power to forgive sin. He has promised us that if we come to him, he will not cast us out. The conditions of forgiveness are easy to understand. "If we repent of our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Repentance includes the putting away of sin—the ceasing to do evil and learning to do well. We certainly can tell whether we have thus done or not. If we have, we may know we are forgiven. There is rest in the thought of forgiveness. It may be a time of rejoicing. If the angels rejoice in heaven, why should

not the recipients of God's favor rejoice on earth? If one may be glad upon recovery from a dangerous illness, or at receiving a worldly inheritance, then certainly he may "rejoice in hope of the glory of God." The forgiveness of sins prepares the way for, and is a foretaste of, the joys of the redeemed on the other shore. The forgiveness of sin is the promise of eternal life. "There is therefore now no condemnation to them which are in Christ Jesus." Heaven smiles upon us. We are reconciled unto God by the death of his Son. Henceforth he is our elder brother. He sees in us the purchase of his blood. He grants his peace to us as to his disciples in days of old. This is rest indeed. If we are Christ's, why be discouraged or live in doubt? As the Father has given us all things in the Son, so hath the Son given us all things to enjoy. We may have trials, perplexities, sickness, but his presence will be with us all the way.

Death may remove from us those we love, but neither life nor death can separate us from God. And if those who have been removed from us by death were God's servants, their lives are hid with Christ in God, they sleep in Jesus as truly as we live in Jesus; and so while there is an apparent separation, in Christ the union is still maintained. Then from the very day we come to Jesus and find rest, we may rest in him, in joy and in sorrow, in life and in death, in things present and by faith in things to come, and may thus enter into his joy even here, by engaging in his work, until in the future blissful state, ushered in at Jesus' coming, we shall receive the full fruition of our hopes,—

"And from the river of his grace,  
Drink endless pleasure in."

M. E. K.

#### "REMEMBER THEM THAT ARE IN BONDS."

WHILE the spirit of persecution is being more and more manifest in this country, and the dragon voice is being heard, the enemy is also busy in the Old World. We were indeed glad when the news reached us that brother Klein, after being without a passport for three years, was finally free again, and we hoped that he might now move to the South and labor among the different churches there. But the pen was hardly dry from reporting the good tidings, before, under Oct. 31, the following news reached me from brother Laubhan:—

"The work of the Lord is progressing nicely here on the Volga. We have lately baptized four, and the Holy Spirit softens the hearts to receive the precious seeds, and they spring forth to life eternal. Two weeks ago brother L. was here. He expressed himself freely about the truth, and promised to obey; he will make a substantial help. My wife, brother Klein and wife, and twenty-two of our brethren and sisters of three different colonies, are arraigned before the justice for Nov. 11; the [Lutheran] pastor at Galka has been the accuser. What the end will be, the Lord only knows; but he will surely lead it to our best and to the advancement of his cause. The Lord will be our help, and what is coming, we have been expecting; the end indeed hastens, the last struggle is fast nearing, and he who overcomes will inherit all. I am grateful that our people in the United States remember us in their prayers and their gifts. The Lord will be their rich reward."

But while thus about thirty of our people are arraigned in the northeastern part among the Germans, I have received several letters of late concerning the condition of the native exiles in the Asiatic portion of the empire near the Persian border. One letter, dated Oct. 17, from the church in the Caucasus, contains the following:—

"We ask the Lord daily, that he may bless our dear brethren and sisters abundantly for the love and interest they have shown toward our brethren in exile, and for the help they have rendered to them in their sick and needy condition. We are sorry to inform you that one of our brethren has already died there, and the rest are in a very needy condition. We here are still alive, and of good cheer. Our hearts long for the ordinance of the Lord's house, and we hope that soon an elder may be ordered here, or some one sent who can assist us. Remember us often in your prayers, that he may give us of the abundance of his grace, and redeem us from the hand of our opponents. The prospects for the future seem dark, but has the Almighty One not promised his help? We indeed read: 'Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me,' and again: 'Behold, the Lord's hand is not shortened, that he cannot save.' Write us often, a letter from you is every time a feastday to us all."

But while thus one of our brethren has already perished in exile, and the others are suffering more or less, we received the following news from the sister who had been lately banished, and at the time of her last letter did not know where to. Her letter is dated Oct. 6, and was written in a city in the Transcaucasus, quite a way northeast of Tiflis. She writes:—

"DEAR BROTHER:—

"Peace be with you, and with all the dear brethren and sisters who love our dear Redeemer! Herewith I inform you that I left my home Sept. 17; whether forever is unknown to me. We are here now in N—, Georgia, and shall remain here till Nov. 2. I shall be indeed very grateful if you can often send me tracts in our tongue. . . . I feel indeed grateful to God, who has led me so wonderfully, and has given me his rich consolation at a time when I had to leave for a country where my tongue was not spoken. My children I left with a sister who lives at the meeting-house. Remember me often in your prayers, and do send me tracts. We must be diligent in the work of the Lord. I would be so grateful if you could send me some of our tracts in the Georgian tongue. There is such darkness here in regard to true Christianity. My daily prayer is that the Lord may open ways and provide means to enlighten the honest ones."

Thus while our people are being scattered by persecution, it simply aids, as in time of old, to carry the truth to the different nations, and while the Lord is thus opening the way, there should be surely every effort made to have the truth in all these different tongues. And now a few facts about this new field: Georgia is a very fertile country in central Transcaucasia, and had its own government for some two thousand years, until it was annexed to Russia in 1799, and now constitutes the government of Tiflis. It has nearly twenty-five thousand square miles, and a population of about seven hundred and fifty thousand, chiefly Georgians and Armenians. Its ancient capital, Tiflis, is the seat of the governor-general for the whole of Transcaucasia, a very important railroad and commercial center, from whence caravans start for Persia and the interior of Asia. In the neighborhood of Tiflis are a number of very flourishing German colonies, and brother Holser and I should surely have visited them last year when we were at Tiflis, had our time permitted it. Christianity was introduced among the Georgians about the time of Constantine, and the first translation of the Bible is said to have been in the fifth century, while there is still a copy extant from the eighth, by far the most ancient manuscript in the Georgian language. The Georgians are mostly adherents of the Greek Church.

The way is opening for the truth to enter the interior of Asia. In the West we have some workers at Constantinople, who are getting out our publications in the different tongues of the Turkish empire, and are working eastward into Asia Minor. In the East we have now about twenty exiles among the Georgians, Armenians, and Persians, to spread the truth south and westward. Soon the truth will encircle the Black Sea in its ever onward course. But while this is the case, let us remember them in bonds, that the Lord may strengthen their faith and bless their efforts, and let us use our liberty by helping them in every way possible, while they in spite of bonds still faithfully attend to their Master's business. And while such men as Talmage sound the peace-and-safety cry even about the conditions of the great Eastern empire, in spite of all the facts, let us remember that we have about fifty of our brethren and sisters there either arraigned before the court or else in exile, and may it serve as a warning to us, that we may not be lulled to sleep when we hear the same peace-and-safety cry about affairs in this country. Let us be fully aroused and up and doing, while it is called to-day.

L. R. C.

#### OUR WESTERN TOUR.

WHEN we returned from our eastern tour, the 20th of October, we did not expect to go west so soon. But the fitting out of the ship "Pitcairn" for her second voyage, and the opening of the new college at Walla Walla, Wash., led the brethren to decide that this trip would be necessary. We left Battle Creek, Monday, Oct. 30, and reached Walla Walla the following Friday, Nov. 4. We found the work being pushed on the college building with all possible speed, so as to get it ready for the opening of the school on Dec. 7. I can only speak words of the highest commendation for the brethren who have had the enterprise in charge. The building itself, while quite plain in architecture, presents a very pleasing appearance, and will be an honor to the cause which it represents, and to the community in which it is located. The undertaking was a large one, especially for those who were inexperienced in such a line of work. While more experienced hands may possibly see where certain things might have been improved, on the whole, there is little to criticize, and we are very thankful for the marked suc-

cess that has attended the faithful labors of those in charge of the work. It was gratifying to see the large number of dwellings erected by the brethren who have located there mainly for the purpose of giving their children the advantages of the college. We are sure that the school will be a great blessing to the work in the Northwest. This is an important and very interesting field. We hope that all the friends of the cause in that region may fully realize the excellence of the opportunity now afforded to educate their children and youth, and that earnest efforts may be made to give the school the patronage that it deserves and should have. We cannot overestimate the importance and value of present opportunities. Time and again reference has been made to the great demand for intelligent and consecrated laborers. This demand is increasing every day. Soon, and when too late, many will regret that they slighted the privileges now being urged upon them. Let the school at Walla Walla be filled from the start. The teachers are God-fearing men and women, and they will spare no labor or care, but will do all in their power for the benefit of each individual student placed in their charge. Any one wishing information on any point regarding the school should address Professor S. E. Sutherland, College Place, Wash.

I would add another word to the friends of the work in that northwestern district; it is this: The brethren who have the building in charge will be in great need of funds to pay the many bills for material and work now coming due, so your contributions, whether pledged or not, will be greatly appreciated, if made now. This is one way in which you may assist the work very materially just at this time. It is worth your while even if it be a sacrifice, to help the school in time of need. Send all remittances to Greenville Holbrook, College Place, Wash.

We spent one day with the brethren at Milton, Oregon, holding two meetings, and visiting a number of families at their homes. Elder D. T. Jones was with me. On my return from California, I was with them on Sabbath, Nov. 26, and held three meetings. The little church was crowded to its utmost. The blessing of the Lord was with us. We would have been glad to spend more time in this Conference, but the urgency of other calls prevented us from doing so.

The buildings at Milton, formerly used for school purposes, are now being changed into a health institute. If the present plans are carried into effect, the institution will soon be able to start. Dr. Mary E. Johnston, from Boise City, Idaho, will be in charge. We see no reason why such an enterprise cannot be made a success. We had a pleasant interview with the Doctor, and found her very desirous of working in harmony with the spirit of the message and of carrying out the advanced light on the subject of health. We wish her success. If the plans proposed are followed, another important advantage will be given to the work in the Northwest.

Nov. 10, in company with Elder D. T. Jones, we started for Oakland, Cal., stopping at Portland, Friday and Sabbath. Friday was spent looking after furniture and other matter for Walla Walla College. On Sabbath we had the pleasure of speaking twice to a crowded house, full of our people from Portland and the neighboring churches. The Lord blessed, and our souls were refreshed. All hearts were deeply moved as we presented the manner in which the signs are fulfilling and the wonderful openings for the advancement of the truth. The night after the Sabbath we continued our journey to Oakland, which city we reached Monday morning.

Immediately after our arrival at Oakland, we visited the ship "Pitcairn," which was anchored in the creek near the place where she was dedicated a little over two years ago. She seemed to be in good repair; her appearance has been much improved by having the cabin built on deck. Brother Christiansen, the captain, and Charles Curtis were all who were on board. The committee appointed by the Foreign Mission Board to fit up the ship "Pitcairn" were S. N. Haskell, D. T. Jones, W. W. Prescott, C. Eldridge, and the writer. Elders Haskell, Jones, and the writer were all who were present. After inspecting the ship, we began our

work. Brother Eldridge arrived the following Wednesday morning. It is not necessary that I should take space to review the many interesting incidents connected with the first tour of the ship, which occupied nearly the entire time of the past two years; for I could add but little to what has been written from time to time by those who went with the ship on her first voyage.

It was a pleasure to meet brother Mc Coy, from Pitcairn Island, who has been with the ship since she left the island. We also met brother W. D. Curtis, who with his family came with the ship from Australia. The information given by these brethren was of much value to the committee. After considering every point possible, and taking a careful view of the work to be done among the islands, the committee decided upon the following recommendations:—

1. That the ship's fore-castle be so enlarged as to make more room, and supply better facilities for the culinary department.

2. That the ship be changed from a schooner to a brigantine, which will add both to her speed and safety, and that such other repairs be made as may be found to be necessary.

3. That Captain Christiansen command the ship on her next cruise.

4. That J. E. Werge of Brooklyn, C. Carlström, and P. Hanson be asked to go as a part of the crew. The last two were on the ship during her first voyage.

5. That Lars Jensen of Minnesota, should go either as sailor or cook, the last mentioned matter to be decided definitely after an interview with him.

6. That the ministers selected should be Elder B. J. Cady and wife of Wisconsin, and Elder J. M. Cole and wife of the North Pacific Conference.

7. That brother C. E. Chapman and wife of California, should go as missionary workers, to be placed where they can be of the most service.

8. That sister Hattie Andre of Ohio, should go to teach in the school on Pitcairn Island.

9. That brother Mc Coy should go again to sell books and work as may be directed by Elder E. H. Gates, superintendent of the island field.

10. That M. G. Kellogg, M. D. of California, should go with the ship.

There are still two sailors and a cabin-boy to be furnished, to make the crew complete. The present plan is for the "Pitcairn" to be ready to sail about the first of January, 1893. The committee decided to put in stores of provisions sufficient for about a two years' voyage, or longer, according to circumstances.

It was thought best to ask our brethren on the Pacific Coast to contribute fruits, canned and dried, for the supply of the ship. Many have already asked for the privilege of assisting in this direction. As there would be many details to look after in fitting up the ship, the committee appointed brethren Haskell, D. T. Jones, and C. H. Jones for this purpose.

It was also decided to send an evaporator and cane-mill to Pitcairn Island, these to be furnished by brethren Smouse of Iowa.

This comprehends the main points upon which action was taken by the committee.

Any one desiring to communicate with the committee on any matter relating to the ship, should write to Elder D. T. Jones, Pacific Press, Oakland, Cal.

It is the present plan for the ministers who go with the ship to locate on the islands considered best for their work, and there labor as the way may open. Only one minister is to be with the ship continually. Our earnest prayer is that the Lord may be with the "Pitcairn," and that she may even prove a greater blessing to the work than she has in the past.

While in California, we made a trip to St. Helena, and spent three days at the Rural Health Retreat. We found everything going on nicely. Brother J. Fulton was obliged to resign his position as superintendent of the Retreat, on account of failing health. We greatly hope that he may recover to the extent that he may be permitted to continue labor in the cause of God. Brother J. H. Morrison has been appointed to fill the vacancy caused by the resignation of brother Fulton. Several important improvements have been made during the last

few months, which will greatly increase the efficiency of the institution. We noted with interest the large number attending the temperance and training class. If this important line of work received the recognition that it deserves, many more would be giving it attention than now are. How much we need the true missionary spirit!

Nov. 23 we started for the East by way of Portland and Walla Walla. At Portland we spoke at the canvassers' institute, which was in progress at that time, being conducted by brother F. L. Mead. Sabbath, Nov. 26, was spent at Milton, and the following day we went to Walla Walla. Here we met Professor Prescott, who will remain until after the school opens. We are now on our way again, expecting to reach Battle Creek the 3rd inst.

O. A. OLSEN.

#### PETITIONERS AND PETITIONS.

THE claim was made in Congress by Senator Hawley, and re-affirmed by representatives of the Church party in whose interests he was working, that forty million of the people of the United States were petitioning Congress for Sunday-closing of the World's Fair. Afterward the *Christian Statesman* quoted and indorsed a statement from Senator Pettigrew that one fourth of all the signatures on the petitions sent in to Congress were from Pennsylvania. This apparent discrepancy the *Statesman* now undertakes to adjust by saying that "petitions and signatures are not synonymous." This statement shows just where the fraud in connection with the petitions for Sunday-closing comes in. One signature is alleged to stand for more than one (a great many more, it may be) petitioner. The signature of one minister is counted for those of his entire church. The signature of Cardinal Gibbons attached to his letter favoring religious legislation, a few years since, was in the same way made to represent the whole Catholic membership in the United States. It ought not to be necessary to tell any fair-minded person that such a method of obtaining and counting petitioners is fraudulent in its very essence.

Where did Senator Hawley and the *Statesman* get their forty million petitioners? By reference to the *Statesman* of Aug. 6, we discover the process of mathematical conjuring by which they were made to appear and terrify the members of the fifty-second Congress. It is furnished by Mr. Crafts himself, thus,—

"The members of evangelical churches, of which all but two or three small bodies have so protested, number thirteen millions. Add twice as many more for the members of their families, the usual allowance for 'adherents,' and we have thirty-nine millions. Nine States out of ten that have voted on this subject by legislature or State commission, have voted against Sunday-opening. Adding those in these States who are not members of evangelical churches, would carry the numbers of those who by their religious and civil representative bodies asked for closing, far above forty millions, without counting those unofficially represented by the three Catholic archbishops who have declared for closing, nor those, not otherwise counted, who are in the constituency of numerous agricultural and industrial organizations that have voted for it."

No wonder the legislators at Washington were frightened at such a spectral array, and were glad of any way to appease them; but let us also make a calculation. Let us see if the rule is so poor that it will not work both ways.

According to Mr. Crafts's statement, there are thirteen million evangelical church-members in this country. The Catholics, he says, are unofficially represented in the matter, and as Cardinal Gibbons favors Sunday-opening, it may fairly be presumed that the bulk of American Catholics also favor it, he being their leader. But to be as fair as possible, we will leave them out of the matter entirely, not counting them as petitioners on either side. This leaves about forty-five million United States citizens who are not members of any church. Now as these thirteen millions are largely composed of young people, it will certainly be a fair estimate to say that twenty millions of people between the same ages are not church-members. These have not petitioned for Sunday-closing, and may therefore be presumed not to favor it. Now "add twice as many more for the members of their families, the usual allowance for 'adherents,' and we have" sixty millions! These are opposed to Sunday-closing, or at least have not signified any desire for it. This, as the reader will see, is a third more than the number who have

petitioned for Sunday-closing. What will Congress do in the face of a calculation like this? Will they dare to "insult" these sixty million citizens by refusing to repeal the closing law? We shall see.

This, of course, simply illustrates the absurdity of the *Statesman's* calculation, and shows the fraudulent nature of the claims with which Mr. Crafts and others frightened the members of Congress last summer. We think it not improbable, however, that nearly, if not quite, sixty millions of our citizens either are opposed to Sunday-closing of the Fair, or do not care whether it is closed or not. As the various State commissioners were not authorized to represent the people of their respective States in the matter of Sunday-closing, we have not deemed that point worthy of notice.

To this add the fact that whenever and wherever the people of the country have spoken upon the subject directly and individually, there has been a very large majority in favor of Sunday-opening, as instanced by the six thousand postal-cards sent out by the World's Fair directors, the replies sent to the *New York World* and the *Chicago Post*, etc., and the ghostly nature of Messrs. Hawley and Crafts's forty million petitioners becomes apparent. There were a great many more "petitions" than petitioners.

The *Statesman* admits that out of 150,000 petitions sent out to church-members, only 10,000 came back to be forwarded to Congress, but in explanation says that many of these 10,000 petitions were adopted by "church congresses of ministers and laymen acting for whole denominations." The readiness which these self-styled "successors of the prophets" manifest to think and act for other people in matters both spiritual and temporal, is truly remarkable. But the people can dispense with their services in everything pertaining to the World's Fair. They are fully competent to think and act for themselves.

L. A. S.

#### OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

OUR Saviour declares in the scripture we are considering that there "shall arise false Christs" in the last days. There has never been and never can be but one true Christ or Messiah. The Bible recognizes but one person with this designation,—the divine Son of God, associated with the Father, of the same substance, his agent or partner in making the worlds, who was incarnated, taking our nature in order that he might show his unutterable love for a race of rebels by suffering death in their behalf. At the proper age he was anointed by the descent of the Holy Spirit descending in visible form upon him, God the Father at that instant testifying in an audible voice: "This is my beloved Son, in whom I am well pleased." Matt. 3:17. At that moment he became the Anointed One, and entered upon his special work as the Messiah, or Christ, these words meaning the anointed one. Acts 10:37, 38; John 1:41, margin. Jesus the true Messiah labored for man during his ministry of three years and a half, then died on the cross in the sinner's stead, was raised from the dead, ascended to heaven, has ministered as our great high priest for eighteen centuries, and will come again in glory to save his people and restore our rebel world to its Eden glory, destroy sin and all rebels against God's righteous government, and reign over his people forever more. It is the one Christ who does all these things. Every other professing to be Christ must necessarily be a false Christ. As he declared that Jewish impostors would arise after his ascension, claiming to be the Messiah, and deceive many, he also declares that previous to his second advent another class of false Christs will come, who will show great signs and wonders, and deceive multitudes.

And it is a most remarkable fulfillment of our Lord's prediction that for a century, or a little more, there have been arising, from time to time, in the Gentile world, persons claiming to be Christs, and never were there so many as at the present time. The coming of these synchronizes wonderfully with the manifestation of the special signs given in prophecy of our Lord's second coming. We shall speak of those especially who have made a mark in our world, having large numbers of fol-

lowers implicitly believing them to be or to have been Christs.

We first notice the famous name of Emanuel Swedenborg, born in Stockholm, Sweden, in 1688. From youth till the age of fifty-five, he gave his attention to study, travel, and public office, under the appointment of the king. And such proficiency did he make as a scholar, that he became one of the most noted men of that age. Indeed, so high an authority as the *Schaff-Herzog Encyclopedia*, declares "that Swedenborg was in many respects the most remarkable man of his own or of any age."—*Schaff-Herzog Encyclopedia*, Art. *Swedenborg*. He was eminent in scholarship, scientific attainments, and every branch of learning. At this stage of life, he gave his attention especially to theological subjects, and had, as he declares in 1743, a wonderful spiritual illumination. He himself relates it as follows:—

"I have been called to a holy office by the Lord himself, who most mercifully appeared before me, his servant in the year 1743, when he opened my sight into the spiritual world, and enabled me to converse with spirits and angels; in which state I have continued up to the present day." (Same article and authority.)

He continued to write books developing his new system, giving his new revelations, and professing to give the true meaning of the Scriptures. His position was in substance that the Bible as written out is not to be understood literally, as we would another book; that indeed it teaches folly and error, if understood literally. He claims there is a peculiar spiritual interpretation to be given to the words used in it; and that the key of knowledge formerly possessed by God's people when the Bible was written, which enabled them to grasp the true meaning, had long been lost, but was revealed to himself when his spiritual understanding was opened in 1743, and so he proceeds to tell the meaning of every part of Scripture from Genesis to Revelation, in many large volumes. This supposed meaning is not only in many cases wholly unperceivable to ordinary mortals, but often squarely contradictory to the natural sense of scriptural language. He utterly denies the second personal coming of Christ, the resurrection of the body, translation of the living saints, the final destruction of the wicked, and the renovation of the earth and its restoration to its Eden glory. He teaches there are various heavens and hells, these not being places, but conditions of the mind. Man at death enters the world of spirits, and soon finds the heaven or hell to which he naturally belongs, where his associations are with those like himself. Retributive punishment he discards. The final judgment occurred during his life on earth, about 1757, and since that the final disposition of the departed spirits is made soon after their earthly life ceases.

Swedenborg claimed to be the founder of a new dispensation and a new church, which he called the New Jerusalem Church, explaining St. John's description of the city of God in Revelation 21, 22 as meaning the church he was to found. He also claimed to be a fulfillment of Christ's second coming. Writing to the landgrave of Hesse-Darmstadt, he says:—

"The Lord our Saviour had foretold that he would come again into the world, and that he would establish there a new church. He has given this prediction in the Apocalypse (21 and 22), and also in several places in the evangelists. But as he cannot come into the world again in person, it was necessary that he should do it by means of a man who should not only receive the doctrine of this new church in his understanding, but also publish it by printing; and so the Lord had prepared me for that office from my infancy; he has manifested himself, in person before me, his servant, and sent me to fill it. This took place in the year 1743. He afterward opened the sight of my spirit, and thus introduced me into the spiritual world, and granted me to see the heavens, and many of their wonders, and also the hells, and speak with angels and spirits, and this continually for twenty-seven years. I declare in all truth that such is the fact. This favor of the Lord in regard to me has only taken place for the sake of the new church which I have mentioned above, the doctrine of which is contained in my writings."—*McClintock and Strong's Encyclopedia*, Art. *Swedenborg*.

That there was something remarkable, yea, supernatural, about Swedenborg's later experiences, there are the best of testimonies in history. That he related things truly that he could not have known through any human source, there seems no room to doubt. (See Johnson's *Encyclopedia*, Art. *Swedenborg*.)

There is indeed a great mystery connected with this remarkable man. He is represented by lead-



ing authorities as a benevolent, sensible, upright man, with a wonderful fund of scientific knowledge, as a strong believer in the inspiration of the Bible, and as a man of piety and prayer. Yet nothing is more certain than that his teachings are squarely contradictory of many of the plainest declarations of the Scriptures. He seems to have been the author, or at least the most prominent advocate, of those spiritualizing heresies which are so prevalent in later times, teaching that Christ will never come in a personal manner, but that those Scriptures which so declare, refer to the prevalence of certain doctrines or the work of those who are clothed with the Christ Spirit. As the quotation from his own writings quoted above proves, he claims to have been himself the coming of Christ. Think of it, dear reader! Emanuel Swedenborg, the fulfillment of such statements of the Bible as these:—

“For the Lord *himself* shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.” 1 Thess. 4: 16, 17. “And they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.” Matt. 24: 30, 31. “Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him.” Rev. 1: 7.

Swedenborg's doctrine is the climax, the logical perfection of that mystical spiritualizing system of pretended explanation of the Scriptures, which has done more to break down real confidence of the masses in the literal meaning of the Bible, than any other. The teaching of theologians for ages has been more or less tinctured with this deceptive mysticism which virtually inculcates the doctrine that the Bible does not mean what it says, but that it should receive vague, far-fetched meanings, not warranted by its direct statements. So one set of expositors place their colorings upon it, and another give a different one. Thus an eminent authority says of Swedenborg's system:—

The method pursued does not appear to be much unlike that of other Christian commentators, except in the extent to which the principles of symbolism are carried, and the results arrived at.”—*McClintock and Strong's Encyclopedia, Art. Swedenborg.*

It is perhaps because of so great a degree of similarity in methods of exposition, that Swedenborg and his work are looked upon with so much approval in the theological world. He claims to have had special revelations from the spiritual world to enable him fully to develop this mystical system of exposition. He certainly is entitled to the highest position as an able exponent of that system. So that those who admire and believe it, certainly ought to hold him in high estimation.

But holding to the literal sense of God's word, we cannot but consider Swedenborg as one of the most dangerous of religious teachers, and his system as utterly contrary to the true sense of Scripture, and as a leading fountain or channel through which false doctrines concerning the future state, and especially of Christ's second coming, have been poured out upon our world in the last days. Many of the false doctrines of Spiritualism have doubtless been derived from his fertile pen. Many of the orthodox conceptions of the other world, of future punishment, and of the life hereafter, and how those after death will exist, have, we believe, their origin in Swedenborg's revelations. He has exerted an immense, though perhaps unknown, influence upon theology. The peculiar sect derived from him, and known as the New Jerusalem Church, is extending slowly and steadily in many countries. Their mystical, nebulous, foggy, metaphysical views and methods of reasoning make them hard for the common mind to meet, and dangerous to those not well established in the faith. The plainest statements of Scripture have not the slightest effect upon them, as it is spiritualized away, and perverted to mean perhaps something entirely different. Their views take the *element of the real* all out of religion or the mental conception of the future state. Hence, we cannot but regard Swedenborg's teachings as most dangerous, and his religious work as the prolific cause of many of the heresies, now prevalent, relative to the second coming of Christ. And since he claimed himself to be the fulfillment of those Bible predictions of the second advent, we must class him as

one of the last-day false Christs, who should show great signs and wonders to deceive. He was, we must conclude, the first one of the series coming about the time of the first specific sign of Christ's coming—the great earthquake of Lisbon, 1755 (Rev. 6: 12), which marked the opening of the sixth seal. His religious work began about 1745, and continued till his death, in 1772.

Thus it will be readily seen that his work commenced at the very time such a work of breaking down faith in the personal coming of Christ would be most effective, when the signs of that coming began to be fulfilled. His theological philosophy has from that time been permeating the theological world, and multitudes have given up the belief in a personal appearing of Christ. They think that his coming is a great influx of spiritual truths, and that no personal advent will ever take place. The whole trend of theological teaching on this subject is in this direction. G. I. B.

(To be continued.)

#### ACTIVITY NEEDED NOW: DELAYS ARE DANGEROUS.

It was our privilege last week, in company with several other brethren, to attend the Michigan State meeting of the “American Sabbath Union.” We were particularly impressed with the intensity and earnestness that characterized most of the speeches. They spoke specially with reference to the movement that has been started, an account of which has already appeared in the REVIEW, to secure the opening of the World's Fair on Sunday. There was a peculiar force of expression in their statements referring to this matter. They said that they must exert themselves with great earnestness, in order to bring an influence to bear upon Congress that will show congressmen that the churches and all of the good men of the country are in favor of “honoring the Lord's day.”

The impression that was made on our minds was that the churches, feeling that they have captured Congress, in securing the action already passed with reference to closing the World's Fair on Sunday, now feel greatly enraged to think that any would dare to attempt to have that action reversed. They spoke specially with reference to the little few who are in favor of having the World's Fair open, and the vast majority of this “Christian nation” who are working in favor of having it closed.

They do not propose to allow this country to be dictated to in this way by a few foreigners and atheists, and they said that if these do not like our Christian laws and government, they could go to some other country.

Delegates were appointed to attend a national meeting to be held in Chicago this week. It is expected that the meeting in Chicago will be a very interesting one, inasmuch as they expect there to plan for aggressive work, in view of the efforts to reverse the decision already rendered in regard to the World's Fair.

Brother Moon, who is now in Washington, says that he attended a State meeting of the American Sabbath Union in Pennsylvania, a few days since, and that the same spirit that was manifested in the Michigan meeting was seen in the meeting there. We find further that these State meetings have recently been held in almost every State of the Union, and that they are planning for very vigorous action this winter. They seem to be very careful about allowing any one to know just what they are expecting to do, but in all their meetings, are talking of great plans that they have under consideration. We can see in this greatly increasing activity on the part of these persons, a direct fulfillment of what has been told us in recent testimonies, in regard to the new life and power that is taking hold of Satan's agencies. We are glad that while we see this, we also see on every hand a very remarkable work going on among our own people.

I have never experienced such meetings in my life as we have been enjoying here in Battle Creek for some days past. A regular revival is going on steadily in all of our institutions, and large numbers of our young people, and the old people as well, are giving themselves to the Lord as never before. We have not made any special effort to start these revivals, but the individuals seem to start

the work right among themselves, and the Lord is setting his hand and seal to the movement, and great things are being accomplished in a very short time. If we had called in quite a number of our best ministers, and they had labored here faithfully for several months, and such a revival as has been accomplished within the last ten days, without any ministerial effort whatever, had been brought about, we would certainly have thought that great results had been achieved.

We can see that God is working with great power, and we are glad to report that what we are enjoying here in Battle Creek is being enjoyed in many other parts of the field. We are receiving letters from leading brethren in many States, telling us of the wonderful workings of the Lord's good Spirit, in the meetings they are holding this winter.

Now, brethren and sisters, we can readily see that Satan's agents are being stirred to great activity, and we also rejoice to know at the same time that God is fulfilling his promise, “to cause a new light and life and power to descend from on high, to take possession of God's people, who are not dead in trespasses and sins.

It is no longer a question of whether or no the work is going, but we should be earnestly asking ourselves if we are connecting with it, in order to move forward as it advances. The great activity on the part of these agencies that are working against the cause of truth, will call for greater exertions on the part of our people, than anything that we have ever done in the past. The demands of the cause will require more labor this winter than has been done in all the previous history of our work. Millions of pages of our literature, calling attention to the real issues in this Sunday movement, should be placed in the hands of leading men in the country, as well as scattered extensively among all others. The Religious Liberty Association has planned to do a vast amount of work in this line. But to do it, we will need a large amount of means.

We trust that our brethren and sisters who have not paid their annual dues for the past year, will send them to us as soon as possible, and that we may receive abundant donations from others.

The work is going very rapidly, brethren and sisters, and if we want to have a part in it, we must be acting now. These calls for means will soon be past, and if we want to get our money into the cause, now is the time to put it in.

We are glad to report good progress in the work, and it seems to us that our efforts have never seemed so effective as now. A. O. TAIT.

#### READINGS FOR THE WEEK OF PRAYER.

We have endeavored to send a copy of the readings for the coming week of prayer to every church elder, leader of company, Sabbath-school superintendent, and isolated Sabbath-keeper in every Conference and mission field, as far as possible. All of the church elders and leaders, and most of the other classes mentioned, have been supplied with these, as far as we have been able to obtain lists of their names and addresses; but we are sorry to state that notwithstanding 8,000 copies of the readings were printed,—a number which we presumed would amply supply all the demand for them,—our supply has run a little short, so that in a few States from which lists came in rather late, we have been unable to send a copy to all the Sabbath-school superintendents and isolated ones. We much regret that this is so, but state the facts so that those who fail to receive the readings, will know the reason they have not been sent them. Heretofore there has generally been quite a little supply left over from the number printed, but the demand for them this year has been unprecedented, and consequently our estimate fell short of the number called for. While we regret our inability to supply all, we are glad to note the increased interest manifested in the readings prepared for the season thus set apart for a special seeking of the Lord. We trust that our scattered brethren everywhere will put forth special efforts to meet, if possible, with the nearest church or company of Sabbath-keepers during this important season. We look for great blessings from the Lord to be poured out upon our people at this time.

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

## Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126: 6.

### THE BEAUTIFUL CITY OF GOD

BY SUSAN MCINTOSH CHAFFEE.  
(Ventura, Mich.)

O, SWEET are the stories revealed in his word,  
Of the city that eye hath not seen,  
Of the wonderful tree, with its health-giving leaves,  
And the river that rolleth between,  
And how often we've sighed for its evergreen shores,  
Its roses of Sharon, its non-fading flowers,  
To drink from life's waters, and rest in the bowers  
Of this beautiful city of God.

Glad tidings! glad tidings! the day-star so bright  
Have the watchmen already discerned,  
While each hour brings us nearer his chariot cloud,  
And the mansions for which we have yearned,  
Lo, he cometh! he cometh! repeat the glad tale!  
Till it echoes o'er hilltop, and mountain, and vale,  
Sweeping through all lands like the breath of the gale,  
Lo, he cometh! he cometh to reign!

Go work while you wait, 'tis the Master's command,  
And for raiment and food never fear,  
Search by-ways and hedges for sheep that have strayed  
From the fold of the Shepherd so dear.  
O this work for the Shepherd must quickly be done,  
Go and search far and near, bring them in one by one;  
When they all have been gathered, you'll shine as the sun,  
In that beautiful city of God.

When the Saviour's "Well done" falls soft on our ears,  
And no longer we're tempted and tried,  
We'll forget all the toils of our pilgrimage here,  
And with Jesus we'll ever abide.  
O the joy of the thought; what rapture it brings!  
We shall join heaven's choir, and with angels we'll sing,  
Shouting praises to Jesus our conquering King,  
In that beautiful city of God.

### SOUTH DAKOTA.

FULTON.—Since our State and general meetings, I have been holding a series of meetings in a school-house near Fulton.

The Spirit of God has been present, and some have accepted the light, and are walking in it. Among the number is a young Methodist Episcopal minister who, we think, will now enter Union College.

Others are interested, and we trust that we may yet see more fruit at this place. The Lord is good, and greatly to be praised. N. W. KAUBLE.

### LOUISIANA

SINCE coming to Louisiana, in April, I have visited each church in the State, and have in connection with brother B. L. Dieffenbacher, held a series of tent meetings. As a result, some souls have taken hold of the truth, for which we praise the Lord. There are others in Louisiana who are hungry for spiritual food, and we know the Lord will feed all such. We have tasted, and know the Lord is good. He has given power to his word this summer in this State. We are not tired of laboring for the Lord. Our courage is good. We only ask the Lord to preserve us to triumph with his saints, and in him we shout the victory, day by day. H. S. SHAW.

Dec. 1.

### MAINE.

BLAINE, BRIDGEWATER, AND WESTFIELD.—Since my last report, I have been laboring in these places. The Lord has helped us, and given victory to his cause in this vicinity. Last Sabbath, Dec. 3, six were baptized, and eight united with the Blaine church. We hope to see others take hold and obey God. Truly the Lord is willing on his part to bless the efforts of his people in bringing souls into the truth.

"Commands of God and Jesus' faith,  
Will shield us in the day of wrath."

It is like pulling people out of the fire, to get them to heed the message, and obey the voice of the third angel. That day which Malachi speaks of will soon come, when "all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." May God help us in love, to work for our fellow-men, and by all means save some.

I expect to spend the week of prayer with the church in East Washburn and Presque Isle.

Dec. 5.

J. B. GOODRICH.

### GEORGIA.

DOUGLASVILLE.—Sunday, Nov. 20, I began a meeting in a commodious school-house two miles from this place, in an excellent community. The attendance has been good from the first, and the hearers are of a good solid class. The people are very kind and hospitable, invitations to visit being pressed upon me faster than I can fill them. I have presented quite fully the signs of the times and nearness of the end, and have spoken on the Sabbath question, and the interest seems to continue to increase. The prospect for some success seems promising, and I pray that God may give us some souls here to go with us in the blessed truth. To this end I labor on, and desire the prayers of God's people. W. A. McCUTCHEN.

Dec. 2.

### A PLEA FOR THE "SENTINEL" AND "REVIEW."

Do our brethren and sisters, generally, read the *American Sentinel*? All ought to read it; for there is no one periodical or book published by our people that is so effectively heralding the third angel's message in its present stage of development, as that paper is doing. Some may plead that they are too poor to subscribe for both the *Sentinel* and the *Review*. Of course no Adventist family can thrive spiritually without the *Review*, subscribed for or borrowed; but the *Sentinel* is needed at this time, just as surely, if not more so.

A man in our town owned a large mill, and kept a night watchman for a long time to guard it; but finally he said he *couldn't afford the expense*, and dismissed the watchman. As the result, in a few days his mill was burned down.

Our liberties, brethren, are fast being taken away, and soon our money will go too. (See Rev. 13: 17.) We can afford, therefore, to keep a night-watchman—the *American Sentinel*. (See Isa. 21: 11, 12.)

"But," says one, "I am not interested in questions of law treated of so largely in the *Sentinel*." Never mind, brother, you will soon be interested enough, when, by law, your property will be taken from you in fines, and you are shut up in prison, or made to work in chain-gangs as felons on the streets. How much better to be forewarned and prepared. Why cannot some plan be devised whereby isolated and indifferent families among our people can be made interested in the *Sentinel*? Why could not persons of piety, good address, good readers, and who, themselves, are interested in the subjects treated of in this paper, be appointed by each church to visit such families, or gatherings of two or more families, and read to them the *Sentinel*? Such readers could, with the help of the Holy Spirit, awaken an interest that would not soon die out.

I have reason to believe that many among our people do not read the *Sentinel* at all; and that many others read it but partially, and with little interest. Such do not know what interesting matter it contains. I can scarcely hope to reach such with this plea, however, because they do not take the paper in which this article is printed. And what can I say for the *Review*? A plea of poverty is but a poor excuse for not having it to read. If persons so pleading really wanted it, and would make their wants known, our more financially fortunate brethren would gladly supply them, either at first or second hand.

I do not see how a Seventh-day Adventist can pass through the events just before us, and be saved, without becoming deeply interested in both of these papers. I can attribute such indifference to nothing but a lack of interest in the subjects upon which they treat, and such a lack of interest results in a lack of knowledge which God regards as sufficiently sinful to merit destruction. (See Hosea 4: 6.) A. SMITH.

## Special Notices.

### OHIO, NOTICE!

THERE will be a district meeting at La Grange, for Dist. No. 4, beginning Dec. 28 and continuing to Jan. 3. Let as many of our brethren in adjoining churches attend this meeting as possible.

H. M. MITCHELL.

### POSTPONEMENT.

THE general meetings at Sand Prairie and Mt. Hope are postponed for two weeks, so they will be held, the Lord willing, as follows: Sand Prairie, Jan. 11-15; Mt. Hope, Jan. 18-22.

We trust all our brethren in the southwestern part of the State will take notice of this change.

M. H. BROWN.

### NORTH PACIFIC CONFERENCE, NOTICE!

THE Conference Committee has appointed T. H. Starbuck treasurer of the Conference, to succeed O. Dickinson, deceased. Tithes should be sent to him at 506 East Everett street, Station A., Portland, Oregon. J. E. GRAHAM, Pres.

### OHIO, DIST. NO. 2.

District meetings will be held, God willing, at Belleville, from Dec. 29 to Jan. 2. Let there be a good representation from all churches in the district. Matters of great importance to all will be presented. Do not fail to attend. God has blessings for us.

W. WOODFORD, Director.

### NEBRASKA CONFERENCE, NOTICE!

THE week of prayer is just before us, and we desire that it may be a great blessing to all our people in Nebraska. The time appointed is Dec. 17-25, which will now soon be here. Daily readings will be sent to every church and company of our people, also to scattered ones, as far as we know their addresses; and we trust that our brethren and sisters will assemble each day in their respective places of worship, carefully read these readings, and earnestly seek God for his blessing. This will be an important week for the cause in our State, and should be wisely improved by all our people. This should be a week of self-examination, meditation, and prayer. When sins are heartily confessed to God and to our brethren, and when we take hold of God's promises by faith, light will come, and darkness will be banished. Sin brings darkness and doubt; repentance brings faith, light, and peace.

We hope all will remember the Christmas offering, Dec. 25. This is our annual contribution to foreign missions, and should be far larger this year than last, as our membership has materially increased, and for two years now the crops have been quite good in Nebraska. We trust all will give as God has prospered them, for the work in foreign lands. The Conference Committee has arranged to have most of the laborers spend this week in the churches, and as far as possible all will receive help. After the week of prayer, we would be glad to hear from elders, leaders, and ministers, in reference to the work through the field. Brethren and sisters, let us make the coming week of prayer one of the best we ever have enjoyed.

W. B. WHITE.

## The Sabbath-School.

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

### DUTIES OF SABBATH-SCHOOL TEACHERS.—NO. 6.

#### Necessity for Promptness.

THE injunction of Scripture is: "Whatsoever thy hand findeth to do, do it with thy might." This is an excellent rule by which to work in the Sabbath-school. It is, in fact, the only safe rule for any one in any work. But to act according to this precept, one must exercise promptness as well as force. Promptness is readiness, and also includes cheerful willingness, and this is not always a natural gift. Well, then, every one should seek God earnestly for it, and thus receive the ability to do the right work, at the right time.

The prosperity of a Sabbath-school largely depends on having this very gift at its head. As the superintendent is, so goes the school generally. If he is dull and careless in the discharge of his duties, the school will keep time with the measure of his tread. Promptness should therefore characterize every effort of the superintendent. When the appointed hour for opening the school arrives, the superintendent should be on hand and open the school, whether all the members are present or not. To wait for delinquents is but to encourage tardiness; for when those who are likely to be tardy learn that the school will wait for them, the school is quite sure to wait. Time is too precious to linger for those who, if they should bestir themselves, might be with their classes at the appointed hour. Besides, when a school has to delay work a few times for such, those who otherwise would be present on time, will soon form the habit of remaining at home a little later, preferring to wait there, rather than at the place of meeting, and so the order which ought to obtain in every school soon departs, and efficiency goes with it.

If the position of superintendent is anything to a person, he ought to give time and thought to the duties it enjoins. For one simply to have the name of superintendent, without putting some energy into his work, is no benefit either to the school or to himself, and the sooner another is chosen to fill the position, the better it will be for all concerned.

Enthusiasm is contagious. Any school can discern it in the superintendent, if he has it, and the school over which he presides will respond to it readily. The school, too, knows quickly, by the way the superintendent

ent takes hold of his work, whether he has given previous thought to it or not. If when it is time to open the exercises, instead of promptly announcing the song, he is thumbing his book, undecided what piece to sing, all understand that he has given no thought whatever to his work before coming to the school. And yet we have heard such chide the school in no uncertain way for not having studied their lessons.

Sometimes, under just such circumstances, we have seen the school wait upon the superintendent, until the silence itself seemed embarrassing, and a song was announced at random. But when the secretary's report followed, it was noticed that the same song was sung with which to open the school the week before. The same thing, too, is liable to be repeated the next Sabbath. Of course there is nothing criminal in the act of singing the same song two, or even three, Sabbaths in succession; but when this is done with thoughtless regard for the welfare of the school, it is an indication that everything else is being conducted after the same fashion.

There should be freshness and vigor connected with every part of the Sabbath-school work. Therefore before the superintendent leaves his home for his Sabbath work, he ought to spend some time with his school. That is, he ought to give it prayerful thought, decide what should be the opening song, so that no delay on his part may hinder the opening exercises. He should also look over his classes and teachers, planning how he may remedy some obvious defect, or improve upon some method before employed. But above all, he should never go before his school without first seriously seeking wisdom from above, to direct him in his duties for the day; for why does he not need special help in his work, as well as the teacher or minister?

Long talks to the school should be avoided as much as possible, as they tend to weariness. If at any time an important matter must be spoken of, let it be done briefly. When important points have been fairly stated, it is better then to close, as one sometimes, without being fully aware of what he does, drifts into monotonous platitudes. Ask God to lead in everything, and then believe that he does lead; then the assurance is at hand that, when the work is done, it is well done, because God has had an opportunity to fill a place in the working of the school. J. O. CORLISS.

#### LESSONS FROM THE NEW TESTAMENT.

##### LESSON XIII.—THE QUESTION SETTLED.

ACTS 15:12-31.

Commit Acts 5:11.

(Sabbath, Dec. 24.)

—“Prove all things; hold fast that which is good.” 1 Th. 5:21.

1. Tell what led to the conference in Jerusalem.
2. What was the importance of the question?
3. Give Peter's argument in the case.
4. When Peter had finished, what did Barnabas and Paul tell? Acts 15:12.
5. Who spoke next? Verse 13.
6. To what did he refer? Verse 14.
7. To whom did he refer as authority for their preaching to the Gentiles? Verse 15.
8. What prophecy did he specify? Verses 16, 17; Amos 9:11, 12.
9. How long had God had it upon his mind to save the Gentiles? Acts 15:14.

NOTE.—The facts concerning the Gentiles were arguments that could not be overcome. God had abundantly blessed the labor that had been done among them, as shown by Peter and Paul and Barnabas. This showed that God was not only willing to save the Gentiles, but that he would save them by simple faith. When God poured out his Spirit upon them, so that they spoke with tongues, no one who revered the Lord could say that there was something still lacking that the Gentiles must do before they could be saved. That the salvation of the Gentiles was not a new thing in God's plan, is shown by the promises to Abraham, by the prophecy of Amos, which James quoted, by Joel 2:28, by Isa. 45:22, 23; 49:6; 60:1-5, etc.

10. What, therefore, was James's decision in the case? Acts 15:19.

11. What did he suggest that they should write to the Gentile converts? Verse 20.

NOTE.—The four things specified in the letter to the brethren are declared by the Spirit to be “necessary things.” They are as necessary now as they were when written, and had been necessary from the beginning. The blood is the life (Gen. 9:4, 5), and therefore the prohibition against it comes under the sixth commandment. The prohibition against things strangled comes in the same list. The relation of the other things to the law of God is obvious. These things, being forbidden by the law of God, are consequently inconsistent with the life of Christ, for his life is the law in its perfection.

12. Why was it not necessary to specify more particularly the things that pertain to the Christian life? Verse 21.

NOTE.—It should be understood that the apostles did not lay these four necessary things upon the disciples in addition to their faith in Christ. These things were specified only because they were things that people from

among the heathen would not so readily perceive as necessarily embraced in the Christian life. Fornication was among the heathen a commonplace affair, and even required by their religion. The eating of blood was a common thing. Everything in ordinary life was so immediately connected with idolatry that it was necessary for the converts from among the heathen to be especially on their guard to avoid pollution of idols. These things, in which the Gentile converts might sin without realizing it, so common were they, were especially noted, but it was necessary for the apostles to go further into particulars concerning the Christian life, for the disciples had constant access to the writings of Moses, in which the Christian life is set forth, for he wrote of Christ. John 5:46, 47.

13. Why was it necessary to specify even these?

NOTE.—One point may be referred to as showing that in setting forth the law, Moses was describing Christ, through whom alone the righteousness of the law is fulfilled. In Deut. 30:11-14, Moses, after having set forth the law, says: “For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it.” But in Rom. 10:5-9 Paul tells us that this refers to Christ. This was not left obscure by Moses, so that the Jews would think that the commandment must be kept by them apart from Christ, for just before the verses quoted, Moses tells them that God would circumcise their heart to keep his law (Deut. 30:6, 8), and just afterward he said: “That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life and the length of thy days.” Deut. 30:20.

14. Were these things of minor importance? Verses 28, 29.

15. Are these things to be observed in these days as well as then?

16. What steps did the brethren take to relieve the minds of the new converts who had been troubled? Verses 22, 23.

17. What commendation was given to Barnabas and Paul? Verses 25, 26.

18. What did the apostles agree was evidently the work of Barnabas and Paul? Gal. 2:7-9.

19. How was the result of the conference received by the brethren at Antioch? Acts 15:30, 31.

NOTE BENE.—The teacher and scholar will please note that there are *fourteen* Sabbaths in this quarter, and but *thirteen* lessons. But as there are but *twelve* Sabbaths next quarter, and *thirteen* lessons will be provided, it has been thought best to have the lesson of Dec. 31 counted as the first lesson of the first quarter of 1893. This will not disarrange our schools or record books, and is the easiest way to dispose of this transient irregularity.—EDITOR B. S. L.

## News of the Week.

FOR WEEK ENDING DEC. 10.

### DOMESTIC.

—President Harrison, Dec. 6, presented his message to Congress.

—A bill introduced in the Alabama Legislature provides an annuity of \$500 to the widow of Jefferson Davis.

—The Vermont Legislature, by a vote of 99 to 67, rejected a resolution indorsing the closing of the World's Fair on Sunday.

—The healing evangelist, who has been operating in Wilkesbarre, Pa., has been arrested for gaining money by false pretenses.

—The number of persons owning farms in Michigan has been reduced during the past year, from 143,764 to 140,936, a reduction of 2,825.

—The increasing demand of the people that the World's Fair be opened on Sunday is greatly alarming the advocates of Sunday-closing.

—During the fiscal year ended June 30, 1892, 579,663 immigrants arrived in the United States, of whom 2,801 came in violation of law, and were returned.

—The boundary line is now being laid out between Arizona and New Mexico, with iron monuments seven feet high, weighing 800 pounds, and set five miles apart.

—Congress convened in the capitol at Washington, D. C., Dec. 3. In the Senate, 70 members were present, and in the House of Representatives there were 224.

—The initial step looking to the enactment of legislation for the opening of the World's Fair on Sunday, was taken Dec. 5, when Representative Durburrow of Illinois, the chairman of the Committee on Columbian Exposition, introduced in the House a joint resolution calling for a Sunday with the machinery stopped, but with the grounds and buildings open, and providing that each employee shall have one day's rest.

—The will of Jay Gould gives his property to the members of his own family; his son George J. Gould getting the larger portion of it. There were no public benefactions.

—A barbed-wire combination, the largest in the world, and having a capital of \$4,000,000, has been formed. It is known as the Consolidated Steel and Wire Company of Chicago, and is incorporated under Illinois law.

—During the season just closed, ninety-five lives were lost on the Great Lakes. The death list is much larger than it has been for many years. In property the season's losses aggregate about two million six hundred thousand dollars.

—The United States Supreme Court, Dec. 6, decided an important case between the city of Chicago and the Illinois Central Railway, involving property on the lake, valued at about seventy million dollars. The decision in nearly all the points was in favor of the city.

—The National Prison Congress was opened in Baltimore on Saturday night. Cardinal Gibbons offered prayer. Attorney-general Poe and Mayor Latrobe made addresses of welcome, and ex-President Hayes, President of the National Prison Association, responded.

—Mr. Higinbotham, president of the World's Fair, refuses to let Colonel Shepard have the first 10,000 souvenir half-dollar coins granted by the government for the aid of the Fair. He claims that Colonel Shepard has persistently worked against the Fair, and that the Fair is under no obligations to him.

—The rather strange spectacle of a Jewish rabbi opening the Senate with prayer, was witnessed in the Senate chamber, Dec. 7. Dr. Joseph Silverman of the Temple Emanu-El of New York City, was introduced to the Vice-President by Chaplain Butler, and invoked the divine benediction. The rabbi prayed in the English language.

—The President has signed the commissions of Justice Harlan and Senator Morgan as arbitrators of the Bering Sea commission, and of Secretary John W. Foster as agent on behalf of the United States before that commission. These appointments were made on the 6th of last June. The Bering Sea arbitration tribunal will meet in Paris on the 23d of February next.

### FOREIGN.

—M. Ribot has succeeded in forming a new cabinet in France.

—The new premier of France, M. Ribot, has been sustained in the Chambers by a majority of 202.

—The Russian government has assigned the sum of \$3,000,000 to be expended in supplies for the peasants in the famine-stricken provinces.

—New Zealand has set apart two islands for the preservation of its remarkable wild birds and other animals, whereon all hunting and trapping are forbidden.

—Much interest is being aroused over the Nicaragua canal scheme, and it is expected that Congress will grapple with the question during the present session.

—Russia is establishing great colonies in central Asia. Nearly two hundred thousand colonists have located in the neighborhood of Tashkend, and many more are scattered through the surrounding regions.

—The trial by court martial of the persons concerned in the cholera riots in Saratoff, Russia, in July last, has ended. Twenty-three of the prisoners were sentenced to be hanged, and fifty-six to be imprisoned in Siberia.

—General Dodds, commanding the French forces in Dahomey, advises that Dahomey he divided into three territories, under the rulership of native chiefs, to be controlled by a French resident governor at Porto Novo.

—The international monetary conference assembled at Brussels does not appear to be able to agree upon any plan for the greater use of silver, or upon any system of international money that shall be equally legal tender in the countries composing the conference.

—Diphtheria of a most virulent form is ravaging many parts of the Upper Ottawa country, and the greatest alarm prevails among the people. In some cases homes have been abandoned by the people fleeing from the scourge, and in some cases, whole families have been swept away.

—China has declined the invitation of the United States to take part in the naval review in honor of the discovery of America, in Hampton Roads, next spring, the reason given being that the sailors are not familiar enough with the workings of the new steam vessels of the Chinese navy to undertake so long a voyage.

—A great sensation was produced in Germany, Dec. 4, by the discovery that the Lowe rifle, with which the German soldiers are provided, is worthless. A trial at Weisel showed that out of 960 guns, 590 were unserviceable. Twenty of the chambers burst, and ten broke entirely. There are 425,000 of these guns in the German army.

—The captain and officers of the British steamer, which was wrecked near Ferrol, Spain, have been cleared from all blame by a naval court-martial, held on



board the flagship "Victory" at Portsmouth, Eng. Investigation showed that the Spanish charts of the harbor, upon which they depended, were full of the most dangerous inaccuracies.

The steamship "Spree," of the North German Line, reached Queenstown, Ireland, Dec. 3, after an eventful voyage. Nov. 26 the main shaft broke, and pounded a hole through the ship's bottom. The water rushed in, and the ship settled so rapidly that a panic ensued. The water-tight bulkheads saved the ship from sinking, and order was finally restored. One man sprang overboard, and was drowned. She was towed back to Queenstown, 1,000 miles, by the British steamer "Lake Huron." There were thirty feet of water in her hold when she arrived. Among the passengers were Evangelist Moody and General O. O. Howard.

RELIGIOUS.

Dr. Kopp, prince bishop of Breslau, and Dr. Kermentz, archbishop of Cologne, have been raised to the cardinalate.

It is announced that Dr. Vaughan, archbishop of Westminster, will be raised to the cardinalate on the occasion of the pope's Episcopal jubilee.

The English Church Missionary Society is anxious that the British East Africa Company shall remain in Uganda, and is trying to raise £40,000 yearly to subsidize the company.

Monsignor Satolli, the papal delegate, has been empowered by the pope to hear and decide without appeal all religious questions between bishops and priests in the United States.

An important Hebrew conference began its sessions in Washington, D. C., Dec. 3. The conference consists of over one hundred rabbis, the leading men of the Jewish Church in America.

Some of the Nestorian bishops in Armenia having lately given in their adhesion to Rome, the Catholic Church look upon their action as a promise and a prophecy of the time when all dissenters will return to the fold of the mother church.

In accordance with the recent decision of the propaganda at Rome that the generals of all the various Catholic religious orders shall reside in that city, the new general of the Jesuits, Father Martin, will shortly leave Spain and take up his residence at Rome.

A new holiday has been consecrated in England, not by the "church," but by the laboring classes. It is to be called "Museum Sunday," and it is to be the Sunday nearest the sixth day of November in each year. The reason for this is that on that day last year the Sunday Society obtained the opening of museums, art galleries, and libraries to the public on Sundays. Seventy-two of these in all are now open to the public in England.

One of the first acts of Monsignor Satolli, the papal delegate who now represents the pope in Catholic councils in this country, was to reconcile Dr. McGlynn to the Catholic Church. Dr. McGlynn was a very popular New York City priest, who got into difficulty with his bishop because of his zeal for labor reforms and his acceptance and advocacy of the tax system of Henry George. Six times he was ordered to go to Rome, but refused to go. He was excommunicated by the pope for this disobedience, and has not acted as a priest since 1887.

Appointments.

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

PROVIDENCE permitting, brethren Chas. L. Taylor and A. J. Harris will be with the church at Jackson, Mich., Dec. 24. And if the way should open, meetings will be held with the believers in Tompkins, Dec. 25 and 26. May the rain of the Holy Spirit which has commenced falling in Battle Creek, be experienced in these meetings. BATTLE CREEK CH. COM.

BUSINESS NOTICES.

[Under this head, short business notices will be inserted at one dollar 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 Sabbath-keeping shoemaker. The subscriber, owing to poor health, not being able to carry on business longer, offers to rent a shop suitable for shoemaker, and also for grocery. Room for small family. No other grocery or shoemaker in this section of the city. Address E. Wickforss, Battle Creek, Mich.

WANTED.—A good farm hand to work by the year. Address, giving age, kinds of work most used to, and wages required, W. E. Randall, Roanoke, Faulk Co., So. Dak.

WANTED.—A brother, C. M. Crumb of Conewango Valley, N. Y., wants the General Conference daily Bulletin for 1887, 1888 (entire volume, if possible). If any of our people have, and will sell them, inform him on a card, stating amount of postage, and price of them, and he will send remittance for the same.

ADDRESS.

THE permanent address of Elder R. H. Brock and Mrs. Mary L. Brock, is Oklahoma City, O. T. All the tithes and first-day offerings of the Territories should be sent to Mrs. Brock.

PAPERS WANTED.

MRS. M. L. BROCK, Oklahoma City, O. T., would be glad to receive clean, post-paid copies of the REVIEW, Signs, Sentinel, Instructor, and Home Missionary. Tracts on the Sabbath and the second coming of Christ would also be acceptable.

CLEAN copies of REVIEW, Signs, Sentinel, and also religious liberty literature will be used to good effect, if sent to Sarah L. Potts, Montessand, Wash. Send nothing unless clean and post-paid.

OUR denominational papers will be used to good advantage, if sent post-paid to Mrs. B. L. Dieffenbacher, Lake Charles, La.

PAPERS and tracts for missionary work are still wanted by E. G. Alvord, Mendon, Mich.

Obituary Notices.

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

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

SMITH.—At Pontiac, Mich., Nov. 16, 1892, Cynthia Smith, aged seventy-four years. S. WOODHULL.

BEERS.—At Pueblo, Colo., Nov. 13, 1892, of typhoid fever, Edward Beers, aged 14 years, 8 months, and 5 days. J. B. WILSON.

ROWLES.—Near Laeade, Kans., Nov. 15, 1892, of paralysis of the heart, Eli M. Rowles, aged 65 years and 6 months. R. DOBBINS.

VAN DEUSEN.—At Lowell, Mich., Oct. 27, 1892, of dysentery, Eliza A. Van Deusen, aged 79 years, 2 months, and 22 days. L. G. MOORE.

PERRY.—At Mundy, Mich., Nov. 14, 1892, of consumption, Marian Perry, aged 44 years and 14 months. Discourse by the writer. T. M. STEWARD.

JORDON.—Near Algona, Iowa, Oct. 19, 1892, of paralysis, Fidelia L. Jordan, aged sixty-one years. Funeral services were held at Lodi, Wis. M. J. JORDON.

SIDLER.—At Parkville, Mich., Sept. 26, 1892, of paralysis, Mary Jane Sidler, aged 69 years, 3 months, and 8 days. Funeral services by the writer. JOHN W. COVERT.

LITERARY NOTICE.

Bible Object Lessons and Songs for Little Ones.

SUCH is the title of a new and valuable book for use in the family, Sabbath-school, and general Bible Kindergarten work, by F. E. Belden, and the late Miss Lillie E. Affolter. It contains fifty-two lessons from the life and words of Christ, adapted to the use of mothers and teachers, at that most important stage of their work when they are trying to impart to the little ones their first impressions of the character of Christ, his truth and his word, and laying the true foundation principles of a noble and Christian character.

This book and system of instruction is not an experiment, but the result of four years of practical work on the part of a large corps of Christian teachers, with a representative company of one hundred or more children with whom to work. Besides the lessons, the book contains thirty original hymns and songs, thirty-six full-page half-tone illustrations, a colored plate, and fifty-two original pen drawings, illustrating the way to use the material in teaching the lesson. It has been carefully examined by a large number of teachers acquainted with this kind of work, and a few words from some of them will best give an idea of the nature and utility of the work.

"The suggestions... enable any thoughtful woman to master the system."—L. H. Allen, Editor "Kindergarten News," Buffalo, N. Y.

"For mothers, I can think of no better method... for teachers, a real godsend."—A. F. Schaeffer, Supt. N. Y. City Mission, founded in 1827.

"Happy the mother and the home whose Sabbath day is made a delight by its use."—Mrs. John A. Miller ("Faith Latimer"), author Primary Lessons in "Sunday-School Times."

"It will be as much appreciated by fathers and mothers, as by Sabbath-school teachers."—J. H. Kellogg, M. D., Sanitarium.

"I do not see how the book can fail to be itself an organizer of Kindergarten classes, wherever it goes."—W. A. Spicer, Sec. S. D. A. Board of Foreign Missions.

"It should be in the hands of every primary teacher and every mother in the land."—C. C. Lewis, Prof. English and Hebrew, Union College, College View, Neb.

"Our two children have not only been entertained and delighted, but greatly benefited from its simple and instructive lessons upon the life and words of Christ."—W. A. Colcord, Cor. Sec. S. D. A. Gen. Conf.

"I am very pleasantly impressed with its plan, its illustrations, and its arrangement."—A. E. Dunning, D.D., Editor "Congregationalist," Boston, Mass.

"The best recommendation of your work is that it is a success in actual use. This we have demonstrated here."—Prof. G. W. Caviness, Principal of South Lancaster (Mass.), Academy.

Similar testimonials might be given from Elders A. O. Tait, J. O. Corliss, W. W. Prescott, A. M., brethren C. H. Jones, G. W. Morse, F. L. Mead, and others.

Prices, Board covers, \$1.50; Plain cloth, \$2; Royal cloth, Lemou edge, colored plate, \$2.75; Superb edition, enameled paper, bound in green and gold, gilt edges, \$3.75; material, three boxes, \$1.75, to go with either style of binding. May be ordered with book, or later. Address F. E. Belden, 148 and 150 Madison St., Chicago, Ill.

GOOD HEALTH.

A monthly illustrated journal devoted to health, temperance, and sanitary science. Bright and progressive, it keeps in touch with the times, and gives its readers the benefit of the latest scientific investigation in the direction of the prevention and cure of disease. First-class in every respect, it stands at the head of the journals of its kind throughout the world. It has been established over twenty-five years, and is an acknowledged authority upon all subjects that come within its province, being now more popular than ever before, as its large and increasing subscription list shows. To new subscribers with companion volume, the new and revised edition of the "Household Monitor of Health," \$2. Renewals will be received at \$1. Address Good Health Publishing Co., Battle Creek, Mich.

Traveler's Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 20, 1892.

Table with columns for EAST and WEST stations, including Chicago, Detroit, and Buffalo, with departure and arrival times.

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. G. O. J. SADLER, Ticket Agent, Battle Creek.



Chicago & Grand Trunk R. R.

Time Table, in Effect June 26, 1892.

Table with columns for GOING WEST, STATIONS, and GOING EAST, listing train times between Chicago and various stations.

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.

Annual Half-rate Excursions to Canada via Chicago & Grand Trunk Railway.

In conformity with its annual custom, the Chicago & Grand Trunk Railway will run a series of half-rate holiday excursions to principal points in Canada on the following dates: Tuesday, Dec. 20, Wednesday, Dec. 21, Thursday, Dec. 22, tickets good to return up to and including Jan. 10, 1893.

Avail yourself of this opportunity to visit Canada and spend the holidays with the folks at home. All through trains of the Chicago & Grand Trunk Railway pass through the Great St. Clair Tunnel, one of the wonders of modern engineering skill, and well worth seeing. The C. & G. T. is also the only line offering the advantages of through Pullman car service, and its advantages for Canadian travel are too numerous to mention. Excursion tickets on sale at all stations. For further particulars, apply to Ticket Agent. W. E. DAVIS, G. P. & T. A.

# The Review and Herald.

BATTLE CREEK, MICH., DEC. 13, 1892.

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According to our usual custom, one number of the REVIEW will be omitted during the holidays. After the next issue, therefore, one paper will be omitted, the number following bearing date, 1893.

The next number of the REVIEW closes the present volume. Will our subscribers therefore please notice how their credits stand, and if their time is out, renew at once. The REVIEW will aim, as heretofore, to be a true reflection of the progress of the cause and of everything affecting its interests, through the whole field. None who have an interest in this work, can afford to be without the paper in this interesting time, and the more interesting seasons to come.

Elder I. D. Van Horn occupied the Tabernacle pulpit, Sabbath, Dec. 10, bringing out important lessons in regard to the causes of spiritual blindness and hardness of heart. This blindness often reaches such a degree that persons cannot perceive the clearest light, or the plainest truth. In the afternoon, meetings of unusual interest were held in the Tabernacle, in the REVIEW Office chapel, and in the College. The testimony of many happy disciples was, “Hear what the Lord has done for my soul.”

We often feel inclined to call the attention of our readers to the matter contained in the columns of the REVIEW, as special subjects appear from time to time. But then not having space to notice all, and feeling that to notice some and pass by others equally deserving of mention, would be to make distinctions where none should be made, we have left it to the reader to make his own discriminations. But we cannot forbear calling the attention of the reader to the matter, as a whole, which the REVIEW has contained for some months past. If ever the paper has borne a testimony of more intrinsic interest than during this time, we have failed to notice it.

The good work is still going forward in Battle Creek. And if the churches abroad are rejoiced to hear of what the Lord is doing in this place, as we learn that they are, we can say that we are also rejoiced to learn that the same work is going on in many other parts of the field, especially in Michigan. The refreshing is not to be confined to any one locality; but all may share in it, as we expect will be the case with all. Let there be a reviving of the work of the Lord, under his last message through all the earth. But this means a

great work to be done, much means to be raised, many nations to be warned, and many souls to be saved.

The communication from brother Robinson, in the Missionary department, this week, is calculated to awaken an interest, and enlist sympathy, on the part of all, in the work in London. Has not the Lord agents somewhere, who will now see it their opportunity to step in, and help provide facilities for carrying forward properly the work in that great metropolis? We are engaged in a cause that does not go backward. Every foothold secured, must be held and extended. We hope the time is not far distant when London will become a strong vantage ground as a center from which to send the truth to other parts; for coming from that point, it would have a prestige in its favor in many places, which it could not gain elsewhere.

The *Catholic Mirror* proposes to change the date of Thanksgiving day from the last Thursday in November to Oct. 12, so that it will become the anniversary of the discovery of America. The *Mirror* gives several reasons why this should be done, but very modestly refrains from telling the chief reason, that Columbus, the discoverer of America, was a Catholic. Thanksgiving day may be made into a Catholic holiday. The Catholic Church ought to be satisfied with its fifty-two Sundays and many other holidays which it has succeeded in having recognized by the laws in this country; but like the rich man of Nathan's parable, it wants all its own, and everything else it can get hold of.

The Methodists in Austria are receiving more attention from the authorities there than is agreeable to them. They have been called upon to give an account of their preaching, and agents of the government exercise a close watch upon their ministers. Methodists in this country, who are not used to such espionage, are quite indignant over the matter; and from what we see in the papers, we conclude that they are being treated nearly as badly as our brethren in Tennessee are by the authorities of that State. In both cases the persecutions are carried on by “due process of law.” We do not know why these bodies of Christians should not exchange expressions of Christian sympathy for each other.

Some most important and interesting occasions are just before us. The week of prayer commences the 17th; and into this it is hoped that all will enter with more earnestness than ever before, and that a larger measure of the blessing of the Lord will be enjoyed than on any previous occasion of this kind. Read brother Olsen's article on this subject, in another column. Then there is the yearly offering to the cause, to be made at this season of the year, which it is hoped will be more liberal than ever before. And in the early part of 1893, come the General Conference institute and the Conference itself, with other meetings to be held in connection. With the message going as it is now going, with the promises it has behind it, and the prospects it has before it, these occasions can but be seasons of great interest.

The results of the late election continue to excite comment both at home and abroad. The scene that occurs in this country every four years, when the mightiest nation in the world peacefully indicates its choice of rulers for four years to come, is such as is witnessed nowhere else on earth. It is estimated that more than half a million officials, including national, State, county, and town officers, are elected on these occasions. There are some one hundred thousand polling places, and thirteen million voters assemble to cast their ballots. The *Review of Reviews* (December) speaks of this peaceful quadrennial revolution, as follows:—

“When or where has this world ever seen anything else that could compare in impressiveness with this spectacle of sixty-five millions of people, represented by all their fathers, husbands, grown-up sons and brothers, engaged on one designated day, in their choice of all their agents of government.”

The campaign just closed, was noteworthy in being comparatively respectable, as regards the flood of detraction, slander, and abuse, usually so common on such occasions. And it was fortunate in

having a verdict so pronounced as to leave no room for misunderstandings and disputes which are liable to cause so much crimination and bitter feeling, when the result is very close.

The meeting in the Office chapel, at the commencement of the Sabbath, Dec. 9, is worthy of special mention; not for any excitement and noise; for there was nothing of that kind; but the influence of the Spirit of the Lord was strong and deep; and a great work was wrought in many hearts. The employees of the Office assembled as it were by themselves, no ministers being present, and took hold of the work for themselves. There seemed to be no restraint or bondage with any, but perfect freedom. And as fast as individuals came into the liberty of the gospel, their first move was to go to their companions and labor personally with them. As many heads would often be bowed in silent, tearful prayer for some special subject, suddenly the individual would make a move and commit himself to the side of the Lord. Thus it was with both brethren and sisters. Some who had been far on the background in a most unsatisfactory spiritual condition, took hold to seek the Lord earnestly, and found him. Thus the meeting went on for some five hours. Some who attended the Lansing camp-meeting felt that they had all that meeting concentrated in this, and that it was the best meeting, without exception, that they ever attended. It will encourage our brethren abroad, as many of them enter upon the week of prayer without ministerial help, to know that the best meeting yet held here was without such help, and it is their privilege likewise to take hold of the arm of the Lord; for the help and the power are from him.

“BEFORE THEY CALL, I WILL ANSWER.”

While the appointed week of prayer will not commence till Sabbath, Dec. 17, the good work is already under good headway here at Battle Creek. The Lord has come very near to the church, and the spirit of earnestness manifested by those connected with our various institutions at this place, is very encouraging. Many of our young people have turned to the Lord, and have found joy and peace in believing in him.

We took occasion, yesterday, Sabbath afternoon, Dec. 10, to visit some of the meetings which were in progress. At the Tabernacle the older brethren and sisters were gathered, and their testimonies spoke gratitude and praise to God for what he was doing for them. In the REVIEW Office chapel we found a large congregation gathered, composed mostly of young people. The free spirit, the earnest testimonies, the words of praise which came from hearts set free from sin by the saving power of God, gave evidence of the good work that was going on in their midst. We next called at the College chapel. On entering, we counted forty persons standing, waiting for an opportunity to bear testimony to the goodness of God.

Our heart is filled with gratitude and praise to the Lord for what we see and hear of his working among us. We confidently expect that showers of blessings will fall upon his people all over the land during the coming week of prayer. While viewing what the Lord is doing, we were reminded of the statements in Isa. 65:24: “And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.” Let the good work go on. O. A. OLSEN.

BEWARE OF SWINDLERS.

Our brethren have been imposed upon and swindled in Ohio, quite recently, by a man who gave his name as James Stone, cousin to Elder Charles Stone. He said he was licensed by the Seventh-day Adventists of New England to preach. He presented letters from Elder Robinson and others, commending him to our brethren, at the same time asking for money to pay his railroad fare to distant parts of the State, that he might get there in time to fill his appointment among Seventh-day Adventists, but in fact no such man had an appointment with them, and is not known by them. We say beware of him. J. G. WOOD.

468 East Rich St., Columbus, Ohio.