

# The Advent Review and Sabbath Herald

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

VOL. 68, No. 48.

BATTLE CREEK, MICH., TUESDAY, DECEMBER 8, 1891.

WHOLE No. 1944.

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

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

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

REVIEW & HERALD, Battle Creek, Mich.

## WHOLLY THINE.

BY MRS. M. M. STOWELL.  
(Battle Creek, Mich.)

Wholly thine, and thine forever!  
Lord, this is my constant prayer;  
Let me wander from thee never  
Into darkness and despair.  
Help me, Lord, thy love to cherish  
While the golden moments fly,  
Lest without that love I perish;  
For without thy help I die.

Wholly thine, and thine forever,  
Precious thought, O can it be?  
To be thine where naught can sever  
From the peace I find in thee;  
Though the world may treat me roughly,  
Friends forsake, whate'er betide;  
What care I, if Jesus loves me?  
Safe within that love I'll hide.

Wholly thine, and thine forever,  
Yes, this privilege is mine;  
Whether I improve, or whether  
I neglect the gift divine.  
Lord, I will with thine assistance  
Make thy will so fully mine,  
As to make my whole existence  
Thine forever, wholly thine.

## 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.

## CHRISTIAN CHARACTER EXEMPLIFIED IN TEACHERS AND STUDENTS.

BY MRS. E. G. WHITE.

IN the name of my Master I appeal to the young men and women who claim to be sons and daughters of God, to obey the word of God. I appeal to teachers in our schools to set a right example to those with whom they are associated. Those who would be qualified to mold the character of the youth, must be learners in the school of Christ, that they may be meek and lowly of heart as was the divine Pattern. In dress, in deportment, in all their ways, they should exemplify the Christian character, revealing the fact that they are under wise disciplinary rules of the great Teacher. The Christian youth should be in earnest, trained to bear responsibilities with brave heart and willing hand. He should be ready to encounter the trials of life with patience and fortitude. He should seek to form a character after the model of the divine One, following maxims of worth, confirming himself in habits that will enable him to win the victor's crown.

In school life the youth may sow seeds which will bear a harvest, not of thorns, but of precious grain for the heavenly garner. There is no time

more favorable than the time spent in school in which to acknowledge the power of Christ's saving grace, to be controlled by the principles of the divine law, and it is for the student's interest to live a godly life. The crowning glory of life results from a connection with Christ. No man liveth unto himself. Your life is interwoven with all others in the common web of humanity, and you are to be a laborer together with God for the salvation of those who perish in degradation and woe. You are to be instruments in influencing all those with whom you associate to a better life, to direct the mind to Jesus.

John writes: "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." And Paul exhorts Timothy to bid the young men to "be sober-minded." Elevate your soul to be as was Daniel, a loyal, steadfast servant of the Lord of hosts. Ponder well the path of your feet; for you are standing on holy ground, and the angels of God are about you. It is right that you should feel that you must climb to the highest round of the educational ladder. Philosophy and history are important studies; but your sacrifice of time and money will avail nothing, if you do not use your attainments for the honor of God and the good of humanity. Unless the knowledge of science is a stepping stone to the attainment of the highest purposes, it is worthless. The education that does not furnish knowledge as enduring as eternity, is of no purpose. Unless you keep heaven and the future, immortal life before you, your attainments are of no permanent value. But if Jesus is your teacher, not simply on one day of the week, but every day, every hour, you may have his smile upon you in the pursuit of literary acquirements.

Daniel ever kept before him the glory of God, and you should also say, Lord, I desire knowledge, not for the glorification of self, but to meet the expectation of Jesus, that I may perfect an intelligent Christian character, through the grace he has given unto me. Will the students be true to principle as was Daniel?

In the future there will be more pressing need of men and women of literary qualifications than there has been in the past; for broad fields are opening out before us, white already for harvest. In these fields you may be laborers together with God. But if you are lovers of pleasure more than lovers of God, if you are filled with levity, if you allow the golden opportunities to pass without acquiring knowledge, without placing solid timbers in your character building, you will be dwarfed and crippled in any line of occupation you may undertake.

While a good education is of great benefit if combined with consecration in its possessor, still those who do not have the privilege of gaining high literary attainments need not think they cannot advance in intellectual and spiritual life. If they will make the most of the knowledge they have, if they will seek to gather something to their store every day, and will overcome all perverseness of temper through the studious cultivation of Christ-like traits of character, God will open channels of wisdom to them, and it may be said of them as it was said of old, concerning the Hebrew children, God gave them wisdom and understanding.

It is not true that brilliant young men always make the greatest success. How often men of talent and education have been placed in positions of trust, and have proved failures. Their glitter had the appearance of gold, but when it was tried, it proved to be but tinsel and dross. They made a failure of their work through unfaithfulness. They were not industrious and persevering, and did not go to the bottom of things. They were not willing to begin at the bottom of the ladder, and with patient toil, ascend round after round till they reached the top. They walked in the sparks (their bright flashes of thought) of their own kindling. They did not depend on the wisdom which God alone can give. Their failure was not because they did not have a chance, but because they were not sober-minded. They did not feel that their educational advantages were of value to them, and so did not advance as they might have advanced in the knowledge of religion and science. Their mind and character were not balanced by high principles of right.

Let our young men be sober, and ponder the ways of their feet. Let them shun sin because it is destructive in its tendencies and displeasing to God. Let them discern what possibilities are within their reach, and seek God for grace to keep in the paths of righteousness. Let them seek the counsel and guidance of the Lord, that they may spend their lives for his glory in the world.

In obtaining an education, success is not to be regarded as a matter of chance or destiny, it is from that God who read the heart of Daniel, who looked with pleasure upon his purity of motive, his determination of purpose to honor the Lord. Daniel did not walk in sparks of his own kindling, but made the Lord his wisdom. Divine philosophy was made the foundation of his education. He welcomed the counsel of the Lord. Would that all students were as was Daniel; but many do not see the importance of submitting to divine discipline.

O, that all might realize that without Christ they can do nothing! Those who do not gather with him scatter abroad. Their thoughts and actions will not bear the right character, and their influence will be destructive of good. Our actions have a twofold influence; for they affect others as well as ourselves. This influence will either be a blessing or a curse to those with whom we associate. How little we appreciate this fact. Actions make habits, and habits, character, and if we do not guard our habits, we shall not be qualified to unite with heavenly agencies in the work of salvation, nor be prepared to enter the heavenly mansions that Jesus has gone to prepare; for no one will be there except those who have surrendered their will and way to God's will and way. He whose character is proved, who has stood the test of trial, who is a partaker of the divine nature, will be among those whom Christ pronounces blessed.

Without Christ we can do nothing. The pure principles of uprightness, virtue, and goodness are all from God. A conscientious discharge of duty, Christ-like sympathy, love for souls and love for your own soul, because you belong to God, and have been bought with the precious blood of Christ, will make you a laborer together with God, and endow you with persuasive, drawing power. You must respect your own faith in order success-

fully to introduce it to others. By example as well as precept, you must show that you reverence your faith, speaking reverently of sacred things. Never allow one expression of lightness and trifling to escape your lips when quoting scripture. As you take the Bible in your hands, remember that you are on holy ground. Angels are around you, and could your eyes be opened, you would behold them. Let your conduct be such that you will leave the impression upon every soul with whom you associate that a pure and holy atmosphere surrounds you. One vain word, one trifling laugh, may balance a soul in the wrong direction. Terrible are the consequences of not having a constant connection with God.

Abstain from all evil. Common sins, however insignificant they may be regarded, will impair your moral sense, and extinguish the inward impression of the Spirit of God. The character of the thoughts leaves its imprint upon the soul, and all low conversation pollutes the mind. All evil works ruin to those who commit it. God may and will forgive the repenting sinner, but though forgiven, the soul is marred; the power of the elevated thought possible to the unimpaired mind is destroyed. Through all time the soul bears the scars. Then let us seek for that faith which works by love and purifies the heart, that we may represent the character of Christ to the world.

### "WHAT SHALL BE THE SIGN OF THY COMING?"

BY ELDER DAN. T. JONES.  
(Walla Walla, Wash.)

"AND this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," Matt. 24:14.

The 24th chapter of Matthew was spoken by Christ to his disciples in answer to the questions, "When shall these things be? [that is, the destruction of the temple] and what shall be the sign of thy coming, and of the end of the world?"

Three times in the chapter he brings us down to the second coming of Christ. The first of these reviews of the world's history closes with the 14th verse. As the conspicuous signs that should mark the centuries that were to intervene between the time when he was speaking and the end of the world, he mentioned false Christs, wars and rumors of wars, famines, pestilences, earthquakes, persecutions, declension in the love of Christians, and as the climax, he says, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The record of many false Christs is before us; we have seen wars, and have heard the rumors of war; famines, pestilences, and earthquakes have been of frequent occurrence; the persecution of the people of God is familiar to us, and we have even seen the dark hand of persecution raised in our own day and in our own country; and saddest of all, we have seen a decline of the love that should exist between the different members of the household of faith. All that remains to be fulfilled in this line of prophecy is the preaching of the "gospel of the kingdom" to all the world.

We might pause here to inquire the meaning of the term "gospel of the kingdom." It is evident that more is meant than the preaching of the gospel of salvation through Christ; for the apostle Paul, writing in A. D. 60, says of the preaching of the apostles, "Verily their sound went into all the earth and their words to the end of the world," and again in A. D. 64, speaking of the same, he says it was preached "to every creature which is under heaven." Col. 1:23.

The "gospel of the kingdom" is evidently that phase of the gospel which carries with it the proclamation of the coming of Christ and the establishing of his kingdom—that phase which is more fully represented by the messages of the three angels of Revelation 14. Then the gospel of the kingdom as understood in this sense is to be preached in all the world, and every nation is to know that all earthly governments are to be superseded by the universal kingdom of Christ.

The fact that Christ would at some time establish a kingdom in this world which should replace all earthly kingdoms, was well understood by the disciples. They expected that he would establish such a kingdom at his first advent, as is evidenced by many scriptures. On one occasion as they journeyed from Galilee to Jerusalem, the disciples disputed among themselves as to which should be the greatest in the kingdom which they expected Christ would establish; at another time the mother of two of the disciples came to Christ with the request that her two sons—James and John—might sit the one on his right hand and the other on his left in his kingdom. When he rode into Jerusalem, the disciples and all the multitude strewed palm branches before him, and spread their garments in the way and shouted, "Blessed be the kingdom of our father David, that cometh in the name of the Lord." Mark 11:10. At the last meeting of the disciples with Christ before his ascension, they came to him with the question, "Wilt thou at this time restore again the kingdom to Israel?" Acts 1:6.

More than 1,800 years have passed since this question agitated the minds of the apostles, and the kingdom has not yet been established. All the other signs enumerated by the Saviour in Matthew 24 have been fulfilled. It remains for us to discern how nearly the gospel of the kingdom has been preached to all the world, and then we will know how near we are to the time for the setting up of the kingdom of Christ. But in our investigation of this question, we should not forget that the apostle says in Rom. 9:28, "He will finish the work, and cut it short in righteousness, because a short work will the Lord make upon the earth."

The preparation of a divine hand for this short work can be seen in the history of the last century and more notably in the last decade. One hundred years ago the Bible was not published in languages that could be read by more than one fifth of the population of the globe. There were no foreign missionaries, and no societies for the propagation of the gospel in heathen lands. The largest and most populous countries of the world could not be entered by Christian missionaries. Africa with its hundreds of millions of human beings was unexplored except along the coast. Many of the islands of Polynesia were inhabited by cannibal tribes who were ready to seize and devour the stranger who should dare to set foot upon their shores. And worse than all, there was no interest in the church to help those who were in the darkness of heathenism.

A recent writer in the *Missionary Review*, referring to the closing quarter of the eighteenth century, says:—

Taken as a whole, Protestant Christendom had no concern for the heathen; doubted if aught should be undertaken in their behalf; did not believe that aught for their betterment was possible. Whether Established or Dissenting, not a solitary representative of the churches of Great Britain was found upon earth preaching Christ to those who had never heard his name.

At this time the Spirit of God began to move upon the hearts of his people to reach out after those who knew not the true God and had never heard the gospel of his Son.

About the year 1788 the Spirit of God impressed the mind of Wm. Carey, and he began to feel a great burden to see the gospel go to those who were in the darkness of heathenism. He set apart one day in each month to pray "that the power of the cross might be felt to the most distant parts of the habitable globe," and it is said of him that during his ministry at Leicester he was never heard to pray without making earnest supplication for the conversion of the heathen.

His fellow-ministers called him an "enthusiast," and scouted the idea of converting the heathen to Christ, at least until a second Pentecost should restore the miraculous gifts. But Carey was not to be discouraged, and by 1792 he had succeeded in uniting eleven others with himself in a society for the "propagation of the gospel among the heathen." Carey at once offered himself to this new society to go as a mis-

sionary, and on the 13th of June 1793, sailed for India. This marked the beginning of the present system of foreign missions. Since the date of the sailing of Wm. Carey, more than ninety-eight years ago, the interest in foreign missions among the Protestant churches of the world has been on the increase.

There are at the present time about 100 societies in the United States that have for their object the sending of the gospel to the heathen world, and these are re-enforced by numerous societies in Great Britain and on the continent of Europe, organized for the same purpose. The Bible has been translated into more than 300 languages, and can now be read by nine tenths of the inhabitants of the earth in their mother tongue. Six thousand ordained missionaries are laboring in foreign fields supported by the various missionary boards and societies. Add to these the helpers who are not ordained, and the native helpers, and we have an army of devoted men and women who are laboring with all their might to cause the light of the glorious gospel to shine unto those who sit in darkness.

But this is not all there is to the foreign mission work, nor even the most favorable view to take of the subject. Within the last five years, through the efforts of Mr. Moody, Dr. Pierson, and others, a very great interest has been awakened in the Protestant churches throughout the land to send the gospel to "all the nations of the earth." More than 6,000 students now in the various colleges and seminaries of this country have dedicated their lives to the foreign mission work, and are ready to go wherever they may be sent. During the same time the contributions for the support of foreign missions has more than trebled. The watchword of the Students' Volunteer Movement is "The evangelization of the world in the present generation." By the evangelization of the world they do not mean the conversion of the world, but that the gospel shall be preached to all, so that all who will, may accept it. The power of the Spirit of God is not left out of the account in planning for this great work. Dr. A. T. Pierson who is one of the most zealous advocates of the evangelization of the world in the present generation, in an address before a missionary convention held at Cleveland, Ohio, in February of the present year, said:—

I have not the slightest idea that we shall see the world evangelized in this generation, nor that it will be evangelized in ten, twenty, or a hundred generations to come, unless the supernatural element enters into it as it has never entered into it since apostolic days. . . . It is not by might nor by power nor by wealth nor by numbers, not by the patronage of human governments, not even by best business methods, that this world of ours is to be evangelized, but by the coming of the Holy Spirit upon the church of God. . . . I solemnly believe, and I say it with the emphasis of a dying man, that if the church to-day should resolve that the year 1891 should not go by until she had sent at least one representative of Christ and his gospel into every destitute district on the face of the earth, so that there should be no district 100 miles square that should not be represented by one witness for Christ before the year 1891 passed by, there would be an outpouring of the Holy Ghost to which Pentecost would be simply the first drops of the coming latter rain.

These are not the sentiments of a few enthusiasts, but hundreds and thousands seem to be drinking in of the same spirit. The development of the foreign mission work in the last hundred years, and especially in the last five years, is itself the strongest evidence that the Spirit of God is at work to bring about some important event in the great plan of redemption which was instituted to save the whole human race.

But there is still another view to take of this question. God does not do things by halves. While he has been developing a spirit in his people to send forth messengers to bear the gospel to all the nations of the world, he has also been preparing the way for them to go. We have seen that when the idea of preaching the gospel to the heathen was first impressed upon the mind of Wm. Carey, the doors of the great and populous heathen nations were practically locked against the Christian missionary. Wm. Carey had great difficulty in getting a foot-hold in India, Francis

Zavier was driven from the shores of China, Adoniram Judson was driven from Calcutta, and finally found a place for his missionary operations in Burmah, John Williams was murdered in the South Pacific Islands, and we might continue to extend indefinitely the list who suffered persecution and even death at the hands of those whom they were laboring to save. But what do we see to-day? Every country in the world has opened its doors to the heralds of the cross. The great missionary awakening which is felt throughout the Protestant world can find ample scope for its activity without let or hinderance in every quarter of the globe.

What is the significance of all this? We reply, It is God's preparation that "this gospel of the kingdom" may be "preached in all the world for a witness to all nations" preparatory to the coming of Christ.

#### WHAT HATH HINDERED YOU? 2

BY MRS. A. W. HEALD.

(Windham, N. H.)

I HAD often viewed with satisfaction a young flowering shrub which was growing to be quite symmetrical, but one day I noticed one branch bending toward the ground. Searching for the cause, I found an Eglantine had twined itself around the tender stem, and was drawing it steadily downward.

It was only the work of a moment to remove the intrusive vine; but when this was accomplished, the branch did not resume its former erect bearing, but still continued crooked and bent. Freed from the incumbrance, it may in time become straight, but fearing the vine might again attach itself to the shrub, I dug the former up by the roots and threw it aside, while the words of the apostle came forcibly to mind: "Ye did run well; who did hinder you that ye should not obey the truth?" Gal. 5:7. This little incident in the garden well illustrates the experience of many who have started eagerly in the Christian cause and for a time made good progress, but, by almost imperceptible degrees have lost the warm glow of interest in spiritual themes, and drifted toward the world.

Should one discover within the heart any such downward tendency, be it ever so slight, there is just cause for alarm. It were well to question the soul in the words of Paul: "Who [or what] did hinder you?" and to search diligently for the evil influence, which if allowed to continue, will destroy all symmetry of Christian character, and may sadly work to the soul's utter ruin.

Thorough self-examination aided by the Holy Spirit's enlightenment will doubtless reveal the hinderance to the soul's prosperity. It may be a habit which has grown up with you, and which you have hardly deemed sinful, but now, "with corrected vision," you see it in the true light, and know it must be broken off and rooted out. The hidden source of evil, be it pride, envy, self-love, or a "root of bitterness," must be brought to light and expelled from the heart. This cherished sin may be the one obstacle which is separating you from the fullness of God.

Mr. Henry Drummond touches very forcibly upon this subject. He says:—

One little weakness we are apt to fancy all men must be allowed, and we even claim a certain indulgence for that apparent necessity of nature which we call our besetting sin. Yet to break with the lower environment at all, to many, is to break at this single point. It is the only important point at which they touch it, circumstances or natural disposition making habitual contact at the other places impossible. . . . There may be only one avenue between the new life and the old; it may be but a small and subterranean passage, but this is sufficient to keep the old life in. So long as that remains, the victim is not "dead unto sin," and therefore he cannot "live unto God."

Dear friends, let us then cut loose from the cherished sin which now hinders. Let us "put off . . . the old man which is corrupt," that the Christ-life may be revealed in us unto "righteousness and true holiness." Let us breathe forth from consecrated hearts the prayer of Israel's

king, "Search me, O God, and know my heart: try me and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

#### JESUS' LOVE.

BY MRS. M. J. BAHLER.

(Oakland, Cal.)

O THE precious love of Jesus!  
This the theme I sing;  
O the joy of sins forgiven!  
'Neath his sheltering wing.

Here I bring my heart, and give it  
All to Jesus now;  
With his love and life he bought me,  
And to him I bow.

He has cleansed me from the scarlet  
Stains that sin had made,  
And his blood has made the crimson  
White as snow instead.

Precious Jesus, loving Saviour,  
Wholly thine I'll be;  
Thou hast loved me; now I love thee;  
Draw me nearer thee.

#### THE PROPHETIC SCAR. 3

BY ELDER W. H. LITTLEJOHN.

(Battle Creek, Mich.)

(Continued.)

RETURNING now to the original proposition, the mistake of the Adventists in 1844, a little space will be devoted to the canvassing of that subject. That which proves too much, proves nothing at all. Decide that Mr. Miller's work must be repudiated because it was marred by certain errors, and of necessity you must reject every great religious movement that has been set on foot since the world began. Even the immediate disciples of Christ had their misconceptions of the spirit and nature of his mission. It was not until after the crucifixion had blasted all of their previous expectations of a temporal kingdom with Christ at its head, that they could be induced even by the Master himself, to surrender that cherished dogma! The meek and gentle John comprehended so imperfectly the animus of the Messiah's work, that he desired the latter to cause a certain town to be destroyed by fire because the inhabitants would not receive him. Luke 9:52-54. Peter in his prejudice against Gentiles even dissembled in his attempt to hinder the better enlightened Paul in his labors for that class. Gal. 2:11-13. The council at Jerusalem in A. D. 51 throws a flood of light upon the subject of the misapprehension that filled the church up to that date, respecting the true relation of Gentile to Jewish converts. Acts 15:1-22. Shall we deny the authenticity of the movement carried on by the early disciples, because of these misapprehensions? The Reformation of the sixteenth century is covered all over with practical and doctrinal blots. Luther himself was not free from even very serious errors. Take, for example, his views on the question of the eucharist. He held to the doctrine of consubstantiation. That is, while rejecting the opinion of the Romanists that the bread and the wine were transformed into the actual body and blood of Christ, he adopted the cognate error of consubstantiation. That is the view that the bread and the wine actually contains the body and blood of Christ, as the red-hot iron contains the heat which makes it such.

Why are some Presbyterians, some Baptists, and some Methodists? Why are not all Lutherans? Is it not because Luther was in error upon some points? But was not his work of God? If so, it follows that a movement may be from heaven even though its teachings are in some respects unsound. Apply this principle to the great Advent movement of 1844, and our controversy is at an end. That charity and truth require such an application becomes doubly sure when it is remembered that Seventh-day Adventists who are the lineal descendants of those who gave the first message, have set these matters to

rights by adopting Mr. Miller's chronology of the judgment, while rejecting his mistake in reference to the advent, separating these two events by the whole length of the investigative judgment. At this point the extra scripture argument that has to do with the consistency of rejecting as spurious all movements that claim to be especially directed of heaven unless entirely free from error, must be dropped.

In concluding, it is proposed to show from the sacred word that God himself, instead of rejecting the last church on account of their mistake respecting the date of the advent, has acknowledged them as his servants, and even made that mistake a badge by which they were to be identified. The apostle Peter says, "That there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Pet. 3:3, 4. To the thoughtful mind these words are pregnant with meaning. They more than intimate that at the close of this dispensation a certain class were to emphasize the doctrine of the near approach of the advent. Over against them in the picture scoffers are placed, saying, "Where is the promise of his coming?" Genuine Christians would never scoff at so solemn a subject as that of the advent. Scoffers by nature are cowardly, and would ordinarily remain very quiet when those who believed in the near approach of the coming of Christ pressed their view with power, and sustained it by an argument bearing the semblance of truth. Let the friends of Christ, however, fix upon the time of his coming, and let that time pass by without his appearing, and their scoffs and jeers would be heard everywhere as they tauntingly uttered the words, "Where is the promise of his coming?" That this picture is drawn to the life, the disappointed and heart-broken Adventists of 1844, learned by a bitter experience, when they found themselves the butt of ridicule and the jest of not only the drunkard and the infidel, but also of those from whom better things might have been expected.

Descending from generals to particulars, let the message of Rev. 14:6, 7 be brought under the lens for critical examination. First, "He cried with a loud voice;" second, he was to preach the gospel to every nation, tongue, and people; third, he announced that the hour of God's judgment had come; fourth, he called upon men to worship him that "made heaven, and earth, and the sea, and the fountains of waters." There seems to be nothing here that would foreshadow disappointment. But is not this movement set forth somewhere else in the Scriptures? If we are not deceived, it is. Let the 10th chapter of Revelation be closely scrutinized to see if it is not a duplicate of the message of Rev. 14:6, 7. (1) The latter angel cried "with a loud voice;" (2) The former cried "with a loud voice, as when a lion roareth;" (3) The angel of Revelation 14 had a message that was to go "to every nation, and kindred, and tongue, and people;" (4) The angel of Revelation 10 "set his right foot upon the sea, and his left foot on the earth;" i. e., his message also was world-wide; (5) The angel of Revelation 14 preached the hour of God's "judgment come;" (6) The angel of Revelation 10 announced that "there should be time (prophetic time) no longer;" the longest period of prophetic time in the Bible is the 2300 days of Dan. 8:13, 14 that were to reach to the cleansing of the sanctuary, or the judgment; (7) The angel of Rev. 14:6, 7 called upon men to worship him "that made heaven, and earth, and the sea, and the fountains of waters;" (8) The angel of Revelation 10 swore by him that made "heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein," etc.; (9) The angel of Revelation 14 must have based his message on the book of Daniel, as it is the only one that furnishes dates from which the time of the judgment could be computed; (10) The angel of Revelation



10 also must have based his message on the book of Daniel, since it contains the longest prophetic period in the Scriptures; (11) The angel of Revelation 14, as heretofore shown, should have given his message about A. D. 1844; (12) The angel of Revelation 10 should have made his proclamation between 1840 and 1844 A. D., since his work comes in between the sounding of the sixth and seventh trumpet angels, the first of which ceased to sound Aug. 11, 1840, and the second began to sound about the time of the session of the judgment, which took place in 1844. Rev. 11: 15-18.\*

(Concluded next week.)

### THE TWO-HORNED BEAST.

BY ELDER R. S. WEBBER.

(Richmond, Me.)

I HAVE noticed lately a few articles in the *World's Crisis* taken from "Prophetic Expositions," by Josiah Litch. In one of these articles Mr. Litch is represented as claiming that Napoleon Bonaparte was the two-horned beast. His exposition of Rev. 13:11 is given as follows:—

Rev. 13:11: "I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Was there any beast or government, just emerging from obscurity and coming into notice just as popery went down in 1798? Observe, John says, "I saw another beast coming up." He was not already up at the time, but was just appearing. Just such a government we have in Bonaparte, who, in the winter of 1798, was appointed by the French, commander-in-chief of the foreign armies of the French nation. Up to that time he had been a subordinate, but from that period enjoyed an independent command in all his enterprises. "He had two horns like a lamb." This was the only lamb-like characteristic he possessed, "two horns."

A horn is a kingdom. Dan. 8:20: "The ram which thou sawest having two horns are the kings of Media and Persia." The two kingdoms of this beast were the French empire, and kingdom of Italy. He was crowned emperor of the former in 1804, and of the latter in 1805.

Then he goes on to show that Bonaparte spake as a dragon, and explains how he fulfilled verses 13 and 14 after the following manner:—

That Bonaparte performed wonders or prodigies and imposed on the credulity of men, none who have read his history will doubt. The following extract from Scott's life of Napoleon, Vol. I, pp. 297, 298, will illustrate the reference to fire:—

"On entering the sepulchral chamber in the pyramid of Cheops, 'Glory be to Allah!' said Bonaparte; 'there is no God but God, and Mohammed is his prophet.' 'Thou hast spoken like the most learned of the prophets,' said the Mufti, who accompanied him. 'I can command a car of fire to descend from heaven,' continued the French general, 'and I can guide and direct its course upon earth.' 'Thou art the great chief to whom Mohammed gives power and victory,' said the Mufti. 'Sheriffs,' he said, 'Ulemats, orators of the Mosque, teach the people that those who become my enemies shall have no refuge either in this world or the next.'"

The difficulty with the above exposition is, that Bonaparte claimed he could bring fire down from heaven, but never did it, whereas, the Bible teaches that the two-horned beast would actually make "fire come down from heaven on the earth in the sight of men."

This great wonder has never yet been performed by any nation; it remains to be fulfilled. I need not insert the whole article to show to the reader the errors contained therein; for Elder Litch himself saw the fallacy of his arguments, and afterward renounced and condemned the whole thing. Not only did he condemn his own position, but he declared that all the solutions his brethren had made upon this subject were filled with incongruities.

I hold in my hand a little book entitled "The Restitution," written by Elder Litch, and published by Elder J. V. Himes, in 1848. On pages 131, 132, and 133, Elder Litch, says:—

In a former work, the position that the two crowns of Napoleon, the crown of France, and the crown of Italy, marked him as being the beast with two horns, was assumed. Especially, when connected with the prodigies he performed, and the influence he exerted in the resus-

citation of popery, and his constituting it the religion of his empire, it rendered the application to him to be plausible. But, on more mature reflection, difficulties which did not then present themselves, appear to render the view doubtful.

First, He did not impose the profession of the Catholic faith on any of his subjects, but granted free toleration to all religions.

Secondly, He did not impose a mark on any as the sign of their allegiance to the beast or popery. The nearest approximation to the image of the beast, if he made it, is found in his continental system, when he disfranchised from European commerce all nations who would not comply with his decree. But can we believe such submission was a worship, and reception of a mark which must incur inevitable and eternal damnation! But if that was the mark and worship, all who subscribed to it must be inevitably damned. For if any man worship the beast and his image, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation, etc. The penalty for the act is the most dreadful of anything found in the Bible. And who, with this fact before them, can believe that when that test comes, any doubt or uncertainty will be left as to what constitutes the beast, image, or mark?

To threaten so fearful a doom, without first giving the most positive and undoubted evidence of the identity of the thing against which we are warned, is unlike our heavenly Father. Whoever worships that beast, in the sense of the passage under consideration, so as to incur the penalty, will do it with the means of knowing for certain what they are doing. If asked for my opinion as to what will constitute that beast with two horns, or the false prophet, I must frankly confess I do not know. I think it is a power yet to be developed or made manifest as an accomplice of the papacy in subjecting the world. It will be a power which will perform miracles, and deceive the world with them. (See Rev. 19:20.)

The Elder then goes on to tell what he *thinks* may lead to the rise of the two-horned beast, and on page 134 says:—

So that as yet this is all conjecture and speculation; and it should only pass for what it is worth.

Thus we have positive evidence from his own pen, that what I have said is true, that he had entirely ignored his former position after carefully looking the subject over. In that which looked plausible at first, insurmountable difficulties appeared. Now I cannot perceive how our First-day Adventist brethren can find any consolation in going back to the forsaken rubbish of more than half a century ago, to dig out old, exploded arguments, which their author long since rejected, and present them to the people without comment, thereby setting their seal to them as the true light upon this great and important prophecy. It is very evident, however, that there is no agreement among these people upon this question, some advocating one thing, and some another. One writer positively states that the leopard beast of Revelation 13 is the secular papal Roman government, and the ecclesiastical power is the two-horned beast.

Elder Litch, speaking of these various arguments, says:—

The various solutions given of this very important portion of prophecy, all have their incongruities. The theory which makes the beast the secular papal Roman government, and the two-horned beast the ecclesiastical power, presents this difficulty: The ecclesiastical power preceded the civil power of the pope; and the civil power was added to assist in the administration of the ecclesiastical power. Again: The two-horned beast is represented as a power existing and performing his part, after the death and revival of the first beast.—*Restitution*, pp. 130, 131.

He offered more proof, but it seems as though the above is sufficient. Although Elder Litch was much in the dark, nevertheless it seems as though the light of the third angel's message frequently flashed across his mind. On page 152, speaking of the cry of the three angels of Revelation 14, beginning at the 6th and 7th verses, he says:—

That there has been such an enunciation made to the world that the hour of his judgment is come, this generation cannot deny. It has gone to the four winds of heaven.

In his reference to the second angel's message, he is somewhat mixed, but on page 153 he comments upon the third message as follows:—

So dreadful wrath is nowhere else denounced on the workers of iniquity; and there must be a cause for it. That cause is found in the 13th chapter.

After this he places Rev. 13:11-17 and Rev.

14:9-11 side by side, quoting them verbatim. Then he continues:—

Men can have their choice; submit to the beast, and be lost forever, or listen to God, refuse the beast, and suffer the consequence. There will be but two sides. . . . Nothing short of true piety can be of avail in that hour of temptation which shall come on all the world to try them that dwell on the earth. Rev. 3:10. The rapid strides of Romanism, the world over, clearly show that the day cannot be far distant when the papacy will make a dreadful onset, and there will be no way of escape except by the coming of Christ. The question of the kingdom of God will yet be the question of questions among all Christians; whether the man of sin is the head of the everlasting kingdom, or whether they are to wait for the Lord from heaven. No sort of miracle or sign, or lying wonder, will be wanting to deceive men. Thus both Christ and his apostles have taught us. There is but one safe path, and that is to hold fast the word of Christ.

On page 158, he says:—

There are various reasons why I regard the seven last plagues as future, but the strongest and most important reason is, that the very first affects the men who have the mark of the beast and those who worship his image. If that image is future, and the worship and mark, as a test, are future, so are the seven last plagues. Their effect will be literal.

From the above quotations, we learn that as far back as 1848, Elder Litch believed that the first angel's message had gone to the ends of the earth, and that this generation cannot deny it; that he had renounced his former views concerning the two-horned beast; that he believed the work of the two-horned beast is yet future, and is to be performed just prior to Christ's coming; that the third angel's message will be given as a solemn warning against the worship of the beast and his image, and the reception of his mark; and that the worship of the image and the receiving of the mark will come as a test to the last generation; that the seven last plagues will be poured out just before the second advent of Christ, and that the first will be poured upon those who have the mark of the beast, and who worship his image; that at the time when the two-horned beast shall be performing his work, it will be a time of great deception, and an hour of temptation; that there will be only two sides, the beast and his worship on one hand, and Christ and his worship on the other; that our only safety will be in the word of Christ.

How much of this light he afterward retained or rejected, I do not know, but this I do know, that we are living in a solemn and awful time, that the two-horned beast is on the stage of action, and that the third angel's message is being given. Earth's drama will soon be closed, all will be ended, and strife will be done.

### BREVITIES.

BY H. E. SAWYER.

(Battle Creek, Mich.)

GREAT blessings are in store for those who trust in God.

"No good thing will he withhold from them that walk uprightly." Ps. 84:11.

"Some when in trouble keep looking at their trouble instead of looking to Jesus."

We must not let go the arm of the Lord, press our petitions to the throne of grace."

"We must rely upon God without doubt. It is a sin to doubt."

"If we cherish unbelief, we bring darkness. It is saying the Lord is false, that he will not do as he says."

"We should see in God one who yearns toward the children of men, longing to do them good."

"When we have Christ, we have everything, and no power of darkness can do us any harm."

Let us arise in faith and press closer to Him who gave his life for us. Let us grasp his promises; for his word cannot be broken.

—Love is the sun that melts away from the heart the ice of prejudice, passion, and hatred, and causes the seeds of kindness and generosity to germinate and grow.

\*See "Exposition of the Seven Trumpets," published at the Review Office.

## The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144: 12.

### PATIENCE.

THE blackest clouds make ever briefest stay.  
Not long obscured is every cheering ray;  
For the great, unextinguished sun doth keep  
His way unhindered, while they frown and weep;  
And when their tears and threatenings all are gone,  
Behold the light victorious, shining on.

—Ellen M. Comstock, in *S. S. Times*.

### LETTIE CARLTON'S LESSON ON PRIVILEGE AND DUTY.

(Concluded.)

"As she told him her difficulty, he quietly opened the Bible he took from his pocket, and said: 'There is another scripture which must precede the one of which you speak. We will consider it first,' and he read, 'If thy brother trespass against thee, go and tell him his fault between thee and him alone.' Pausing there in the reading, he asked: 'Has this one been carried out?'"

"I have no occasion to carry it out," Maggie answered."

"No? Then I will put my question another way. Have your friends come to you and told you wherein you have offended? If I understood your statement, the elder of your church told you they were offended with you."

"That is just where my trouble lies," said Maggie. "Come to me? No, indeed. If they only had, I am sure I should not come to you now. If they only would come to me, I am certain we could soon have an understanding. Now shall I go to them?"

"We will read the other scripture now." "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee;"—"Now, how can you remember a thing you do not know? Can you?—No; that is impossible. You cannot remember a thing you do not know. Now some one has told you that they have something against you, and that you ought to go to them. But that is not the Bible way. If a brother is offended with me, he must come to me, and tell me. If I stand out and wish to vindicate self, and we fail to become reconciled, and then I come to the altar of prayer, there is that remembrance between me and any prayer of mine but this, 'Lord, help me to humble my heart and do my duty.' In that case, Matt. 18:15 having been carried out, I can remember; but only then. Second-hand testimony will not answer here. Why, were you put upon the witness stand to testify, could you give as evidence something some one told you?—No; such evidence would not be allowed. If you cannot tell what you know, your testimony is nothing. What some one else may have told you, he may know, but you do not. There are so many misunderstandings, it is never safe to take second-hand testimony. You cannot properly be said to know that of another which has come to you by the lips of a third person."

"The brother means well in what he says to you; but he is not acting in harmony with the word of God. Go on in your Christian life just as though no hint of dissatisfaction had come to you. This is indeed your privilege, your duty. Why, if we were to give attention to such things, we could never do anything else! If your own heart condemns you, that is a different thing. Of course if you know in and of yourself, that you have given cause for your brother to have ought against you, then go immediately and confess your wrong. But if you are clear in your own heart, pay no attention to what some one says to you of the feelings of another."

"Well," said Maggie, "if that is the right way to look at it, I am greatly relieved. Some way I could not feel clear to go to them."

"My sister," said Elder Van Wert, "establish in your mind this one thought: you cannot re-

member that which you do not know, and you cannot know that I am grieved with you unless I tell you so. Remember that Matt. 18:15, must be carried out, before Matt. 5:23, 24 can be."

"That surely seems plain, mamma. And I was thinking if I should go to Ruth and ask her, it might make her displeased with Mabel."

"Yes, daughter, you are right. The more I have thought upon this subject, the more I am satisfied that Elder Van Wert presented it in a correct light. And now I will tell you of a little experience of my own which took place when I was about your age. I had a friend who was of a very capricious temperament, though I did not know it before this experience. Suddenly she began to avoid me, to turn her head another way and even cross the street, at times, to avoid meeting me. In vain I sought an interview. If I called at her home, her mother met me and said Olive was not at home. We were near neighbors, and I finally became so unhappy over her actions that I went to my uncle, who was elder of the church of which we were both members, and told him how she acted. He immediately visited her, and asked her what she had against me. She said she had nothing against me, but she thought I did not like her. Of course he laughed over the silly actions of two foolish girls, told her how broken-hearted I was over it, and we were friendly again."

"But that was a lesson to me, and the last of my letting her moods affect me. She had them as long as I knew her, which was for years. I might have thought a thousand times that she was offended, and no doubt many times she was, but I believed it was my duty and privilege to go to her if I could, and speak to her just as cordially as ever, and nine times out of ten my smile awoke one on her face."

"Lettie, dear, as you value your usefulness in the cause of Christ, do not notice every passing cloud more than to meet it with sunshine. Often our friends are so preoccupied with some subject which demands concentration of thought, that they may look directly at us, and yet not see us. Yes, more, sometimes even answer our greetings, and never know they meet us. In such a case their greeting will lack its usual warmth, but you see it would not be from any coldness toward us."

"Such a thing hardly seems possible, mamma."

"I know it, dear, to you who know not the intense thought some things require; and yet even you, as you came up the walk this afternoon, scarcely noticed Golden's greeting, and your response I am sure, lacked much of its usual ardor. I wonder if Golden felt hurt?"

"Mamma, you have condemned me from my own mouth. But I am sure Golden took no offense or dear little Walter either."

"I am reminded of a little incident I witnessed not long since. I saw a lady pause in a doorway and speak with much cordiality to a young man, remarking as she gave her hand, 'I haven't seen you for a long time!' He replied, 'You've passed me three or four times to-day, and looked right at me.' She laughed, she was so surprised, and her heart so full of kindly feelings, and replied, 'Have I, Jean? I did not see you.' Her merry, surprised laugh was assurance enough to any one that she never meant to pass him without speaking."

"Now, daughter, take my advice, and to-morrow morning take a pretty bouquet of flowers, go early, watch for Ruth, and go straight to her with a smile and say, 'Good morning, Ruth, I could not get a chance to speak to you before, there has been so much demanding our attention. I am glad to see you back again.' Take this course, and I believe your clouds will vanish before the sunlight of her smiles. In all probability were you to go to her and ask what she was offended about, you would find that even though she may have felt so at the time of which Mabel spoke, she has now forgotten all about it, and then, too, as you said, she might feel vexed at Mabel for telling you. All of us some-

times say things under some petty vexation which we are soon sorry for, and which we soon forget."

"Let by-gones be by-gones" is a good motto, and one which it is both a privilege and a duty to act upon. Dear Lettie, I feel exceedingly anxious that you form correct views of privilege and duty. Learn from mother's lips the lessons she has learned by sad experience. Believe that all is well unless you are compelled to believe otherwise. Sometimes it is well not to pay any attention to grievances, even though we may know they do exist."

"Even though we know they do exist! How so, mamma?"

"For this reason, many persons take offense when there is no occasion for any. If such is the case,—and you can always feel clear in such matters,—pay no attention to angry words or foolish pets. This is most decidedly the course to pursue with persons who are suffering from physical infirmities. I once knew a lady who possessed most enviable qualifications in this direction. I met her at a home for the afflicted. Katie Ray was truly a treasure in such an institution."

"One day I was present when a sick lady became provoked with Katie at a trifle, and though they were excellent friends, she told Katie she never wanted to see her again. Katie quietly left the room; but in about fifteen minutes she returned, and without any reference whatever to the unpleasant words and feeling, she asked:—

"Shall I read to you awhile, Ella?"

"Ella Dale looked up in astonishment; but on Katie's calm face there was no token of remembrance of her angry words, so she said:—

"Yes, Katie, if you please," and to my certain knowledge there never was any after reference to that unpleasant occurrence."

"I often wondered at Katie's ability to overlook, and not 'talk matters over;' but I am satisfied that this is generally the wisest course to pursue. It is our privilege to smile away the clouds in the mental horizon, and not spend precious time talking over who is to blame because the clouds came." MRS. M. J. BAHLER.

### LAZY CHRISTIANS.

A LAZY Christian is a poor thing. And yet, according to the *Christian Inquirer*, there are in the churches many who have to be classed indolent worshippers. "They will neither sing when others sing, nor read when others read, nor rise when others rise. They are never alert. The preacher fails to catch their eye; and if their lolling attitude in the pew is any indication, he fails also of securing their absorbed attention. Why they come to church is a marvel, unless it be as a sop to conscience. Surely God will one day have something to say to such souls for the dishonor they put upon him at the hour of worship. Surely if it is worth our while to worship at all, it is worth doing with spirit, in an attitude of engaged and attentive interest, in such an erect posture, with such readiness of response and such heartiness of fellowship with others, as will be an indication to all that we share the psalmist's feeling, 'I was glad when they said unto me, 'Let us go into the house of the Lord.'"—*Religious Intelligencer*.

—A garden that is watered with short and sudden showers is more uncertain in its fruits and beauties than if a rivulet watered it with a perpetual distilling and constant humectation: and just such are the short emissions and unpremeditated resolutions of piety, begotten by a dash of holy rain from heaven, whereby God sometimes uses to call the careless but to taste what excellencies of piety they neglect; but if they be not produced by the reason of religion and the philosophy of meditation, they have but the life of a fly or a tall gourd; they come into the world only to say they had a being; you could scarce know their length but by measuring the ground they cover in their fall.—*Jeremy Taylor*.

## The Mission Field.

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

### THE RUSSIAN MISSION.

FROM a small beginning, the work in the great Russian empire has during the last five years steadily advanced, until to-day it is our strongest missionfield numerically. In the summer of 1886 the first Adventist minister entered Russia, and the first church was organized in the Crimea. Little did we think then that in comparatively so short a time, in spite of the many difficulties, we should see such growth. Truly we have every reason to feel grateful to the Lord for his manifold blessings! That one church has since increased to thirteen, and the thirty members to some four hundred; and as the workers are multiplying and everything is being better organized and instructed, we may reasonably expect a far greater growth.

Last year was mostly spent to fully organize the churches, appoint all the proper officers, get the church records started, etc., and during the year we have tried to perfect the system of reporting by proper correspondence. Having thus secured all the addresses, we found it much easier this year to obtain a general attendance at our different gatherings. Last year I stopped some ten days on the Volga, and could even then gather only a small representation, but this year during our three days' meeting, all our churches and companies were well represented. All seemed glad that our brethren even sent two laborers, and listened with interest to the report of brother Holser about the last General Conference and the progress of the cause at large. We have only three churches here, but there are some eight Sabbath-schools, and they would serve as nuclei for as many churches, if the proper work was put forth. Twenty-five were added to the churches lately; and in spite of the famine, our tithes and contributions show some increase. Four workers have developed during the last year, while several members have emigrated to America.

On the Don we were able to stop with a new company of Sabbath-keepers, who, while thus far forming a part of the Don church, will ere long, if the work is followed up, also develop into a separate church. One young man, who has for some time wished to dedicate himself to the work, will try now to obtain his passport and attend the coming school at Hamburg. At our general meeting on the Don, which lasted from Oct. 16-20, the different fields and most of the churches were represented. Judging from our experience since, we could hardly have chosen a more favorable and safer locality. While the distance from the railroad and the scattered location of the brethren occasioned more or less inconvenience, every stir was avoided, and no danger arose as it did in the past year. The five days were well employed. Besides six sermons, there were two Bible readings and seventeen various other meetings; then there were the sessions of the Russian Mission Board, which for the first time was fully together. During the year we had made careful statistics of the membership and the different contributions, so we were better able to show where our brethren came short in their duty, the average tithe being only about seventy cents a member, while in Germany it is about seven dollars. All thought that it ought to be at least five dollars on the average, and we hope that the resolution passed will work quite a change. Some seemed to forget entirely that even to the present day farmers will emigrate from Germany to Russia, because in the South, especially, there is a better prospect for success in temporal matters than in their native land.

Plans were laid to extend the work into new fields in the West and Southwest of the empire, from which calls have been coming to us even for years. The matter of education was freely discussed, and while there are some hopes that some

five or six will attend the institute in Hamburg, if they obtain their passports, our brethren pledged and nearly paid some seventy-five dollars toward an educational fund. They all felt grateful for what our people in America are doing for this mission, and they hope to show their appreciation by themselves being more faithful in this direction. Our gathering fitly closed with the ordinances, one brother being previously baptized.

From here we went to the Caucasus, and held a three days' meeting at Alexanderfeld; then as there was more or less danger, a whole night's meeting at Eigenheim. We spent besides, one night with the new company on the river Laba, and two days with the church on the Synoche. The eight days in the Caucasus were indeed well employed, either by traveling or by laboring for our people. At Alexanderfeld five of the youth were converted during our children's meetings, and there is hope for others. The two new churches being far from the railroad, we could not visit on account of lack of time; still we met some of their leading members. Brother Klein is for the first time in the South, and we hope his visit will prove a blessing to all these churches.

As to our native brethren, they have of late experienced great trials of their faith. Five of them, among these the leader, have been banished farther south near the Persian border, while Germans, who met with them, were sent as prisoners to their home on the Volga. We met one of the native brethren and three sisters, and we were glad to see their faith amidst all these trials; the truth will prevail in spite of all difficulties. The International Tract Society and its work of sending publications in the native tongue, has already attracted the attention of the State Church; this only shows the power of the printed matter. We shall continue like others to work on in faith, knowing that the word of God will not return empty.

For myself personally, I feel grateful for this privilege of having been able to visit this great mission field now for the third time, and seeing its growth every time. It has also been a blessing that brother Holser could accompany me, and thus become better acquainted with this field and its wants. We were about fifty days on the road, from the time we left home to our arrival here. Somewhat twenty-two days were spent in holding meetings, fifteen on the cars, six on the steamer, and seven by team. In all we traveled nearly 800 miles by steamer, some 400 by team, and 3,500 by rail, or nearly 5,000 miles in all, and the Lord has protected us by land and water, and granted us especially fine weather. We had the privilege of preaching about thirty times, several times to the public; held six readings, and about fifty other meetings. The last Sunday night I spoke by special invitation in the very school-house that was closed against me last year, to about 175 persons. Of all the special fields we only missed the Crimea, as on account of troubles the brethren thought it not safe for us to go there; yet we met the two elders from there at the general meeting.

Our churches paid, during this trip, \$335 tithe, \$16 donations, and \$75 to an educational fund; the Sabbath-schools had \$18 collected for our foreign missions, and the tract societies \$70 on their account; thus in various ways over \$500 were paid in during this trip, exceeding alone all receipts last year. With the proper labor put forth, this field may soon become one of our strongest in Europe, and there are now many things in its favor. Our secretary is becoming more and more efficient, also our workers and churches in Russia are being better instructed, and the leading members of the Board are better acquainted with the field than ever. And there is also a prospect for the increase of workers.

Our prayers should be with our laborers in this great field, that the Lord may grant them special wisdom and power, also that he may bless the silent messengers in their mission; but above all, that we may remember those who are in bonds for Christ, and his truth's sake. As to myself,

I feel grateful to God for his protecting care amidst so many dangers, and I hope that as our brethren everywhere have read the complete reports from brother Holser, their zeal to aid in this noble work abroad and at home will be kindled more than ever.

L. R. C.

Constantinople, Nov. 12, 1891.

### SHALL OUR WORK BE EXTENDED?

CENTRAL EUROPE extends her hands to America for help. Our people here are very few in number compared with the population of the nations surrounding them. The burden is still too great for them to carry alone. They need help both in workers and means. Every year, thousands go from this country to America to share the blessings that there abound for the industrious. Many of these have not only received a large farm free from the Government, but have been able to build comfortable homes, and accumulate means besides. Others as mechanics or merchants, have removed themselves above their former state of want to the realms of luxury. Whence came this change in their condition? Is it not a loan from the Lord? Truly the work to be done in carrying the message to all nations of the earth is great; but the resources which the Lord has placed at our command are great. We ask our people in America, who, in comparison with many other nations, sit in the lap of luxury, to remember Central Europe. Shall not the precious truths given us be sent freely to the toiling millions of Europe? Our publishing house is well equipped and prepared to do a great work; but to work at full capacity, more workers and means are necessary,—means to prepare the publications, and men to carry them to the people, or educate others to do so. Some of our latest and largest works are being prepared in the French and German, which is just what should be done for these great nations, among the foremost of earth; their colonies are found on every continent, and their ships on every sea. But the preparation of such works involves considerable outlay of means, which will not be returned at once. Although this requires much, the money is by no means lost, or consumed in the using. In our book-plates, we are storing up resources which will bear large dividends in the future.

Last year the total amount expended by the Central European Mission was \$8,393. Of this sum, \$3,963, or nearly the half, was furnished by native contributions in tithes and offerings, leaving \$4,430, the amount supplied by America. Deducting the amount required to get out our books in the various languages, not a very large amount is left for the work in the field. The question arises, Shall we not push the work more extensively in the coming year? Compared with the great field, is not this amount too small?

In the European portion of our field are some 120,250,000, or about twice the population of the United States. Ought not our efforts to carry the truth to them be at least doubled? Of course our native contributions are all consumed, and we will go just as far beyond this as the means provided will permit. Plans are laid to hold a school for the education of workers, and the opening of a ship-mission at Marseilles. These plans necessarily involve the outlay of additional means. Our brethren here will do all in their power; in the past, they have donated faithfully, and continue to do so now; in proportion to their resources and opportunities, they give more *per capita* than our people in many other countries. But what is their mite compared with what should be done?

We believe that all our people who give it a moment's thought will say that this field should have help, and that the work should be pushed forward more rapidly. What we do for Europe, we do for the world, more than in any other country. These crowded nations are constantly overflowing; every week the people are swarming out by the thousand to all parts of the earth. Shall we not make a vigorous effort to supply these with the truth? In what way can the work better be



carried abroad? We have not yet the men and means to search them out, as they are thinly scattered over the broad territories of North and South America, Africa, and Australia; but we can stand at the gate of the mother country, and as they pass, hand them a tract or sell them a book, which, in the long and lonesome days in a distant land, will seem doubly precious to them.

In Europe, every day is packed with thousands of opportunities; every day that our work is retarded, means so many opportunities lost. Shall we suffer it thus to continue? We believe that every heart will respond, "No! Let not these golden opportunities pass; and let me have a part in the work of using them."

A successful financier not only seeks to invest his means, but among many opportunities, chooses those where his investment will make the greatest returns. On this principle, we should invest largely in the work in Europe. It will reach people in the colonies by the most economical means, and at a most favorable point in their experience. Once settled in the colonies, gathered into other churches, and fixed in their society relations, it will be much harder for them to make the necessary change in accepting the truth. By this means, a foundation and center for future work will be laid in many places.

All that the work in Central Europe is, is due to the liberalities of our brethren in America; we believe that you will still cherish this work as the mother does her child, and by liberal gifts say that it must go forward. Our people in Europe who know what it is to be pinched by want, have learned how to exercise due economy; means intrusted to them to help on in the work, will be used with care. From every standpoint we feel entirely safe in making a strong appeal to our people to help speed on the work in this field.

As a result of the donations already made to the work in Central Europe, we have our present facilities for publishing, and about one thousand Sabbath-keepers, representing eight languages. Besides a goodly number of laborers, these furnish over \$4,000 a year for the support of the work. Compared with what other denominations have as a result of the amount expended, our work in this field is most encouraging. These facts invite us to push forward with greater zeal.

"The fields all are ripening, and far and wide  
The world now is waiting the harvest tide;  
But reapers are few, and the work is great,  
And much will be lost should the harvest wait.

Where are the reapers? O, who will come  
And share in the glory of the 'harvest home'?  
O, who will help us to garner in  
The sheaves of good from the fields of sin?"

H. P. HOLSER.

## Special Mention.

### AN ITEM ON THE EASTERN QUESTION.

As the Eastern question is now being quite thoroughly canvassed in the REVIEW, it may not be amiss to add the following from the *Washington Post* of Nov. 10, 1881. The writer after alluding to the probability of a war between Germany and France, thus involving all Europe in a general war, says:—

On the other side of Europe it is manifestly to the interest of the southeastern principalities to drive their common enemy and former oppressor, the Turk, from the continent altogether. This they could do if they were only united. But being themselves the creatures of a selfish and variable diplomacy on the part of the great powers, they are separated from each other by jealousies growing out of the conflict of real or supposed rival interests, and this division is stimulated by the Austrians on the one hand, and the Russians on the other, for purposes of their own. It thus happens that one principality hates another even more than its old Ottoman master, and that they are more ready to fly at each other's throats than to help their brethren still suffering oppression in the Turkish provinces, to throw off the hated yoke. An alliance that would take in all the southeastern States, and that would form one great confederation from the northern borders of Roumania clear down to the Aegean Sea, would make the Ottoman an Asiatic power.

Notice that the writer says, Asiatic power. Thus it is plain to be seen that the facts in the case and the history of the Turkish empire, all go to prove that the central part of the Eastern question is the "driving of the Turk out of Europe and a scramble for his territory." In "Thoughts on Daniel," page 298, we read, "Thus all evidence goes to show that the Turk must soon leave Europe." Where will he then plant the tabernacles of his palace? In Jerusalem? That certainly is the most probable point. Newton on the prophecies, page 318, says:—

Between the seas in the glorious holy mountain must denote, as we have shown, some part of the Holy Land. There the Turk shall encamp with all his powers; yet he 'shall come to his end, and none shall help him,' . . . shall help him effectually, or deliver him.

Thus reads the last verse of the 11th chapter of Daniel. The important lesson to be learned from this is found in the first verse of the next chapter, as follows: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." The signs of the times indicate that we are near "that time" when the kingdoms of this world shall become the kingdom of our Lord and his Christ. Let us strive for a share in that kingdom.

WM. PENNIMAN.

### "BOOTHOLATRY."

THE editorial utterances of several leading Chicago daily papers, especially the *Chicago Evening Journal*, regarding the relation of the Church to the State, and Christian organizations to vital Christianity, have been remarkably able of late, and one is surprised at the contrast between the clearness with which the editors of great secular dailies state Christian principles as contrasted with the blindness and bigotry of many who make the study and profession of Christianity a life work.

The following editorial from the *Chicago Evening Journal* of Nov. 12 will speak for itself:—

#### THE SALVATION ARMY.

Every student of history understands that the annals of religion, and of religious movements, are divisible into clearly defined and different periods. The first is a period of opposition and persecution, but of sincerity of motive and rapid expansion. After this follows a period of popularity and respectability. In many cases decadence follows—a period of hypocrisy, selfishness, and corruption. It would be interesting, if it would not be offensive, to enumerate the different religions, and the different religious movements not amounting to new religions, which illustrate this well-known fact. But our object, at present, is simply to point out to the Salvation Army that it now appears to be in a transition state. Whether it will stop at the second period or descend to the third, the future will tell.

At the large and flattering demonstrations held in Chicago last night and the night before, the burden of the addresses was the immense respect with which the Salvation Army is now regarded the world over. Commander Booth last night, when reading the kindly and complimentary letter of regrets of Mayor Washburne, held it aloft, stood on tiptoe and raised his voice to the highest pitch, evincing intense satisfaction at the Mayor's approval, but neglecting to claim that he had the approval of his divine Master. He and the other leaders never weary of telling how mayors and governors, lords and ladies and princes now receive them with cordiality and entertain them in palaces. They seem to think this the happiest moment of their history, and to have forgotten that their greatest Captain said, "Woe unto you when all men speak well of you."

Among the unpromising signs regarding the Salvation Army is the glorification of the Booth family by the Booths. For every word that Ballington Booth utters in praise of Christ, he utters fifty in adulation of his father, of his mother, of his wife, of his sister. The meetings this week have been displays of Bootholatry. If there had been only deep religious feeling in the meeting last night, there would not have been such an earnest request that Mrs. Booth-Clibborn's entrance on the stage might be the signal for the wildest excitement; and when she arose to speak, her brother would not have made three separate demands for louder cheers. Not for the world should any self-denying work for the elevation of humanity be discouraged. But the work should be for humanity, not for an individual nor for a family.

A. F. BALLENGER.

### A FRANK ACKNOWLEDGMENT. 11

A NOTED Brooklyn preacher is devoting his Sunday evening discourses to criticising the various religious bodies in this country.

Of the Church of England, he is lately reported to have said:—

Emerson found it written all over the Church of England, "By taste you are saved." The service, the music, and the building all contribute to that impression. With the increase of wealth there has been less simplicity, less liking for simple, homely ways. Increasing love of color and form has made its way into the church. A growing indifference to theological distinctions has attracted many. Doctrinal belief is seldom made a barrier to keep any one out. The tendency of the church has been to minimize the sermon and maximize the service.

To this severe stricture the *Episcopal Recorder* adds:—

True enough, again, Mr. Chadwick, your insight is keen; your characterization just. It may be admitted with sorrow that you have not overdrawn the picture.

We fear that the organs of the other denominations will not be so frank in acknowledging their faults when pointed out, as is the *Recorder*, yet we feel sure that, "less simplicity" and "less liking for simple homely ways," is a true description of the majority of all the churches in the land.

What we fear most is that those to whom God has intrusted the message of reform for these days, will partake of the same spirit.

If there had not been great danger of this, would Jesus have left for us these words of warning and promise: "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved"? Matt. 24: 12, 13. M. E. K.

### SUNDAY LAWS AND VICE. 12

THE following from the *New York World* of Nov. 12, 1891, is interesting as showing the views of that influential paper on the Sunday question:—

Sunday evening is dull in New York unless one is disposed to vicious indulgence. For such the Sunday laws have no restrictions.

Except for expensive concerts now and then, all the decent theaters are closed on Sunday by virtue of the statutes and traditions on the subject. All the low places, the dives, the disreputable variety houses and the like are open.

The dweller in the city or the sojourner here who wants some amusement on Sunday evening other than classical music, must go without it or find it in vicious company and of a degrading kind.

It is time for a thorough revision of our barbaric laws on this subject. The way should be open to the managers of reputable places of amusement to provide elevating entertainment at least as freely as it is to the proprietors of disreputable places to furnish degrading spectacles.

The new Legislature should take up this matter earnestly, and give us a body of nineteenth century Sunday laws instead of the sixteenth century statutes we now have. It is not the business of the State at any rate to enforce religious observance or to restrain liberty in any of its innocent manifestations. When the State attempts anything of the kind, it makes itself the effective minister of vice and demoralization.

### THE NEXT EUROPEAN WAR.

ACCORDING to a correspondent of the *London Times* of Oct. 16, M. Lockroy, a French journalist and minister of public works, has recently published a book entitled "M. de Moltke, ses Mémoires et la Guerre Future," in which he makes the following statements concerning the coming war in Europe:—

The next war will assuredly contain a formidable share of the unknown. Armies will have long hesitations and gropings before coming together. They will seek each other without being seen. The smoke of the rifles will no longer inform the generals of the adversaries' arrangements. . . . War, without mercy, without pity, is what awaits us,—a war of extermination like those related in ancient history, in which nothing is respected, neither the property nor the lives of individuals; in which all means are employed, all artifices excused, all treason allowed, all cruelties justified, all destructions ordered, all violences commanded; in which, when armies pass, they leave a desert behind them; in which, when the conflict is over, one of the adversaries has disappeared.

A. SMITH.

# The Review and Herald.

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

BATTLE CREEK, MICH., DEC. 8, 1891.

URIAH SMITH, EDITOR.  
L. A. SMITH, ASSISTANT EDITOR.  
EDITORIAL CONTRIBUTORS:  
GEO. I. BUTLER, S. N. HASKELL, G. C. TENNEY,  
L. R. CONRAD, W. A. COLCORD.

## HELP US, O CATHOLICS.

THE friends of Sunday are growing absolutely frantic over the prospect that the World's Fair may be kept open on the first day of the week, that those who do not think enough of Sunday to spend it in any other way, may have the privilege of attending the exhibition, if they choose to do so. This is notably the case with the *Christian Advocate* of New York. In its issue of Nov. 7, it complains that "local, political, and financial interests are combining in favor of opening the Fair," and so it takes great fright, lest all these interests shall not be made to bow to their religious convictions and prejudices. It continues: "And the politicians know that Christians seldom bolt when trodden upon, and sinners are sure to do it."

Oh! so the politicians are going to step on somebody in the matter of the World's Fair? If they open it, they tread on Christians; and if they don't open it, they tread on sinners! But in the name of our great idol, self, let us arouse ourselves, so that sinners may be the only ones to be stepped on, and not us Christians! But we would like to know why Christians should consider it stepping on their toes, if the managers of the Exposition do see fit to keep it open on Sunday? When was the world put into their hands to regulate as to what days they should rest and labor? When and by what authority were they raised to that pinnacle of moral impudence where they could dictate to the nations as to their religious duties and bring everyone to the standard of their own prejudices and intolerance? Let us give them a prescription which will save them from getting into such a pet: it is this: Let them not thrust their ecclesiastical toes out into the path of civil and religious liberty to try to trip up those who are walking therein, but withdraw them to the proper place, and then they will not get trodden upon.

The next burst in the *Advocate's* piteous appeal, runs as follows: "Every minister, Protestant and Catholic, and every lover of the Sabbath, even from a patriotic point of view, should arouse himself and all whom he can reach." Look at the picture. Sunday is a Catholic institution, founded on tradition, not on the Bible, and established only because that church accepts tradition in place of the Bible. Three centuries ago Protestantism revolted from this erroneous and corrupt system of tradition, and took its stand upon "the Bible and the Bible alone." And how does it now look for so-called Protestants to cling to an institution for which they can find not a shred of evidence in the Bible, their avowed sole standard of authority, seek the civil arm to make up what they lack in spiritual power, and then get down on their knees before the old Catholic Church, and beg it to help them in this kind of work. It is time to raise the standard anew, "The Bible and the Bible alone," and to proclaim again to all who will be on the Lord's side to take their stand for spiritual freedom, against all attempts of the church to compel dissenters by the power of the State to conform to her dictation as to the manner in which we shall worship the God of our fathers.

## IN THE QUESTION CHAIR.

126.—CEREMONIAL LAW, PROMISES, AND ETERNAL LIFE.

A correspondent signing himself, "A Seeker After Truth," writes: "I have heard some things lately which I cannot understand. Perhaps I am dull of comprehension, and you may be able to

make it all clear. I have recently heard a minister say repeatedly that he did not know what the ceremonial law was, and that there was no promise on the part of God in the old covenant, and that the righteous now have eternal life in fact. Will you please, therefore, answer through the REVIEW the following questions: 1. What constituted the ceremonial law? 2. Were there any promises on the part of God in the old covenant? 3. Do the righteous have eternal life, in fact, in this present state of being?"

Answer.—1. Inasmuch as our correspondent was surprised to hear the minister say what he did about the ceremonial law, we judge that he refers to a Seventh-day Adventist minister; for it would be no surprise to hear a First-day Adventist, a Disciple, or any other no-law man, speak thus in regard to the ceremonial law, inasmuch as that is just the position they take, and which they would be glad to have us take; and if the minister referred to does not know what the ceremonial law is, we would suggest that he find out what it is before he comes in contact with any of the classes here named.

The distinction between the moral and ceremonial laws is a vital point in the argument on the perpetuity of the law of ten commandments. If we are going to surrender this distinction, we might as well take the ground of our opponents at once. Such a distinction, however, does exist in the eternal nature of things, and cannot be destroyed. There are laws which are in their very nature original, primary, and eternal. They are such as govern the relation between God and his creatures, and the relation of every creature with his fellow-creatures. These are moral laws; and there never would have been laws of any different nature, if sin had never come into the universe. But when sin had come in, and had passed beyond the ranks of irrecoverable angels, to a world which could be reached by redeeming love, and a plan of salvation had been developed, the setting in operation of that plan, involved services and regulations, in the form of law, of altogether a different nature. These laws owed their existence to the changed condition of man. They related to sin. They were the requirements of the remedial system.

The central thought was to provide means whereby men could show their faith in a redeemer to come. They were regulations by which men were required to make known their repudiation of sin, their desire to return to God, and their hope in the promises. It matters not much what name we give to these laws. They were shadowy and typical laws, and when elaborated into the Mosaic system, with its multiplication of ceremonies, the whole arrangement could most properly be called "the ceremonial law." A comprehensive definition might perhaps be given in these words; the ceremonial law of the past dispensation was "the remedial system set forth in type;" and when Christ, the antitype, as the seed of Abraham, came, those typical ceremonies passed away by limitation. Gal. 3:19.

2. Those who think there were no promises on the part of God in the old covenant, are requested to read Deut. 26:16-18. The first steps in the formation of the old covenant are recorded in Ex. 19:4-8. In Moses's rehearsal, forty years afterward, of their experiences, as related in Deuteronomy, he says: "Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice." Deut. 26:17. Here is the clearest reference to the transaction described in Ex. 19:4-8. And then Moses continues: "And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments." Verse 18. When did the Lord promise this? Answer, in the very proposal of the first, or old covenant, in Exodus 19.

3. As to our now having eternal life "in fact," it would seem to be sufficient to quote Paul's ques-

tion in Rom. 8:24: "For what a man seeth, why doth he yet hope for?" But eternal life is everywhere set forth as a matter of hope. (See Titus 1:2; 3:7; 1 John 2:25; etc.) But are we not told that "God hath given us eternal life," and that "we have eternal life"?—Yes; and the same testimony tells us where that life is. 1 John 5:11: "And this is the record, that God hath given to us eternal life, and this life is [not in us, but] in his Son." Then the conclusion of the next verse follows: "He that hath the Son hath life; and he that hath not the Son of God hath not life." And how do we have the Son of God? We have him by being connected with him by faith. In this way also, and only, do we in this state have eternal life. It is, in its reality, a prospective blessing to be received through Christ; and it all depends upon our connection with him. If we lose that connection, we lose our hope of eternal life; if we maintain that connection, eternal life, in fact, is sure to us in the end. So Paul says: "Your life is hid with Christ in God." And "when Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:4. But to say that we have eternal life, *in fact*, before that time comes when this corruption puts on incorruption, and this mortal puts on immortality (1 Cor. 15:51-54), is simply puerile. It would be easy to press this thought one step further, and affirm that man suffers no suspension of this life, or does not lose consciousness in death.

## POWER.

MEN do not fail of success in this world because of a lack of power. They fail because they do not use the power which nature has placed at their disposal.

There is an abundance of power in the world to overcome every difficulty which is to be met in the pathway to success in any of its fields of action. There is power in everything. All nature is full of it, and the inventive genius of man is continually grasping and bringing into use forms of this power which have been latent in the great storehouse, waiting the coming of circumstances under which they might be visibly manifested. The modern world uses treble the power which was known to the ancients, and undertakings seemingly impossible to them are easily accomplished to-day. Nor has the process reached or even approximated its limit. On every side nature responds to man's investigating touch by the springing forth of hidden forms of energy from the great conservatory of her forces, ready to be used for the accomplishment of his purposes, and hardly a day passes without the discovery of some new method of applying forces already known. And what discoveries the future will yet bring forth may be as far beyond our present comprehension and expectation, as are those of to-day beyond the conceptions of men a hundred years in the past.

There is power enough in the world, but not enough of the ability, to discover and appropriate it to human wants. People often do not even know the power which lies within themselves, to say nothing of that which is contained in their circumstances and surroundings; or, knowing these, fail to make that use of them which they might make but for want of energy and training. The lives of such, if successful at all, must come far short of the end which was made possible by their opportunities. The fault is with themselves, and not with the means at their disposal.

What we have seen to be true in the natural world, is equally true in the spiritual. The laws which determine our success or failure in this life, have their analogies in that which relates to the life to come. If men fail of attaining this future life, it will not be for any lack of the power which is necessary to its attainment. That has been provided abundantly for all, from a source which is all powerful. There is power which will enable us to surmount every obstacle which "the world,



the flesh, and the devil" can interpose across our pathway; and we have the plainest assurance that this power is placed at our disposal. (See Eph. 1:19, 20; 3:16; 6:10; Col. 1:11.) The question is not whether we have the power to overcome, but whether we will take the power and so use it that our spiritual warfare will be successful.

It is omnipotent power which is thus set before us, and we are to take this power and with it work out our own salvation with fear and trembling. It is God who works in us by the power which he gives us; and he gives us the power when we place ourselves in right relation to him, which we do by humility, repentance, and faith. The Omnipotent has provided his warring servants with armor and weapons of attack before which no spiritual foe can stand, and it is his pleasure that they should be "more than conquerors through Him that hath loved us."

L. A. S.

#### THE CAUSE IN THE CALIFORNIA CONFERENCE.

(Concluded.)

##### THE PUBLISHING WORK.

THE first copy of the *Signs of the Times* was issued June 4, 1874. The year before in the REVIEW Elder James White wrote as though especially inspired by the Spirit of God, as follows:—

"God is ready to do great things for his cause on the Pacific Coast. He has showed his willingness to work for his cause and people in California, especially in the year past, by sending them help when they needed it most, in the sad crises of last fall, and in greatly blessing the labors of his servants this past season."

Again: after stating what should be done on the Pacific slope, he adds:—

"We here would suggest to those who may regard these suggestions as fanciful, that nothing has ever been accomplished in our cause without laying plans, and persevering efforts to execute them. Those of our people who have neither faith nor interest in the prosperity of our cause, but have been willing to shut themselves up to their own interests in this life, have never been ready to second our plans and efforts to extend and push forward the work. It is of no use to appeal to such in reference to laying broader plans."

This appeal was not without effect, nor was it a mistake in beginning publishing on the Pacific Coast. In 1875 a joint stock company was incorporated with a capital stock of \$28,000, and \$2,900 was paid in. During the struggle of starting the publishing work, our brethren in the East raised \$10,000 to furnish a new outfit and help establish the work. To trace the gradual growth of the publishing work would require too much space, but it may be briefly summed up by stating that like all other branches of the cause, it has progressed year by year. It has grown in influence and business in a larger proportion than the Conference itself. There were continual additions to the buildings, until in 1887 the publishing company was re-incorporated, and the capital stock raised to \$200,000. Additional lands have been added and buildings extended. The real estate now owned by the company is 150 feet on Castro street, 175 on Twelfth street, and 100 feet on Eleventh street. The aggregate floor space in the several buildings devoted to the business of the Association is about 50,000 feet. It employs about 175 hands and 19 power presses.

Branch offices have been established in New York City, the commercial city of the East of this country, and in London, the world's metropolis. The entire amount invested in the New York office is about \$25,000. It is now more than paying its way, and will soon begin to return to its mother institution, thus proving it a wise investment. The same may be said of the London office. The investment at the London office amounts to about \$50,000. From reports recently received it is more than paying its way, and it is hoped ere long it will also pay something back again. But at the present time it is laboring under embarrassment to provide books for the twenty-five canvassers in England, the same

number in Africa, and fifty in Australia, with a monthly aggregate sale of about \$16,000. It requires at least \$30,000 capital to furnish the books to the canvassers, at their present rate of selling. And when we consider that the canvassers are constantly increasing in numbers and proficiency in selling, we can readily see the office in London was established none too soon.

Then we come back to the home office; it requires about \$60,000 capital to furnish subscription books alone to canvassers who receive their supplies at this place. About one car-load of paper is received weekly from the East, at a cost of about \$1,500, to keep the office running. We will look at it from another standpoint: our publishing houses are doing a missionary work in the highest sense. In the past the losses on the *Signs of the Times*, a pioneer missionary paper, and the donations of the *Signs* office in books to the foreign missionary work, have together amounted to more than its original capital stock, \$35,000. The starting of such papers as the *American Sentinel*, and *Our Little Friend*, and the publishing of the *Sabbath-school Worker*, each of which is now self-supporting, fully establishes the office as a missionary enterprise, which is run in the interests of the missionary work.

The friends in California have ever been ready to enter upon untried missionary enterprises which indicated advance moves in behalf of present truth. They were first to raise a fund for Oceanica, and first to devote Sabbath-school offerings to foreign missions. Who can say that God has not been pleased with this spirit, and because of it has intrusted them with greater responsibilities than any other Conference of Seventh-day Adventists? Men of means have embraced the truth who have come to the front; and if this Conference proves faithful to its trust, in times of a crisis, like Joseph of Arimathea, and Nicodemus the counselor at the death of Christ, who can tell what God will yet do for his people upon the Pacific Coast! We might particularize on the rapidly increasing patronage of the Health Retreat and its influence by patients in foreign lands; of the Healdsburg College which is overflowing with students, the past term being crowded more than in any one term before,—all of which shows that God's providence in a marked manner has been over his work in the California Conference.

But the question may be asked, Have not large debts been accumulated on the Pacific Coast? We answer, Yes. But none too large for its resources. God has not enlarged his work and laid on his people responsibilities they cannot carry. We are frank to admit there have been mistakes in the past; for managers and people are not infallible. For if the cause had the money which has been lost in uncertain enterprises during the last five years, there would not be a single embarrassment on one of the institutions on the Pacific Coast. But are not the brethren discouraged?—We have seen no signs of it as yet. But what are the indications among the brethren and sisters about the future? As far as we know, they make no other calculations than to pay the debts and go ahead. This is the sentiment of rank and file.

The strength of the cause of present truth is in the missionary spirit of its members, and this is seen in the advancing moves it makes. Its vitality is the Spirit of God. And God says, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Those Conferences that can see light in the accomplishment of God's purposes in this respect grow strong instead of weak. It would be sad to have to say that there are no larger plans that require a larger outlay of means now than in the past. Were it so, there would be no cause to create debts. But would not brethren and sisters rejoice in this?—Nay, verily! It is a battle and a march. Canaan is ahead, and Egypt is behind.

When we consider what God has wrought, and the extent and magnitude of the work of the gospel before us as it is revealed in prophecy, and the

brief period of time for it to be done, we are forced to the conclusion that God has gone before us, and as a people, we are far behind his opening providence. We have made altogether too much child's play of the message God has committed to us to give to the people. We should have our efforts correspond with the magnitude and importance of the work. Of the spirit of sacrifice that the pioneers in this cause made, and of their deprivation, practically know but little. It is not as common now as then.

One thing should ever be borne in mind; victory in advance moves is gained by faith as really as in individual experience. "This is the victory that overcometh the world, even our faith." Faith must grasp beyond where we are, and then we should work as though we already had the victory in the fullest sense. What has ever been gained in the cause of God without faith?—Nothing but cold formality. But by venturing out and grasping what God has said would be, and believing it is, makes it a living reality. The Lord is coming, and there are many fields which have never been entered. But the entering upon every advance step of this kind has brought with it the blessing of God. These enterprises which have been started upon the Pacific Coast have been started in faith. And instead of proving a weakness to the cause, it has been a source of strength.

The publishing of the truth has ever been the right arm of our strength as a people. What could our young ministers do without books? What could our canvassers do without books prepared specially for the people? As the blacksmith's arm gathers strength by use, so the people of God gather strength by faithfully bearing responsibilities in the cause of God. We need burdens and trials to test our strength. Some will lose heart and interest in the work; they will lay down their burdens; they will drop the colors they have borne to the front in the past. Others will take them up and bear them faithfully and cheerfully. Individuals may change responsibilities, but the work goes on the same. We can only report from this part of the field, that as far as we understand, the sentiment of our brethren and sisters, is, "Courage in the Lord."

S. N. H.

#### TASMANIA.

A DELIGHTFUL respite from the business and heat of Australian summers is found in Tasmania, an island lying 200 miles more or less farther from the equator than the southern border of the main land, surrounded by the waters of the Southern Ocean, variegated by mountains and valleys, and interspersed by hundreds of running brooks. It is a gem of an island, and presents countless features which contrast agreeably with the monotonous appearance of the greater part of Australian scenery.

Upon recovering from a slight attack of *la grippe*, I sailed across Bass' Strait, having in view the interest of the work in that colony and also desiring to recuperate. The trip occupies about twenty hours, and was accomplished in the present instance without any inconvenience from seasickness, although the passage is frequently a very uncomfortable one, and is apt to give a person such a laying out as he will remember till the next time. We went directly to Hobart, in the southern end of the island, where we received a warm welcome from those of like precious faith. It was nearly a year since I had visited this church a few days in company with brother Haskell. We found them somewhat weakened by the loss of their elder, and other prominent members who have removed from their midst during the past few months. Others are coming into the truth, however, so that numerically they remain about the same. Our meetings continued with them about a week, and were attended with a measure of God's blessing. Brother J. Large was ordained as elder of the church in connection with the present elder, who lives

such a distance as to be unable to attend regularly. The truth has a good, strong hold upon many of the members, but some have yet hardly felt its converting power. Such are prone to dwell upon the faults and failings of others, while they take but little pains to help those who need their help, and none at all to discover their own faults. Every cause and every church has more or less trouble with such people. The only remedy is in those individuals being brought into a position where they see themselves in the true light and take up their neglected duties.

The church of Bismarck is located in a mountainous country twelve miles from Hobart, and nearly fifteen hundred feet above it. I took a somewhat circuitous route in reaching the place, in order to visit the family of brother David Lacy. I sailed up the Derwent River for twenty miles, amidst scenes of impressive and changing beauty. A three miles' climb up the hills brought us to their quiet home. We found sister Lacey's health in a state of serious decline, and after spending one night with them, we finished our climb of about 2,000 feet, and then descended into the valley where the Bismarck church is located. One member of this church is causing much grief to his brethren by his wrong course, notwithstanding the light which he has received. He was suspended from church fellowship, and efforts will be made to restore him before a final action is taken. His course seems all the more ungrateful because a few months ago he had the misfortune to lose his house by fire, and the brethren and friends at once contributed nobly toward his relief, so that he was enabled to replace the house with a much better one. Of the church in general I am glad to report that they are unitedly pressing forward, seeking to do the part assigned to them by the Master. I remained with them one week, and then visited the northern part of the island, where brother R. Hare has been laboring during the past year. He has met with persistent opposition, and unreasonable prejudice from the outset, and but few have been constrained to accept the truth, but among these are people of worth and stability.

In Launceston I was pleased to form the acquaintance of two families, who, four or five years ago, came from America. Three of them were born or brought up in Susquehanna county, Pa., the same county in which I was born. One gentleman and his wife were brought up and educated in the Seventh-day Baptist faith. Since coming to this country, they have fallen in with our people several times, and manifest a cordial spirit toward those who are keeping the commandments of God. The other family is very favorably inclined toward the truth, the wife having already embraced the Sabbath. I enjoyed my brief visit with them very much, and I hope to see them in the near future associated with the truth and the work of God.

While we are not unmindful of past blessings, we are looking forward in anticipation to the coming of our dear fellow-laborers from America, with the hope of not only seeing their faces, but of enjoying through their councils and association the rich blessing of God. We have a great work to do. The forces of the enemy are being rapidly marshaled upon the great issues which are before us. We have no doubt but the people of God will be severely tested in these colonies, and as the work rises to prominence, it will surely awaken the wrath of the enemies of God.

We have appointed our annual meetings during the holidays. These meetings we hope will be seasons of great blessing. While the enemy is pressing in upon us on every side, we realize the importance of arming and strengthening ourselves with might in the inner man. May God help us to rise and put on the armor of light. G. C. T.

—Beware of despairing about yourself, because you are commanded to put your trust in God and not in yourself.—*St. Augustine.*

## Religious Liberty.

CONDUCTED BY A. O. TAIT.

WRITTEN ON THE DEATH OF R. M. KING.

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

Rest, brother, rest; thy bitter warfare o'er;  
Thy foes are powerless to disturb thee more;  
Where thou dost sleep in deep tranquillity  
Malice's envenomed shafts fall harmlessly.

One more is added to that company  
Who nothing feared but God to disobey;  
When comes our day of trial, may we prove  
As faithful to the One we serve and love.

Thine hour of triumph hastens on apace;  
Ere long thy foes must meet thee face to face  
Before His bar whose law they set aside,  
Taking men's laws and customs for their guide.

At that tribunal truth and justice meet;  
There will thy vindication be complete,  
While cruel persecutors see 't was vain  
To teach for doctrines the commands of men.

For that great day which rights all human wrong  
We daily watch and pray, and wait, and long.  
Faithful till death, "a crown of life" is sure—  
Forevermore the promises endure.

### SUNDAY REFORMERS IN EARNEST IN MICHIGAN.

Two weeks ago, we reported concerning the organization of a county Union in Jackson, Mich., which is designed to be an auxiliary of the American Sabbath Union.

While there, we heard Rev. Mr. Ware make the statement that Seventh-day Adventists were circulating petitions in behalf of opening the World's Fair on Sunday. We corrected the statement by writing a personal letter to him, a portion of which he read in a mass-meeting at the time of the organization of the county Union. When he read it, he seemed to be in a very friendly mood, and stated that the letter was a very courteous one and worthy of consideration. We supposed that would end the tirades of this man against the Seventh-day Adventists; but there has since been sent to me a paper, entitled the *Michigan Sabbath Watchman*, which contains the letter written to him with Mr. Ware's comments on the same. He stigmatizes the letter as being very deceptive and misleading, and says it is a fair sample of the writings of Seventh-day Adventists. Notwithstanding, he does not attempt to show wherein the letter is deceptive. He only lets off a lot of bluster and gas, which seems quite natural to the man. Evidently the matter was some which accumulated on account of his having had his work interrupted by the letter sent him while in Jackson. We feel sorry for him, but do not see how we can help the matter now.

We think that it will be well for our brethren in Michigan to preserve the REVIEW containing a copy of the letter which was written to Mr. Ware at Jackson, so that, if he visits their respective communities in behalf of Sunday reform, they may have the letter with which to correct any wrong statement he may make. From what he has said in his paper, we are satisfied that he means to carry on a warfare against Seventh-day Adventists, at all hazards. In this direction, he has thus far shown himself a worthy disciple of Mr. Crafts, Mr. Mills, and others who are leading out in Sunday reform. Mr. Mills, in an article he has written concerning Mr. Ware, says he found him in Omaha, and knowing that Michigan was an important State, he selected Mr. Ware as one fully competent to enter the State and work it up in behalf of Sunday reform. From what we have seen of the man, we are satisfied that, if Mr. Mills wanted one who was able to make wholesale statements at random and then be brazen-faced enough to try to sustain them at all hazards, he has not mistaken his man.

In a letter received the other day from brother Butcher of Jackson, in reference to the matter, he made an important statement which should be well

considered by our brethren in Michigan and elsewhere. He says, "We are not half as much awake as we should be."

It will be well for our brethren everywhere to be in readiness, that, when they know of Mr. Ware's appointments near them, they may make the field ready for him by distributing literature which advocates the principles of civil and religious liberty, and thus educate the people for his effort. Now is the time for our brethren in Michigan to find active employment in behalf of the truth. Michigan has never before been invaded by these Sunday reformers, although they have been contemplating it for a long time. Now that the campaign has actually begun, it provides an opportunity for our people in the State of Michigan that they have never before had. Let every one do his duty faithfully.

J. O. CORLISS.

### THE BOYCOTT AND POLITICS IN AID OF SUNDAY.

The American Sabbath Union people are giving us some practical demonstrations of the working of their theory. Recently a Rev. Mr. Wright (Methodist) of Texas, visited Chicago, and was invited to speak at one of the Sunday-rest meetings. He stated that he resided in a town where Sunday was strictly observed, and they had perfect quiet on the Lord's day. But this state of things had not always existed. Before the advent of Rev. Mr. Wright at that place and for a short time after, certain stores and saloons of the place were regularly open for business on Sunday. The speaker asked in substance, "What do you suppose I did to bring about the present blissful state of things?" We thought that the most natural and rational thing a minister of the gospel could have done, would have been to go to work preaching that people ought to repent, and turn away from wrong-doing, and do that which is lawful and right. But according to Mr. Wright's account of it, he did no such thing, choosing what was to him an easier way. He first went from house to house and secured the promise of all the ladies of the community to call on the offending merchants, and threaten them with the entire withdrawal of their patronage, in case they did not close their places of business on Sunday, and it was arranged that each lady should call separately.

The program was carried out, and worked satisfactorily. But he could not use the women so well in the case of the saloon-keepers, so he had to resort to other measures. Said he: "I just turned politician, and went to work throughout the country, and secured the election of one of my church-members for sheriff, and he has compelled everything to close on Sunday." This was regarded by the speaker as a wonderful achievement.

If men will not do right voluntarily, they must be made to do right, even if we have to resort to the boycott, and employ political intrigue to accomplish it, is the theory adopted by these people. Yet, although the Rev. Mr. Wright may view his work with a good deal of self-complacency, and may regard himself as a veritable autocrat in his community, there is cause for serious doubt as to whether the people who are subjected by these means have any higher regard for the merciful heavenly Father, and the meek and lowly Saviour, or have any greater knowledge of the gospel of Christ which is the power of God unto salvation, than they had before.

A. MOON.

### CHRISTIAN POLITICIANS.

AFTER reading the paragraphs in another article, from brother Moon, one cannot keep from making the contrast between such methods and the way in which Christ worked. When the Roman government, stirred up by the relentless hatred of the Jews, opposed his work, or the people practiced contrary to his teaching, we do not find him organizing a "boycott" and turning "politician" to bring things out to suit him. He tells us: "Behold, I stand at the door, and knock; if any man hear my voice,

and open the door, I will come in to him, and will sup with him, and he with me."

And again: when Peter drew his sword to fight the soldiers who came to take Christ, he was bidden: "Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?"

These and many other like texts, abundantly show that the gospel is not to be carried at the point of the bayonet. The Spirit of God can write the truth of his word only on willing hearts. We must let him come in before he will sup with us. The Christian is one who has been conquered by the love of God, and willingly surrenders to his will. Such a one will ever be an adornment to the cause of Christ, because the graces of the Master are shining through him. But one who is driven to surrender through boycotts and sheriffs elected by the influence of political ministers, can at best be only a despicable hypocrite.

As we see these actions on the part of those who oppose the truth, it is not difficult for us to discern the errors into which they have fallen. But while we see these things in them, are we preparing, "through sanctification of the spirit and belief of the truth," properly to represent Heaven, when we are called to come in direct contact with this spirit of religious bigotry that is so rapidly rising? To be able to see the inconsistencies of theory and practice in others, may be desirable, but the essential thing for us is to avail ourselves of the wisdom and power that he so freely gives us, so that we may not deny him either by word or act. May the Lord help us to meet this spirit of intolerance and "political" religion, not with the carnal weapons used by them, but may we take hold of him who has taught us that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

#### WE MUST CHANGE ALL THIS.

THE prospective Sunday excursion trains to the Chicago Exposition, already rests like a crushing incubus upon the heart of the editor of the *Christian Statesman*. Weighed down by this heavy load, the *Statesman*, in a late number, unburdens itself in the following doleful manner:—

"One can start Saturday noon, at the beginning of the Saturday half-holiday, from Junction City, in the heart of Kansas, and reach Chicago for breakfast on Sunday morning, spend all day in the Exposition, and start on his return at nightfall, reaching home during Monday forenoon, so losing only half a day's wages, having had no expense for hotel, or any to speak of for food, if he carried a lunch basket,—only the cost of a very cheap excursion ticket and the half-price admission to the show."

And strange to say, the small loss of time, cheap excursion, half-price admission, and no hotel bill to pay, are the very things the *Statesman* feels so badly about.

It is safe to say that those who would go to the Exposition if the Sunday excursion trains run, would not attend church even if they were compelled to stay at home. What great good, then, would accrue to any one by keeping the Sunday train off the road? The people who would have gone to the Exposition on the Sunday train will spend the day in idleness and dissipation at home, and Monday they will start for Chicago, losing a day of valuable time; their fare to Chicago will be more; the admittance fee into the Exposition will be greater; they will have a snug hotel bill to pay; lose another day getting home,—and all this extra trouble and expense; this consummation so devoutly wished by *Statesman*, is ostensibly in the interests of a few railroad men who get good pay for their work with which they are entirely satisfied; but really it is to satisfy the editor of the *Statesman* and a few other self-constituted censors of the American conscience. The result of such a medieval regulation would inevitably be, to prevent thousands from visiting the Exposition who would otherwise attend.

We are reminded of the doctor, who, being told that one of his patients who was only slightly indisposed, ate and slept well, exclaimed, "We must change all this!" There is a prospect of cheap fare to the Exposition, a small admittance fee, little loss of time, and of hotel bills being reduced to a minimum; but "Hold," says this champion of the people, "we must change all this!" And yet the editor of the *Statesman* loves to pose as the friend of the laboring classes!

M. E. K.

## Progress of the Cause.

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

### WHAT WILL IT MATTER?\*

BY MRS. MARY MARTIN MORSE.

(Battle Creek, Mich.)

"O, FATE is cruel, and fate is cold,  
And only giveth a grave at last.  
And what is glory, or love, or gold,  
When this brief hour is overpast?  
What doth it matter us how we live?  
What doth it matter us how we die?  
What can all of the future give,  
When under the grassy clods we lie?"  
—Anon.

Such are the questions, O toiler of time,  
That meet us each day in prose or rhyme.  
And the evil genius that guards our heart,  
Would fain of each life make them a part.

But a sweet, sad angel looks down the road,  
Where Jacob's ladder leads up to God,  
And her silver tones ring soft and clear,  
As they come to earth from their heavenly sphere.

It will matter much, O child of an hour;  
For fruit or seed will come from each flower,  
And what ye have sown ye shall also reap,  
With peans of praise, or in woe to weep.

Not much it will matter if a diadem  
Should gleam on our brow a few brief days,  
Or the world's acclaim should follow our name,  
With all that the nations accord of fame.

The roll of the rapid and rushing river,  
The echoing voices from mountain and glen,  
Say, "We meet our meed here rarely, if ever,  
But in the morn of eternity, what then?"

Through the long decades in a mummy's hand,  
A seed two thousand years was sleeping,  
The busy old world in its orbit whirled,  
With its teeming millions smiling and weeping.

But the life though latent was left to leap,  
When the hand that formed, broke the bars  
asunder,  
And the worldly wise, opened wide their eyes,  
As they mutely gazed on the age's wonder.

So every seed, be it good or ill,  
May break with blessing or bear the ban  
That shall crush some heart, or with courage thrill  
Some fainting spirit of fellow-man.

So as out we go in life's field to sow,  
With what careful hand should we drop the seed,  
E'en Paul and Apollos must look above,  
For the Father to bless the worthiest deed.

We may not ask for the fairest slopes,  
Or soil most fertile in glen or glade,  
"Beside all waters" the mandate saith,  
And his love will supply both sun and shade.

The years are endless where swirl and sweep  
The cycles of time on eternity's strand,  
But through tribulations dire and deep,  
Come the saved of earth to that heavenly land.

They have counted loss, for love of the cross,  
All the heart held dear in this earthly night,  
And serenely smiled like a trusting child,  
As they climbed their Calvary's rugged height.

They have met temptations, without, within,  
With infinite strength have vanquished the foe,  
And proven God's grace sufficient in  
All the darkest depths that this life may know.

When the Christ-child sick or in prison lay,  
All the grief or hunger that he has known  
They have felt in their souls from day to day,  
And the woe and the want they have made  
their own.

Now the arches ring as the angels sing,  
And the fair morn breaks o'er the crystal sea,  
As that deep, rich voice calls forth "Well done,  
What ye wrought for others was all for me."

O, where is the tinsel, the glitter, and glare,  
Of the life for self?—Like the greenest bay.  
From pole to pole, and from zone to zone,  
It hath found no place—it hath passed away.

Where the pain of the parting will never come,  
In the measureless years with their tranquil tide,  
May we gather at last in our Father's home,  
With our Elder Brother rest satisfied.

\*Read at the last class meeting of the graduates of 1891 from the Sanitarium Training School, Sunday evening following the graduating exercises.

### KANSAS.

AMONG THE CHURCHES.—I am glad to make a short report of labor among the churches. I can see the good fruits of our most excellent camp-meeting wherever I meet with those who attended. After laboring a short time with the two branches of the Newton church, I started on a tour through the southeast.

Oct. 29 I came to Neodesha, and labored with the brave little church there about a week, and visited lonely ones who have come into the truth by studying "Bible Readings." This little company, composed almost entirely of sisters, pay their tithe, keep up rent on the church they worship in, and hold four services each week, including Sabbath services and their missionary meetings. May the Saviour say of them, as of a certain sister in his day, "She hath done what she could." Nov. 6 I came to Iola on my way to Fort Scott, and held meetings Sabbath and Sunday at brother Neal's house. He is to go with me while I labor in his district. The believers gathered in from the country, and the Lord came very nigh in our meetings. We hope for precious souls to come more fully into the truth here, and an organization to be affected at Iola in the near future.

Here I want to speak of the editorial in the REVIEW of Nov. 3, entitled "A Change in the Wrong Direction." I would that every Sabbath-keeper could read it. How true it is, and how sad, that many of our members are not very intelligent in the truth. Brethren and sisters and youth, let us study the truth. I am acting upon the suggestions of the editor, and connecting with faith and righteousness the great themes of "the sanctuary," "life alone through Christ," "the second coming," etc. I was greatly rejoiced at our late camp meeting to meet brother Loughborough, who more than thirty-two years ago was instrumental in bringing me into the truth.

Nov. 8.

### OHIO.

PEMBERVILLE.—Nov. 6 I started in company with Elder O. F. Guilford and Ida M. Walters to attend the ministerial institute at Battle Creek. We stopped at Pemberville over Sabbath and Sunday. At the close of the services on Monday night, we were impressed that the Holy Spirit had been knocking at the hearts of several. Consequently, after the congregation was dismissed, we requested the brethren and all interested to stay for a social talk. In this interview six persons rose for baptism. This was a most precious season of seeking God. We promised to return immediately at the close of the institute, and administer the ordinance of baptism to these dear souls. We hope that these brethren will let their light so shine before men, that others may see their good works, and glorify our Father which is in heaven.

H. H. BURKHOLDER.

### GEORGIA.

ROME.—As I thought the readers of the REVIEW would like to hear how we are getting along in this part of the field, I will write a few lines.

We came to this place about five weeks ago, having been sent here by the General Conference. Since I came, I have put in twenty-two and one-half days' canvassing, besides the time going to and from territory. Have taken orders for "Bible Readings" to the amount of \$311.75. Those to whom I sold the books were about seventy-five per cent white. I have realized the hand of the Lord in my work in this field as never before. I meet dear ones each week who inquire earnestly for the truth. I am glad my lot is cast in this place.

My wife canvasses in the city, and meets many interested ones each week. We came to this place to try to put in better time than heretofore. This has been wherein we have been deficient. I am sure it is a source of encouragement to us. Our company consists of myself and family, five in number. They are all of good courage, and hope to develop into useful workers in the Master's vineyard. I hope God will greatly bless the workers, and that we all may walk and work so as to reflect honor to the Master's cause. O that we may so live by faith that the righteousness of God may clothe us as a garment; and at last, when the golden grain is all garnered in, and we meet the "well done" from our Saviour together, our joy will be complete.

W. A. JARED.



## ILLINOIS.

NEBO, PIKE Co.—June 18 to Aug. 31 I was with the tent at this place, in connection with brother Thompson, the particulars of which are briefly given in his report. I attended our good camp-meeting at Decatur, from Sept. 1-17, which was the best I have ever attended. From here I went to Papineau, Iroquois Co., where I began meetings, but there being no interest to hear, I held meetings in a school-house three miles from Wing, Livingston Co., where I remained until a few days before the time to go to the institute at Battle Creek. We have tried to preach Jesus to the people, and the Lord has blessed his word, and a few souls have, we believe, been converted to him. For this we thank the Lord and take courage. We are now at Battle Creek, attending the institute, and the Lord is indeed feeding us with good things.

H. S. SHAW.

AFTER our excellent camp-meeting in Illinois, at the request of the President of the General Conference, I attended the camp-meeting in Topeka, Kans., which has already been reported in the REVIEW. On returning to this State, I attended the quarterly meeting at Rockford, Sabbath and first day, Oct. 17, 18. I was glad to see that this church is moving in harmony, and making advancement in the work. It was my privilege while there to baptize two; one of these united with the church in Rockford, and the other was to be received into the Belvidere church. Besides these, another, who had lately begun the observance of the Sabbath, united with the Rockford church. My son accompanied me to Rockford, and remained two weeks to attend to his work in that part of the district.

From Oct. 21-30, I spent in the west part of the State, in Galva, Princeton, Aledo, Galesburg, Princeville, Peoria, and Bloomington. At Aledo I spent Sabbath and first day. Here brother Merrill was holding a series of meetings, which has resulted in great encouragement to the church, as well as the accession of some more members. I was encouraged by my visit with the friends at all the points above mentioned.

Sabbaths, Oct. 31 and Nov. 14 I was with the church in Chicago, on the south and west side. Our friends on the West Side, on West Lake street, now hold an interesting Sabbath-school and meeting every Sabbath afternoon. This, in connection with the Bible work in that part of the city, is bringing many to the acceptance of the truth. We now have five Sabbath meetings in Chicago and suburbs every Sabbath. These are as follows: South Side, English, at College Place; West Side, Scandinavian, Erie St.; West Side, English, Lake St.; North Side, Swedish, Division St.; Englewood, Chicago, Swedish. I have met with the West Side Scandinavians at Erie St. once, and expect to speak to them next Sabbath. Our Scandinavian friends are faithful in the payment of their tithes, and we are glad to see the work prosper among them. Brother Svenson is soon to hold meetings with our Swedish brethren on the North Side, for the furtherance of the work among that nationality.

Over Sabbath and first day, Nov. 7, 8, we were with the friends at Sadorus. There are but a few there, but they keep up their regular Sabbath-school, and the Lord blesses them. It was my privilege to speak to a few interested ones at this place, in brother Craw's hall.

For the last few days we have been quite busy preparing for the opening of our training school for Bible workers. It opened yesterday, the 18th, according to appointment, with good attendance. More are to come in the first of the next week. The Lord's blessing is with us. Our house is full, but we could provide for a few more, with a little inconvenience on our part. Pray for us that the Lord's signal blessing may be in the work here. We expect it to be so.

Evening after the Sabbath, the 21st, I go to Battle Creek, to attend a part of the ministerial institute there.

J. N. LOUGHBOROUGH.

Nov. 19.

## ARKANSAS CONFERENCE PROCEEDINGS.

THE fourth annual session of the Arkansas Conference convened at Van Buren, Ark., Aug. 25, at 4:15 P. M.; the President, C. Mc Reynolds in the chair. Prayer was offered by Elder W. F. Martin. Fourteen delegates presented credentials, representing nine churches. The reading of the minutes of the last session was waived. Visiting ministers were invited by vote of the Conference

to participate in our deliberations. The Van Buren and Mansfield churches were admitted into the Conference, with an aggregate of twenty-eight members. The President gave a synopsis of the work done since he became connected with it, April 16, which was encouraging to all, showing that with accessions to the churches and new Sabbath-keepers not yet united, over sixty had been added to our numbers.

The Chair being authorized to appoint the usual committees, the following were appointed: On Auditing, J. B. McConnell, W. G. Smith, John Miller, J. H. Morgan, G. Phillips; on Nominations, R. A. Underwood, Wm. Martin, P. M. Owenby, E. W. Farnsworth, J. A. Sommerville; on Credentials and Licenses, W. S. Hyatt, Geo. W. Page, F. N. Elmore, W. J. Kerr, J. M. Pool; on Resolutions, E. W. Farnsworth, R. A. Underwood, W. F. Martin, J. Divilbiss, W. H. Rampton.

Adjourned to call of Chair.

SECOND MEETING, AUG. 26, AT 5 P. M.—The reports of committees were called for, but none being ready to report, the meeting adjourned to call of Chair.

THIRD MEETING, AUG. 27, AT 4:15 P. M.—The Committee on Resolutions was called to report, and reported that they saw no need of any resolutions; that the instructions received could and probably would be carried out as well without as with resolutions, hence they presented none. The Committee on Nominations reported the following: For President, Elder C. Mc Reynolds; Secretary, Geo. W. Copley; Treasurer, Wm. Martin; Executive Committee, C. Mc Reynolds, W. J. Kerr, J. B. McConnell, J. A. Sommerville, Allen Meeks.

The Committee on Credentials and Licenses gave report as follows: For Credentials, Elder C. Mc Reynolds, Geo. W. Page; Licenses, W. F. Martin, J. A. Sommerville, Jonas Divilbiss.

The Treasurer's report called out very interesting and suggestive remarks from brethren Underwood, Farnsworth, and Hyatt on the payment of an honest scriptural tithe. Some telling remarks and experiences were also given on this subject by brother F. N. Elmore and others.

Adjourned to call of Chair.

FOURTH MEETING, AUG. 31, AT 9 A. M.—The President then addressed the meeting, stating briefly and candidly the present condition of the Conference. While God has blessed the work which has been done and in a special manner prospered the canvassing work, and while many and most urgent calls are being received from every quarter of the State, asking for help, the financial condition of the Conference is such that ministerial labor must cease for the present, only such being done as the ministers might be able to do without charges to the Conference, unless there is a positive and general move in the payment of back tithes and old pledges. The General Conference is paying out means to assist in the work here that should go to support the work in foreign fields, where it is much needed. A debt of over \$600 hangs over us, and the President recommends that when the undeveloped interest at points where meetings were begun before camp-meeting, has been developed, the ministers go into the canvassing field for the remainder of the year, till by the payment of pledges and tithes, the debt is paid. This move was seconded by brother Underwood in the most forcible manner, and sustained by the leading brethren of the Conference. It caused quite a stir, and in a few minutes \$100 was pledged to meet a loan that was necessary to pay the laborers for past labor. A liberal collection was taken, and the expenses of the camp-meeting more than met. Elder Hyatt made some very appropriate and encouraging statements relating to the experiences which the Texas Conference had passed through. The Conference from beginning to end was marked by harmony of action and opinion, and all nominations were unanimously sustained.

Adjourned *sine die*. C. Mc REYNOLDS, Pres.  
GEO. W. COPLEY, Sec.

## ILLINOIS HEALTH AND TEMPERANCE ASSOCIATION PROCEEDINGS.

THIS meeting was held in connection with the Illinois State camp-meeting held in Decatur, Sept. 8-16.

FIRST MEETING, SEPT. 8, AT 11 A. M.—The President and Secretary being absent, the meeting was opened by Elder J. N. Loughborough. On motion Elder Loughborough was chosen President, and A. W. Rothwell, Secretary *pro tem*. A portion of the resolution adopted at the last meeting of the International Health and Temperance Association, in regard to combining all the State associations under the International, was read by the Chair. He stated that conditions of membership were no longer based on payment of membership fee, but all who subscribed to the teetotal pledge should be considered members. The Chair being authorized, appointed the following committees: On Revision of Constitution, O. J. Mason, M. G. Huffman, H. S. Shaw; on Resolutions, J. E. Scanlan, A. W. Rothwell, Dr. Atteberry. Meeting adjourned to call of Chair.

SECOND MEETING, MONDAY, SEPT. 14, AT 9:45 A. M.—The Committee on Resolutions submitted the following:

Whereas, At the last session of the International Health and Temperance Association, a constitution was adopted under which it was recommended that State organizations be merged into the International Association, under the immediate supervision of a Vice-President and Secretary in each State, to be appointed

by the Executive Board of the International Association in harmony with the State Conference Committee; therefore,—

1. *Resolved*, That we make such changes in our State constitution as will be necessary to meet the requirements of this plan, and request the above-named officers be appointed at the earliest convenience of the Executive Board.

Whereas, Our many excellent health publications have not met with the support they deserved from us as a people; therefore,—

2. *Resolved*, That we give them more attention and careful study in the future. Especially would we recommend to our people the recent work by sister White entitled, "Christian Temperance and Bible Hygiene."

3. *Resolved*, That we approve of the plan of giving instruction in hygienic cookery, etc., in connection with the canvassers' institutes and other local gatherings of our people rather than at our annual camp-meetings.

Resolutions unanimously adopted.

Committee on Revision of Constitution reported that, "After duly considering the recommendation of the International Health and Temperance Association to merge all State associations into the International, and the benefits to be derived from such a move," would respectfully recommend:—

1. That the present organization of the Illinois Health and Temperance Association be discontinued.

2. That in its stead we accept the provisions made in the new constitution of the International Association adopted at its last session.

## CONSTITUTION.

Article 3, Sections 2, 3; Article 4, Sections 1, 2.

## BY-LAWS.

Article 2, Sections 1, 2; Article 5, Sections 2, 3.

(See General Conference Bulletin, pp. 126, 161, and 177.)

The above were adopted without dissent, and motion to adjourn prevailed.

J. N. LOUGHBOROUGH, Pres. *pro tem*.A. W. ROTHWELL, Sec. *pro tem*.

## INDIANA TRACT SOCIETY PROCEEDINGS.

THE seventeenth annual session of the Indiana Tract Society was held in connection with the camp-meeting at Noblesville, Ind., Aug. 25 to Sept. 1.

FIRST MEETING, AUG. 26, AT 11 A. M.—The President, Elder F. D. Starr, in the chair. After the opening song, prayer was offered by Elder Wm. Covert. The report of last annual session was read and accepted. In the remarks of the President which followed, he stated that as the brethren who were elected directors of Districts Nos. 2 and 3 could not serve, P. J. Miller was appointed director of Dist. No. 2 and A. A. Marshall of Dist. No. 3.

The report of labor and financial standing for the year ending June 30, 1891, was then read as follows:—

No. of members,	547
reports returned,	888
members added,	17
" dismissed,	14
letters written,	1,014
" received,	409
missionary visits,	7,008
Bible readings held,	877
persons attending Bible readings,	773
subscriptions for periodicals,	235
periodicals distributed,	16,570
pp. books and tracts distributed,	1,007,800

## TREASURER'S REPORT.

## RECEIPTS.

Cash on hand June 30, 1890,	\$ 77 59
Received during the year,	13,379 72

## Total,

\$13,457 31

## EXPENDITURES.

Paid out during the year,	\$12,846 29
Cash on hand June 30, 1891,	611 02

## Total,

\$13,457 31

## FINANCIAL STANDING.

Resources—Stock accounts, etc.,	\$4,319 89
Liabilities—Due associations, etc.,	1,670 59

Present worth June 30, 1891, \$2,649 30

Present worth June 30, 1890, 1,489 72

## Gain,

\$1,209 58

The President called attention to the small amount of first-day offerings donated the past year, and exhorted all to be more liberal in their donations to this branch of the work.

The Chair was authorized to appoint the usual committees, which were announced as follows: On Nominations, John Charles, G. W. Boston, Isaac Zirkle; to formulate business, V. Thompson, H. M. Stewart, J. H. Miller.

Reports from the directors were then called for. In their reports, they expressed the thought that if more work was done with the churches, more interest would be manifested in the missionary work. Their labors have been appreciated, and as a result of their visits, societies have been encouraged to revive their missionary meetings and take clubs of *Signs, Home Missionary*, etc. Elder J. M. Rees said that many of our people were mistaken in the idea that the books sold by canvassers contained all the truth, and that therefore they were excused, but that there was work for all. Missionary work should be done with tracts and periodicals, and by visiting and talking with the people. Elder Wm. Covert spoke of the new publications on faith, containing matter which should be read by all of our people.

On motion, meeting adjourned to call of Chair.

SECOND MEETING, AUG. 31, AT 4:30 P. M.—The committee appointed to formulate business reported the following:—

1. *Resolved*, That we hail with joy the success of the book department of our cause. We regard it a special blessing from God that we are favored in this State with a devoted company of canvassers who have disposed of our denominational books to the amount of about \$19,000. We highly commend their work, and recommend that our brethren and sisters throughout the State encourage the canvasser in his noble work by every consistent means.

2. *We would recommend*, to increase the number of canvassers, that our friends throughout the State encourage devoted persons to enter this open field of usefulness; that our ministers, district directors, and church elders take a more lively interest in looking up proper persons for this important work.

3. *We recommend* the creating of a canvassers' fund to be used in loaning on short time to proper persons (when thought judicious) who enter the canvassing field, said fund to be raised as follows: First, by reserving two and one-half per cent of the profits accruing to the State society; second, by donations. This fund is to be in the care of the President, Secretary, and State Agent, who shall become responsible for its distribution.

4. *Resolved*, That agents and others who are in arrears, in dealing with the tract society, adopt one of the following plans:—

- (a) Cash with order.
- (b) Deposit with the tract society sufficient to cover order.
- (c) An approved note for thirty days.
- (d) The two-box plan.

*Whereas*, \$2,400 is owing to the State society, \$1,500 of which is individual accounts past due, which amount should be forthcoming to meet present indebtedness, we earnestly request the payment of accounts now due; therefore,—

5. *We recommend* the plan approved at the canvassers' convention, that our canvassing work be done with a view to having the same agent canvass the same territory with another book when thought judicious.

6. *We recommend*, That our brethren adopt the plan of collecting the names of persons in different parts of the State and supplying those names to missionary workers in the churches for missionary correspondence; that our canvassers reserve the names of those who have taken their subscription books, for the same purpose.

7. *We recommend* a change in the plan of reporting, such as was introduced by the International Tract Society, recorded in *Bulletin* No. 12, page 164, Article VIII, which is as follows:—

(a) The librarians shall collect from the members weekly, when practicable, and at least quarterly, the following items of work done: Number of missionary letters written; number of letters received; number of Bible readings held.

(b) The librarians shall report the above items quarterly to the State Secretary; and in addition thereto; the retail value of all books, pamphlets, tracts, and leaflets furnished to members during the quarter.

The State Secretary shall render each quarter to the Corresponding Secretary of the International Tract and Missionary Society a report compiled from the reports of the librarians, together with the following items to be collected from his books: (a) The retail value of all publications furnished to individuals, not included in reports of librarians; (b) The value of all periodicals ordered for missionary purposes throughout his society; (c) The retail value of all subscription books sold by canvassers during the quarter.

8. *We recommend* a change in the constitution of the Indiana Tract Society in regard to membership by substituting Article III of the proposed State constitution by the International Association which is: "All persons in regular standing in the Seventh-day Adventist Church, or who may be recommended by the church, who contribute regularly to the funds of the Society shall be members," for Article III of the State constitution which is: "Any person of good standing in the Seventh-day Adventist Church, or who is recommended by a minister of the Conference or the director of a district, or by a vote of the Society, may become a member by the payment of one dollar.

9. *We also recommend* a change in the State constitution, concerning the management of the Society by substituting Article V of the proposed State constitution by the International Tract Society which is: "The President, Vice-President, Secretary, Treasurer, State Agent, and the Directors of districts, together with the Executive Committee of the Conference of Seventh-day Adventists, shall constitute a Board of Directors, who shall have the general management of the work of this Society, and shall have power to fill any vacancies in the offices of the Society," for Article V of the State constitution, which is: "The Board of Directors shall have the general oversight of the work of the Society."

*Whereas*, Our State Agent, R. B. Craig, has been called to take the directorship of General Conference Dist. No. 3, thus depriving us of his labors much of the time, we hereby express our appreciation of his faithful services, and pray the protecting care of God to attend him in his work; therefore,—

10. *Resolved*, That we hereby extend to brother I. S. Lloyd a hearty welcome as he comes to take the place made vacant by the removal of brother Craig.

The report was adopted after substituting for recommendation 3, the following: That we do hereby approve of having a canvassers' fund, and we recommend the raising of such a fund by subscription or otherwise, and that it be controlled by a committee of three, which shall be composed of the State Agent and President and Secretary of the tract society, and we recommend that the treasurer of the Society act as treasurer of the fund.

The Committee on Nominations reported the following, which was accepted: For President, F. D. Starr; Vice-President, D. H. Oberholtzer; Secretary and Treasurer, J. W. Moore; Corresponding Secretary, Mrs. Sadie G. Moore; Directors, Dist. No. 1, Joel Yeager; No. 2, P. J. Miller; No. 3, A. A. Marshall; No. 4, J. W. Pugh.

Adjourned *sine die*. F. D. STARR, Pres.  
J. W. MOORE, Sec.

#### MAINE TRACT SOCIETY PROCEEDINGS.

A JOINT council of the Maine Conference Committee and Tract Society officers was held at Hartland, Nov. 22. B. F. Davis was chosen chairman, and Jennie R. Bates, secretary. Plans for the future work of the Society under the new constitution, were considered. The following resolutions were read:—

*Whereas*, An effort is being made by the National Religious Liberty Association to get the book, "American State Papers" in the hands of the editors of the leading daily journals in our land; therefore,—

1. *Resolved*, That the Maine Tract and Missionary Society send "American State Papers" to the editors of the leading daily journals in Maine.

2. *Resolved*, That Maine join with the other Conferences in Dist. No. 1, in supporting the "Union Record," proposed to be published by the Pacific Press Pub. Co., at 43 Bond St., New York.

3. *Resolved*, That Maine join with the other Conferences in Dist. No. 1, in raising the sum of \$10,000, to aid the South Lancaster Academy.

4. *Resolved*, That the system of fourth Sabbath offering for the support of the home missionary work, be adopted in Maine.

*Whereas*, The foreign mission work is suffering from the lack of means; therefore,—

5. *Resolved*, That we invite our people to donate liberally in the Christmas offerings for the support of this branch of the work.

It was moved and supported that these resolutions be adopted by considering each one separately. The motion was carried, and an interesting discussion followed.

Meeting adjourned *sine die*.

B. F. DAVIS, Chairman.

JENNIE R. BATES, Sec.

### Special Notices.

#### NOTICE!

ALL communications intended for the Tennessee River Tract Society, should be addressed, Secretary Tennessee River Tract Society, Cor. Russell and Eleventh Sts., Nashville, Tenn. CHAS. L. BOYD, Pres.

#### STOCKHOLDERS' NOTICE.

THERE will be a meeting of the stockholders of the Mt. Vernon Sanitarium Company at the office of the company in the Sanitarium, near Mt. Vernon, Ohio, on the second Tuesday in January, 1892, convening at ten o'clock A. M. It is desired that all stockholders who can reasonably do so will attend this meeting in person or by proxy, as business of importance will be considered. Proxy blanks can be had of H. M. Mitchell, secretary. W. H. GILMORE, Pres.

#### NORTH DAKOTA. NOTICE!

WE earnestly desire to meet the brethren of the Fargo church, and all scattered brethren who can attend the meeting at this place during the week of prayer, Dec. 19-27, and we request all who can, to come to this meeting that we may seek God together for his blessing, that we may have a fitting up for his work and be enabled to act the part the Lord would have us act in his work. Those coming, bring bedding. Otherwise all will be cared for and made welcome. Write me a card at this place when you will come and the road you come on, and you will be met at the train.

I expect to be with the brethren during the meeting, after which I hope to meet with brethren at other points in the State and visit scattered brethren, so I desire the address of all those, that I may be able to find them.

ANDREW MEAD.

#### THE WEEK OF PRAYER IN WISCONSIN.

We desire to call the attention of our people in Wisconsin to this important season which has been appointed for Dec. 19-27. The importance of this week of prayer to our brethren and sisters cannot be expressed in words. Our great danger is that we shall not realize it, and shall place so low an estimate upon its value as a means of grace, that we shall neglect its opportunities on account of worldly cares and obstacles that may interpose between us and this great privilege which the Lord gives us.

Our ministerial force will be distributed so as to help all the churches we can during this period, and we desire to have a meeting held each day, either in the day time or evening, during the week of prayer, in all our churches and companies of Sabbath-keepers in the State. Readings have been prepared with great care, which contain precious truth and instruction for our people, which they cannot afford to lose. We need more of the spirit and power of God than we have now. We need these blessings as much as the people did in the days of the apostles.

Have we not as powerful a foe, and as great a work as the early disciples? We certainly have. Then do we not need just as much of God's Spirit and power as they did? We certainly do, and the Lord is just as willing to grant it to his people now as he was then.

All there is lacking, is so strong a desire for spiritual blessings that we shall seek for them even at the loss of

temporal blessings, and the giving up of our own selfish ways. When we prize the blessing of God above all earthly good, we shall seek it and find it to the joy of our souls. The Lord is waiting to pour out his spirit upon us, and when we yield ourselves into his hands, and make no reserve, he will create in us such a desire for his blessing, that, in response to the prayer of faith, he will fill us with his Spirit and endue us with his power.

Let the good work begin now, and may the week of prayer witness such a refreshing from the presence of the Lord, that the power of God may attend us in our work as never before. It should be a time of confession of sin, repairing of wrongs, earnest prayer, Bible study, and a consecration of all to God. We are not our own. We have been bought by the precious blood of Christ. Hence we are the Lord's, and all we have belongs to him. To withhold ourselves or our means from the Lord and his cause, is to rob him of his own, and rob ourselves of the unsearchable riches of Christ here, and the enduring riches of the kingdom of God in the world to come. May the Lord help us to sense our dangers, and appreciate our high calling and exalted privileges as the sons of God, in this world of sin.

The offerings for our foreign missions should be liberal. The Lord blessed us with bountiful harvests and all spiritual blessing, and we should show our gratitude by dealing generously with our mission fields. They greatly need our help, and the Lord has made us stewards of his means, that we may manifest our love and gratitude to him by allowing him to use us as channels through which he may dispense his blessings to others. May God greatly bless our brethren and sisters in Wisconsin and all over the field, during the week of prayer.

M. H. BROWN.

#### TENNESSEE RIVER CONFERENCE, NOTICE!

A CANVASSERS' institute will (D. V.) be held at Nashville, Tenn., beginning about the middle of January. The exact date will be given later. If I am not mistaken, the General Conference furnishes the teacher free of charge. Our society will rent a house with kitchen conveniences, and furnish rooms free to all canvassing agents, for boarding themselves. All who are engaged in the important work of presenting our books to the public, should attend this institute; yes, and all who contemplate engaging therein. I hope that none will neglect this rare opportunity for becoming better fitted for their work. You cannot afford to remain away. A great work lies before our canvassing agents, and this may be the best opportunity we ever shall have for such instruction in this Conference.

The truths which our books contain are questions of living interest to the people here. The Master bids you go into his vineyard and labor. If you succeed, you need a preparation for the work.

As there are no families here that are prepared to entertain the agents, each should bring sufficient bedding for himself. Food, etc., can be obtained here. A portion of the time will be spent in canvassing here in the city, thus making the instruction practical, and enabling the agents to earn some money. CHAS. L. BOYD.

### The Sabbath-School.

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

#### LESSONS FROM THE GOSPEL OF MARK.

LESSON XXV.—THE CRUCIFIXION. MARK 15: 15-41. Parallels: Matt. 27: 26-56; Luke 23: 26-49; John 19: 16-37.

(Sabbath, Dec. 19.)

#### PREPARATION AND PLACE OF CRUCIFIXION.

1. For fear of losing his position, what did Pilate at last consent to do? Mark 15: 15.

2. What did they first do before proceeding to the place of crucifixion? Verses 16-20. (See note 1.)

3. Upon whom did they place the cross of Jesus? Verse 21.

4. Where was he taken to be crucified? Verse 22. (See note 2.)

5. What did they offer Jesus before crucifying him? Verse 23. (See note 3.)

6. What was done with his garments? Verse 24.

#### ON THE CROSS.

7. At what time of the day was he crucified? Ans.—At nine o'clock in the morning. Verse 25.

8. What did Jesus pray as he was nailed to the cross? Luke 23: 34.

9. What was published as the reason of his crucifixion? Mark 15: 26; John 19: 19-22.

10. Who were crucified with him? Mark 15: 27, 28.

11. How did the people generally and those crucified with him regard his sufferings? Verses 29-32.

12. How did his fortitude and forbearance affect one of the robbers? Luke 23:39-43.

13. What unselfish thoughtfulness did our Lord manifest while suffering the agony of the cross? John 19:25-27.

14. What phenomenon occurred at noon of that day? Mark 15:33.

15. Of what was the darkness evidently symbolic? and how did it affect the dying Saviour? Verse 34.

16. How did some understand his cry? and what was done to relieve him? Verses 35, 36.

17. What were the dying words of our Lord? Ans.—“It is finished” (John 19:30); “Father, into thy hands I commend my spirit.” Luke 23:46.

18. What followed this? Mark 15:37, 38; Matt. 27:51-53.

19. What was the testimony of the Roman centurion to Jesus? Luke 23:47; Mark 15:39.

20. Who of Jesus' followers are specially mentioned as witnessing the crucifixion? Mark 15:40, 41.

21. In what different ways were the bodies of those who were crucified treated? John 19:31-36. (See note 4.)

22. Did Jesus die of physical pain or injury alone? (See note 5.)

23. What does the death of Christ do for all who believe? Isa. 53:5.

#### NOTES.

1. The scourging and crowning with thorns took place before Jesus was delivered to be crucified. (See John 19:1-11.) Pilate presents Jesus before the Jews while undergoing these sufferings, and endeavors to move their pity. After delivering him to the Jews, the other indignities and insults mentioned by Matthew and Mark were heaped upon him; but he bore all without a murmur, praying for his persecutors, “Father, forgive them; for they know not what they do.”

2. Called the place of a skull, because the configuration of the mountain is such that from a certain position and at a certain distance it resembles a huge human skull. On their way to the place of crucifixion occurred the incident recorded in Luke 22:27-31.

3. They offered to Christ wine and myrrh. It was customary among the ancient nations to give to criminals just before death a drink which would render them stupid, and so lessen their sufferings. This may be what is referred to in Prov. 31:6: “Give strong drink unto him that is ready to perish.” But Jesus refused it. He would drink the full cup of his sufferings to the very dregs.

4. The legs of Jesus were not broken, that in him the paschal lamb might meet its antitype. Ex. 12:46. The piercing of the side John records, doubtless, to show that Jesus really died. John gives the fact as a basis of belief. (See 1 John 5:8.)

5. It was not the physical pain and torture which caused the death of Jesus. It was customary for those crucified to linger for days in agony before death came to their relief. It was for this reason that, when Pilate learned of the death of Jesus, he “marveled.” Mark 15:44. Some have claimed that the blood and water which followed the spear thrust showed his death to be from heart disease. John 19:31-36. But however this may be, it is certain that Jesus gave his life for the world; he broke his heart in sorrow for their sin. “He hath poured out his soul unto death,” says the prophet. Isa. 53:12. “My soul is exceeding sorrowful, even unto death,” says Jesus in Gethsemane. Matt. 26:38. And Jesus says again of his life: “No man taketh it from me, but I lay it down of myself.” (See John 10:17; 18.) It was a voluntary offering for the sins of men.

## News of the Week.

FOR WEEK ENDING DEC. 5.

#### DOMESTIC.

—The water in Lake Ontario is said to be at the lowest level ever known.

—A snow-storm said to be the worst in years was reported to be raging in Manitoba, Friday.

—The University of Michigan will erect a Grecian temple as her contribution to the World's Fair at Chicago.

—A fire at Gladstone, Mich., on the “Soo” railroad, destroyed the elevator, with 50,000 bushels of grain, the locks, 40,000 tons of coal, and 10,000 barrels of flour. The loss will exceed \$250,000.

—Indian Agent Bennat, on Monday, began the payment to the Delaware Indians of \$457,000. Every man, woman, and child in the tribe is to receive \$540.

—At Washington, Monday, the Court of Claims gave judgment for \$824,000 in favor of the “Old Settlers,” or Western Cherokee Indians, in their suit against the United States, to recover money alleged to be due under the treaty of 1846.

—A syndicate of opium smugglers has been discovered by U. S. Government officials. It is said that the Government has been defrauded out of \$400,000 yearly by this means. The principal agent of the syndicate was arrested last week in New York City with a large amount of opium in his possession.

—United States armored cruiser No. 268 was launched at the yard of the Cramp Ship Building Company at Philadelphia, Wednesday, in the presence of 15,000 people, and christened “New York.” When completed, this vessel will be the most formidable that ever carried the United States flag.

#### FOREIGN.

—Dom Pedro, ex-Emperor of Brazil, died at Paris, Friday.

—There are 300 newspapers published in Fleet street, London, eleven of which are dailies.

—The inhabitants of the state of Chiapa, Mex., are said to be suffering from want of food.

—A scheme by French engineers to bridge the Bosphorus is under consideration by Turkey.

—It is said that the Russian government will give to every one in the famine-stricken districts enough to support life.

—The Salvation Army matches are having a brisk sale in England now. The output is already 2,000 gross a week, and this is to be multiplied twenty-fold.

—Commander Evans of the United States cruiser “Yorktown,” was assured by the Intendente of Valparaiso, Chili, that he would insure the safety of all American seamen landing in Valparaiso.

—The public debt statement issued Tuesday afternoon, shows that the net decrease of the interest and non-interest bearing debt during the month of November was \$2,570,139.50. The total cash in the Treasury is \$748,356,750.16.

—M. Siegfried, a member of the French Chamber of Deputies, said Monday that if the United States would diminish the duties on silks, woollens, and cottons, a reduction of French duties on American imports would readily be granted.

—The Russian Minister of Education, in conjunction with the Minister of the Interior, has issued a circular prohibiting Jewish children whose parents live in Russia on foreign passports, to be admitted into any of the middle or higher institutions of learning for the ensuing scholastic term.

—The epidemic of influenza is increasing in severity at Paris and Berlin. Hundreds died in Paris of the disease last week, and in Berlin supplementary barracks have been erected at the hospital to accommodate the large number of influenza patients.

—The starving peasantry of Russia are devouring all sorts of refuse, hence typhus fever is carrying off thousands. Men, desperate with hunger, are taking to brigandage. A mother, unable to endure the sufferings of her three children, killed them, and then ended her own life. There being no food for cattle, 5,000 horses were killed in one district alone.

#### RELIGIOUS.

—The Committee on Colored Evangelization of the Southern Presbyterian Church reports that as the result of the training given at Tuscaloosa Institute, about forty colored ministers are at work as pastors, evangelists, and teachers.

—The Russian State Council has decided that all Protestant pastors must in the future pass an examination in the Russian language, and from the first of May, 1892, only the Russian language shall be used in the Protestant pulpits of the German Baltic provinces.

—The Hindus of Bombay are claiming an extraordinary miracle in the shape of an idol that sprang out of the sand on the shore, on the very spot where a young Bania had predicted it would appear, the information having reached him in a dream. Hundreds are now worshipping the idol.

—The agitation for and against the recall of the Jesuits and allied societies, notably the Redemptorists, to Germany, is carried on as vigorously as ever. The Reichstag's Bureau now reports 6,314 petitions, with 1,081,000 signatures in favor of the return, and 15,136 petitions, with 1,126,000 names against it.

—In Spain, too, the agitation for rest on the Lord's day is being championed by those high in authority. Minister President Canovas del Castillo has introduced a law into the Cortes to the effect that no person under sixteen be allowed to do any work on Sunday; that in

all State, provincial, and municipal establishments Sunday rest is obligatory; that labor on Sunday is allowed only in cases where it is absolutely necessary, in which cases special permission must be secured; and that in all cases employers must grant their employees sufficient time to perform their religious duties.

## Appointments.

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

A CONVENTION of District and State canvassing agents of Districts Nos. 4 and 5, will be held at Lincoln, Nebr., Dec. 29 to Jan. 6. F. L. MEAD, Gen'l Canv. Agt.

THE West Virginia S. S. Association will hold its fourth annual session in connection with the general meeting appointed at Newburg, Jan. 5-10. First meeting Wednesday, Jan. 6, at 4 p. m. Let the officers of all the schools lay plans to attend. Come prepared to assist with suggestions and plans which have proved successful in your work the past year. Bring the children. T. E. BOWEN, Pres.

THE Lord willing, I will meet with churches in Wisconsin during the week of prayer as follows:—  
Ft. Howard, Dec. 19-21  
Flintville, “ 22-24  
New London, “ 25-27  
Meetings will be held as the brethren in these places may arrange. J. W. WESTPHAL.

#### LABOR BUREAU.

WANTED.—A girl to do house-work. Address J. J. Shreve, Bluford, Ill.

#### ADDRESSES.

THE address of H. E. Robinson is 541, West 52nd St., New York City.

UNTIL further notice, the address of Elder J. H. Cook will be Box 1341, Salt Lake City, Utah.

THE permanent address of C. P. Frederickson is now Vermillion, S. Dak.

#### PAPERS WANTED.

THOSE having clean copies of REVIEW, Signs, or Sentinel, will confer a favor by sending them post-paid to H. W. Oliver, Box 846, Spokane, Wash., to be used in mission work.

## Obituary Notices.

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

WOELFLEY.—Died at Cleveland, Ohio, Nov. 2, 1891, Albert William, infant son of Martin and Ella Woelfley. Little Albert from his birth was a sickly child, suffering acutely at times. Words of comfort were spoken to the sorrowing parents and friends, by the writer, from 2 Kings 4:26.

C. H. KESLAKE.

JAMES.—Died at Cleveland, Ohio, Oct. 31, 1891, of typhoid fever, Mrs. Matilda James, aged 22 years, 6 months, and 9 days. This sister embraced the third angel's message about eight months ago, and was baptized by Elder J. D. Riel. She leaves a husband and two small children. Words of comfort were spoken by the writer from 1 Thess. 4:13-18.

C. H. KESLAKE.

MARTIN.—Died Oct. 20, 1891, of diphtheria, near Antler, Wright Co., Mo., little Irena, daughter of Merritt and Cora Martin, aged 1 year, 7 months, and 7 days. We laid her away, not as those who have no hope; because we believe she will come forth in the first resurrection. Reading of select scriptures and words of comfort and instruction by the writer.

O. S. HOLLINGSWORTH.

GRUMSON.—Mary Weien Grumson, aged 29 years, 5 months, and 10 days, died at her home in Avoca, Iowa, Sept. 30, 1891, of heart trouble and consumption. Our dear sister has suffered many years with these troubles. She was fully prepared to go to her rest, and talked freely of what was about to take place. She did not care to get well; for she seemed to think that if she did, she would not be saved, as there was so much to draw her away from God. She has left two little girls who will no more know a kind mother's care.

M. C. LEE.

ATKINS.—Died at his home near Brookings, S. Dak., Oct. 17, 1891, of rheumatic affection of the heart, Wilbur Le Grand Atkins, aged forty-two years. Brother Atkins was among the first to receive the truth when presented in his neighborhood last spring. He had never made a profession of religion since his early youth, but became much interested in the study of the Bible, and at the camp-meeting at Madison, gave satisfactory evidence of conversion. Soon after he was prostrated by disease, and on Sabbath morning, quietly passed away. We were privileged to be with him and hear him express his hope in Christ. He leaves a wife and five children. His funeral was attended by a large concourse of neighbors and friends, to whom the blessed hope was presented from John 11:25, 26.

S. B. WHITNEY.



**RICHARDSON.**—Died of typhoid fever, at Cedar Grove, Tex., Nov. 16, 1891, D. V. Richardson, son of M. T. and S. A. Richardson, in the fifteenth year of his age. He has been a member of the church since our annual camp-meeting, held at Oak Cliff, at which place he followed his Lord in baptism. Since that time he has expressed his desire to his parents to enter the missionary work, which is manifestly the spirit of the Saviour. He bore his sufferings with patience, and gave the best evidence of his hope in the first resurrection. Words by the writer, from Heb. 1:10. H. B. FRENCH.

**LEWIS.**—Died near Leroy, Va., Nov. 17, 1891, of consumption, in the forty-seventh year of her age, sister Rebecca M. Lewis. She embraced present truth about fourteen months ago, uniting with one of our churches in Pennsylvania; but, coming to her old home to visit a friend, she was suddenly taken sick and passed away on the 17th inst. She leaves a husband and one son, besides many friends, to mourn her loss. Yet we weep not as those that have no hope; for she died in the faith. Words of comfort were spoken by the writer, from 1 Thess. 4:13-18. F. M. ROBERTS.

**HAFFERTY.**—Died at the home of his son, at Mt. Hope, Wis., Aug. 25, 1891, brother Edward Hafferty, aged 81 years, 10 months, and 5 days, after a lingering illness of several months. He spent the greater part of his life in Pennsylvania and Ohio, and moved to this State in 1855. His early Christian experience was with the Baptist Society. In 1871 he embraced the doctrines taught by Seventh-day Adventists, which faith was his hope and trust till death. He leaves a wife and six children to mourn the loss of a beloved companion and father. Words of comfort were spoken by the writer, from 1 Cor. 15:26. C. W. OLDS.

**FENNER.**—Died at the home of her parents in Hazelton, Shawnee Co., Mich., Nov. 7, 1891, of typhoid fever, sister Ina Fenner, aged 16 years, 1 month, and 17 days. She was a devoted Christian, and was active in the Sabbath-school and missionary work. For about four years, while making her home with sister L. M. Griggs, she was connected with the church at Ovid, Mich. During the last year and a half, she has been connected with the Hazelton church, where she was loved and respected by a large circle of friends who mourn their loss. Though the rain fell incessantly the day of the funeral, the church was well filled. Words were spoken by the writer, from Hosea 13:14. L. N. LANE.

**DOWNS.**—C. M. Downs came to an untimely death, Nov. 8, 1891, while repairing machinery in a deep well. He was descending a ladder, and when about half way down, a piece of timber fell from the top, striking him on the head and killing him instantly. Brother Downs was born in New York, June 25, 1845; he was married in Iowa, in 1868, came to Oregon in 1886, locating in St. Johns where he lived until his death. He leaves a wife, three daughters, and a large circle of friends to mourn his sad death and loss. Our brother was an honored member of the St. Johns church. A large congregation assembled at the M. E. church and listened to words of instruction by the writer, from Eccl. 6:12. WM. POTTER.

**WOOD.**—Died at the home of his parents, eight miles north of Carthage, Mo., on the morning of Nov. 2, 1891, Charles Wood, son of David N. and Frances Wood, aged twenty years. His health had not been good for many months, but he continued to fit himself for teaching, and would have begun his first school, if his health had not so rapidly failed, the Monday that he died. Not long before his death he expressed the desire to live, that he might be a comfort to his parents; but if it was not God's will, he was reconciled to die. His hope of a home with Christ seemed bright. He was an esteemed member of the Carthage church. Words of comfort were spoken by the writer, from John 11:25. CLARENCE SANTER.

**WALLER.**—Died in Fresno, Cal., Wednesday, Oct. 28, 1891, of typhoid fever, Lola DeLove, youngest daughter of brother T. D. and sister Mary N. Waller, aged 9 years, 4 months, and 26 days. Lola was born in Grant county, Wis., June 2, 1882. She came to California with her parents in November, 1887, since which time she has been a faithful and loved member of the Fresno Sabbath-school. During her last sickness, she expressed her love for and trust in the Saviour. We believe that little Lola sleeps in Jesus, and that when he "who is our life, shall appear," she will "also appear with him in glory." She leaves a father, mother, one brother and sister to mourn their loss, but not as those who have no hope. Words of comfort were spoken by the writer from Job 14:14 and Isa. 26:19. ROLLA A. MORTON.

**MCINTOSH.**—Died of consumption at Truro, Nova Scotia, Oct. 31, 1891, Frank McIntosh, aged twenty years. He embraced the third angel's message about six months ago, and although he was then suffering with the dread disease, he had a desire to enter the work of the message; and with this desire in his heart, he concluded to go to the Sanitarium at Battle Creek, for treatment, thinking and hoping that he would be cured there, but on arriving at the Sanitarium, his case was found to be beyond the skill of the physicians, although treatment was applied. He then went to Colorado Springs, but finding no relief, he returned home and died peacefully at his father's residence. He had a full hope that he would take part in the first resurrection. Words of comfort were spoken by Elder Thomas Cumming (Presbyterian), from Psalms 39. J. F. ARCHIBALD.

**BAILY.**—Died of tumor, at the Sanitarium Hospital, Battle Creek, Mich., July 3, 1891, sister Louisa Baily, wife of Asa Baily, aged forty-six years. Sister Baily was religiously inclined from her youth, and at the age of eighteen, she united with the New Dunkard Church. Just before she heard the present truth, she had united with the Methodists. In 1883 she listened to the truth as taught by Seventh-day Adventists, presented by the writer. She again walked out in the advancing light. The last few years of her life she was a great sufferer, but was never heard to murmur or complain. She is greatly missed by the little company of Sabbath-keepers where she lived. She leaves a husband, son, and daughter to mourn their loss. We laid her away, feeling assured that she will be called in the first resurrection. The funeral was conducted in the church at Idaville, Ind., by the writer; text, 2 Sam. 14:14. J. M. REES.

**KING.**—Died of heart disease in Dyer Co., Tenn., Nov. 10, 1891, brother R. M. King, aged 35 years and 5 days. Brother King became a believer in the third angel's message in the spring of 1884 under the labors of Elder Samuel Fulton. In his religious convictions he stood almost alone, his relatives and neighbors being nearly all opposed to him. The spirit of persecution raised against him and his imprisonment and trial are so well known to the readers of the REVIEW, that they need not be particularly mentioned here. The writer visited him when he was in prison. He was then very cheerful and of good courage in the Lord. He was always a source of strength to the little company of believers where he lived, and his presence will be greatly missed in our meeting and Sabbath-school. The Sabbath before he died, he said he had been thinking how God's people had been persecuted in the past, and he felt that God had especially blessed him during the week, and that his faith was stronger than ever before. He had a deep interest for his children, and it was his chief desire to train them for the kingdom of God. As the circumstances attending his death have already appeared in the REVIEW, we will not mention them here, only say that he was engaged in the work of the Lord at the time of his death, and his last known act—reading the Scriptures and praying with the family where he was stopping all night—was entirely characteristic of the man. He died as he lived, with the armor on. His case is removed to a higher court than any earthly tribunal, and however decisions may be rendered here, in that Great Court of Appeals, we may be assured that the "Judge of all the earth will do right." He leaves a wife and six children to mourn the loss of a loving and Christian husband and father. The funeral services were conducted by brother S. A. Calcutt. LIZZIE J. ALDRICH.

**HYDE.**—Died in Newton township, Calhoun Co., Mich., Sept. 30, 1891, of paralysis and old age, Margaret S. Hyde, aged 82 years, 7 months, and 27 days. She was born in Germany, Feb. 3, 1809. At the age of twenty she came to America, was married to John Hyde in 1832, and had lived at the home where she died, forty-seven years. She was converted at the age of fourteen. After her marriage she joined the Presbyterian church in Newton. Some years later she heard and accepted the truth relating to the second coming of Christ, and the commandments of God, when she united with the Seventh-day Adventists, and lived true to her faith till the day of her death. The funeral services were held Oct. 2, when the writer spoke words of comfort to the mourning friends and a large congregation, using the text selected by the deceased, Rev. 22:14. I. D. VAN HORN.

**STONE.**—Our dear mother, Sylva Stone, died Aug. 19, 1891, after an illness of nearly five weeks, of typho-malarial fever. She was born in Ohio, May 5, 1837, and was at the time of her death, 54 years, 3 months, and 14 days of age. She kept the Bible Sabbath for nearly forty years, but had never joined any church until at the time of the first State camp-meeting of Seventh-day Adventists in Jackson, Mich., when she united with the church at that place. She remained an earnest and faithful member until her death. A few days before her death she earnestly exhorted her daughter and family to meet her where parting shall be no more. She leaves a daughter and several step-children, besides many other relatives and friends to mourn her loss, but we have confidence that when the resurrection morning shall come, she will come forth clad in immortality. Words of comfort were spoken by Rev. I. S. Sherwin. AMANDA FORBES. W. H. FORBES.

**GREEN.**—Died of typhoid pneumonia at Grant's Pass, Oregon, Nov. 14, 1891, Charles E. Green, aged fifteen years, son of Geo. R. and Jerusha Green. Charles loved the study of his Bible more than anything else, and was one of the best scholars in the Sabbath-school. In his last sickness he often spoke of going there. Every one who knew him seemed to love him. His death has made a vacancy in the Sabbath-school, and at his home his father and mother, his brother and sister, will miss him in the morning and evening, when they gather around the table and fireside. But he will soon be awakened from his sleep, to walk in the evergreen fields of that world of light and upon the golden streets inside of the jasper walls, where his heart has been and his treasure has gone. May the deceitful pleasures of this world never allure one of the broken family circle from the way that leads to that better country, where the vacant chair will be filled, and they will never part again. A large number of friends attended the funeral. Remarks were made from Rev. 14:13 and Eccl. 7:2, 3. ISAAC MORRISON.

**LUKE.**—Died at his home near Ceresco, Mich., Oct. 16, 1891, Peter Luke, aged 82 years, 3 months, and 22 days, of valvular disease of the heart, caused by chronic rheumatism, from which he suffered for many years. He was born in Northumberland county, Pa., June 24, 1809. His early life was spent in Livingston county, N. Y. In 1838 he came to Michigan, where at Battle Creek, in 1842, he was married to Mary J. Magee, and the same year settled on the farm which has since been his home up to the time of his death. His early Christian experience was with the Methodists, but about thirty-four years ago, under the labors of Elder J. B. Frisbie, he embraced present truth, and has been a true, faithful, and devoted member of the Seventh-day Adventist Church all these years. With a bright hope of immortality beyond the grave, he rests for a season, till the Lifegiver shall come, when he will be gathered among the jewels to enjoy the reward of the righteous in the everlasting kingdom of our Lord Jesus Christ. His invalid wife and his children survive him, but they mourn not as those having no hope. Funeral sermon by the writer, from Isa. 26:19. I. D. VAN HORN.

**TODD.**—My dear companion, S. W. Todd, fell asleep in Jesus Oct. 11, 1891. He was born in Franklin county, Ohio, in 1819, and experienced religion when quite young. He joined the Methodist Church and remained a member of that church for about forty years; in fact, he never had his name taken from the church book. But about thirty years ago we were permitted to hear brother M. E. Cornell, and brother and sister White in Fairview, Jones Co., Iowa, and ever since that time he had believed the most of the third angel's message, but from some cause or other never joined the church. He always seemed to enjoy himself at our meetings, and two days before he died, he told

me that he had given all into the hands of the Lord, believing that he would do all for the best. He had suffered for several years, the disease finally terminating in chronic and general dropsy. During the last few months of his life his suffering was intense, but the dear Saviour was a help in time of need. He had kept the Sabbath for about four years. I believe he sleeps in Jesus, to awake in the morning of the first resurrection. A mother and many other relatives are left to mourn the loss of a kind companion and affectionate father. There being no Adventist minister near, a Methodist minister preached the funeral sermon. MRS. M. E. TODD.

**CORNELL.**—Died at Des Moines, Iowa, Nov. 18, 1891, of scarlet fever followed by diphtheria, our only child, Bessie May, aged six years lacking one day. All that medical skill and loving hands could do for the little sufferer was done, but the dread malady carried her away in one brief week. Little Bessie was a most winsome child, and to know her was but to love her dearly. In the kindergarten department, both in the day and Sabbath-school, she was a general favorite, and took most keen delight in all the exercises. Even in her tender years she had learned to love Jesus, and during her sickness gave evidence that she knew of his love and care. The light of our home has gone out; the idol of our life is snatched from us, but we can truly say,—

"Tis better to have loved and lost,  
Than never to have loved at all."

While it is hard to part with her, we know she is laid away from the evil to come. She sweetly sleeps, awaiting the time—when the spot where she lies will be visited by heavenly messengers, and the word spoken that will call her forth to life and immortality. We dry our tears as we look forward to that glad morn, when, if we are faithful to duty, we can clasp our precious treasure to our bosoms, and know that the reunion will last through all eternity. W. E. AND L. R. CORNELL.

## Travelers' Guide.

### MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 15, 1891.

EAST.	† Mail.	† Day Express.	* N. Shore Limited.	* N. Y. Express.	* Atl. N. Exp.	* Eve's Express.	* K. Cal. Accom'n.
STATIONS.							
Chicago.....	am 7.05	am 9.00	pm 12.20	pm 3.10	pm 10.10	pm 9.25	pm 4.55
Michigan City.....	9.10	11.10	2.00	4.45	am 12.25	11.50	7.30
Niles.....	10.20	pm 12.45	2.52	5.50	1.45	am 12.25	8.25
Kalamazoo.....	12.00	2.20	8.55	7.04	8.37	2.00	pm 10.05
Battle Creek.....	pm 12.55	2.59	4.25	7.37	4.29	2.45	7.00
Jackson.....	3.05	4.35	5.32	8.52	6.25	4.20	9.45
Ann Arbor.....	4.42	5.25	6.22	9.45	7.45	5.45	10.55
Detroit.....	6.15	6.45	7.20	10.45	9.20	7.15	am 12.10
Buffalo.....	am 3.00	am 3.00	am 3.00	am 6.25	pm 5.05	pm 5.05	pm 8.15
Rochester.....				5.50	9.55	8.10	10.00
Syracuse.....				8.05	12.15	10.20	am 1.00
New York.....				pm 3.45	pm 5.50	am 7.00	7.45
Boston.....				5.40	11.05	10.45	10.45
WEST.	† Mail.	† Day Express.	* N. Shore Limited.	* Chicago Express.	* Pacific Express.	* K. Cal. Accom'n.	* Eve's Express.
STATIONS.							
Boston.....	am 8.30	pm 2.15	pm 3.00	pm 6.45			
New York.....	10.30	4.50	6.00	9.15			
Syracuse.....	pm 7.30	11.55	am 2.10	nm 7.20			
Rochester.....	9.35	am 1.45	4.20	9.55			
Buffalo.....	pm 11.00	11.00	5.30	11.50	am 8.45		
Suspension Bridge.....			3.25	6.25	pm 12.50		
Detroit.....	am 8.20	am 7.40	9.25	pm 1.20	9.15	pm 4.45	pm 8.00
Ann Arbor.....	9.35	8.40	10.19	2.19	10.32	5.02	9.18
Jackson.....	11.25	9.40	11.18	3.17	12.01	7.15	10.45
Battle Creek.....	pm 1.00	11.12	pm 12.22	4.25	am 1.20	8.47	am 12.05
Kalamazoo.....	2.17	11.55	12.59	5.00	2.22	pm 9.50	1.07
Niles.....	4.15	pm 1.12	2.08	6.17	4.15	7.40	3.10
Michigan City.....	5.57	2.14	3.05	7.20	5.35	8.55	4.30
Chicago.....	7.55	3.55	4.50	9.00	7.55	11.15	6.50

\* Daily. † Daily except Sunday. ‡ Daily except Saturday.  
Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.15 p. m., arriving at Jackson at 7.55 p. m., daily except Sunday.  
Accommodation train for Niles and all intermediate points leaves Battle Creek at 7.33 a. m., arriving at Niles at 10.05 a. m., daily except Sunday.  
Trains on Battle Creek Division depart at 8.08 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 7.00 p. m., daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.



## Chicago & Grand Trunk R.R.

Time Table, in Effect May 10, 1891

GOING WEST.				STATIONS.				GOING EAST.			
Chl. Pass.	R. O. Ltd. Exp.	Pacific Exp.	Mail Exp.					Mail.	Ltd. Exp.	Day Exp.	Prt. II Pass.
5.59	5.40	5.40	5.40	Boston.....	8.30	9.00	7.30				
6.59	6.40	6.40	6.40	New York.....	9.55	7.40	8.07	10.10			
7.59	7.40	7.40	7.40	Buffalo.....	6.55	6.00	4.20	8.30			
8.59	8.40	8.40	8.40	Niagara Falls.....	am 7.00	am 7.10	am 7.10				
9.59	9.40	9.40	9.40	Boston.....	8.30	9.00	7.30				
10.59	10.40	10.40	10.40	Montreal.....	8.10	7.45	7.45				
11.59	11.40	11.40	11.40	Toronto.....	8.42	8.30	8.30				
12.59	12.40	12.40	12.40	Detroit.....	5.50	7.45	11.55				
1.59	1.40	1.40	1.40	Port Huron.....	10.31	12.31	7.35	8.21	10.45		
2.59	2.40	2.40	2.40	Lapeer.....	8.58	11.15	6.17	7.01	9.17		
3.59	3.40	3.40	3.40	Flint.....	9.00	10.45	5.40	6.27	8.35		
4.59	4.40	4.40	4.40	Durand.....	6.50	10.20	5.08	6.55	7.40		
5.59	5.40	5.40	5.40	Lansing.....	6.37	9.30	4.00	6.55	7.40		
6.59	6.40	6.40	6.40	Charlotte.....	4.58	9.01	3.25	4.37	6.02		
7.59	7.40	7.40	7.40	BATTLE CREEK.....	4.08	8.20	2.35	5.55	5.15		
8.59	8.40	8.40	8.40	Vicksburg.....	2.55	7.45	1.45	am			
9.59	9.40	9.40	9.40	Schoolcraft.....	2.42	7.00	1.38	am			
10.59	10.40	10.40	10.40	Oshtemo.....	1.59	7.00	12.45	7.35	am		
11.59	11.40	11.40	11.40	South Bend.....	1.50	6.20	12.00	1.57	am		
12.59	12.40	12.40	12.40	Haskell's.....	1.25	5.00	10.50	12.40	am		
1.59	1.40	1.40	1.40	Valparaiso.....	5.40	9.00	8.15	10.40	am		
2.59	2.40	2.40	2.40	Chicago.....	am	pm	pm	am			

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.

# The Review and Herald.

BATTLE CREEK, MICH., DEC. 8, 1891.

## CONTENTS OF THIS NUMBER.

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

<b>Poetry.</b>	
Wholly Thine, Mrs. M. M. Stowell.....	753
Jesus' Love, Mrs. M. J. Bahler.....	755
Patience, Ellen M. Comstock, in <i>S. S. Times</i> .....	757
Written on the Death of R. M. King, E. J. Johnson.....	762
What Will It Matter? Mrs. Mary Martin Morse.....	763
<b>Our Contributors.</b>	
Christian Character Exemplified in Teachers and Students, Mrs. E. G. White.....	753
"What Shall be the Sign of Thy Coming?" Elder Dan. T. Jones.....	754
What Hath Hindered You? Mrs. A. W. Heald.....	755
The Prophetic Scar (continued), Elder W. H. Littlejohn.....	755
The Two-horned Beast, Elder R. S. Webber.....	755
Brevities, H. E. Sawyer.....	756
<b>Home.</b>	
Little Carlton's Lesson on Privilege and Duty (concluded), Mrs. M. J. Bahler.....	757
Lazy Christians, <i>Religious Intelligencer</i> .....	757
<b>Mission Field.</b>	
The Russian Mission, L. R. C.....	758
Shall Our Work be Extended? H. P. Holser.....	758
<b>Special Mention.</b>	
An Item on the Eastern Question, Wm. Penniman.....	759
"Bootholatry," A. F. Ballenger.....	759
A Frank Acknowledgment, M. E. K.....	759
Sunday Laws and Vice, <i>New York World</i> .....	759
The Next European War, A. Smith.....	759
<b>Editorial.</b>	
Help Us, O Catholics.....	760
In the Question Chair.....	760
Power, L. A. S.....	760
The Cause in the California Conference (concluded), S. N. H.....	761
Tasmania, G. C. T.....	761
<b>Religious Liberty.</b>	
Sunday Reformers in Earnest in Michigan, J. O. Corliss.....	762
The Boycott and Politics in Aid of Sunday, A. Moon.....	762
Christian Politicians.....	762
We Must Change All This, M. E. K.....	763
<b>Progress of the Cause.</b>	
Reports from Kansas—Ohio—Georgia—Illinois.....	763
Arkansas Conference Proceedings, Geo. W. Copley, Sec.....	764
Illinois Health and Temperance Association Proceedings, A. W. Rothwell, Sec. pro tem.....	764
Indiana Tract Society Proceedings, J. W. Moore, Sec.....	764
Maine Tract Society Proceedings, Jennie R. Bates, Sec.....	765
<b>Special Notices.</b>	
Notice!—Stockholders' Notice—North Dakota, Notice!—The Week of Prayer in Wisconsin—Tennessee River Conference, Notice!.....	765
<b>The Sabbath-school.</b>	
News.....	766
<b>Appointments.</b>	
<b>Obituaries.</b>	
Woelfley—James—Martin—Grumson—Atkins—Richardson—Lewis—Hafferty—Fenner—Downs—Wood—Waller—McIntosh—Baily—King—Hyde—Stone—Green—Luke—Todd—Cornell.....	766, 767
<b>Editorial Notes.</b>	
	768

Never before has the air been so full of rumors of war. It seems to be a general belief that but for the short crops in the Old World, they would even now be engaged in the ancient and kingly occupation of killing each other. War, which seemingly cannot be averted, coming at a time of failure of crops and even famine in some countries, looks indeed like "distress of nations with perplexity." It becomes every believer of the truth to pray that the winds may be stayed until the servants of God shall be sealed in their foreheads.

From the Iowa Workers' Bulletin of Dec. 1, we take the following note of explanation concerning the "book agent, A. S. Hayes," who was killed Nov. 10, by a farmer near Lincoln, Nebr.:

"W. A. Hennig, Secretary of the Nebraska Tract Society, writes . . . that the man was not an Adventist; that he had been in the employ of the Nebraska Tract Society for the purpose of canvassing for 'Sunshine' only, and that when the fatal blow was received, he was endeavoring to collect for a sort of business manual for which he had taken an order."

The church at Battle Creek was favored with two preaching services, Sabbath, Dec. 5. Prof. Prescott occupied the Tabernacle pulpit in the morning service, and set forth some interesting and practical thoughts upon the subject of "Denial." Five cases of denial were read from the Scriptures, which in effect resolved into two; viz., denial of self and denial of Christ. The service closed with the solemn declaration that when we deny, or shut out Christ here, we shut out ourselves from the kingdom of God.

Elder S. N. Haskell spoke to a large audience in the afternoon, from 1 Tim. 1:15. "This is a

faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." Using the case of Paul for illustration, it was shown how that by viewing Christ in his fullness, all the knowledge of the other apostles could add nothing to him. The people of God will have a blending of all the principles of divinity the same as Christ was an expression of them all.

It was further brought out that it is our privilege to view Christ as did Paul; and that when we can view him in a true light, we will be as thoroughly converted. 'Tis the faithfulness to every ray of light granted us that saves us.

## A COVENANT WITH DEATH.

A "CHRISTIAN worker" in New York in her search for neglected children for a Sunday school, found one house with crape on the door, indicating, of course, death within.

As there seemed to be many comers and goers, she determined to investigate the case, when to her surprise she found that there was no one dead in the house, but that the many visitors were simply going in there for liquor which was being sold inside. The fiendish liquor seller had adopted this device of the crape to throw the police off their guard, as they would suppose the many callers were going in to see the corpse, and thus he would be enabled to carry on his deadly work unmo- lested.

But it strikes us that his sign was not so inconsistent after all; for if anything could appropriately mark the entrance to the place where the vile poison is dealt out which ruins body and soul, both for this world and the world which is to come, it would be some symbol used to indicate death. Yes; fix crape at the door of every saloon and liquor bar in the land.

## DEGRADING THE CHRISTIAN SABBATH.

THE Presbyterian (Philadelphia) of Nov. 11, joins in the furious clamor now rolling over the land from the religious newspapers, to have the Columbian Exposition closed on Sunday. It sets forth how great the struggle is, and how critical is the present situation, and finally appeals frantically to every Christian exhibitor, and every Christian patron, to thoroughly boycott the Fair, "If," to use its own words, "it is to minister the degradation of our Christian Sabbath."

Now, it would be interesting to know just what course of conduct the Presbyterian would consider to be "degrading" to the Sunday institution. It seems to think that it would degrade the Sunday to have the Fair open on that day; but at the same time it knows that if the doors were closed, almost the entire crowd of those who would be thus shut out, would be thrown into the saloons, beer gardens, low places of amusement, and other avenues of iniquity, which would be open on that day, and in which they would spend the day in carousal and excesses.

Now would our friends consider that any degradation of the day? So far as the day is concerned, would this be any better than for the same class to spend the day in an orderly and quiet manner, viewing the wonderful productions of invention and art in the Exposition grounds? Would the latter be so much of a degradation of the day as the former?

Is it not, then, evident that the object is not so much to secure the religious treatment of the day, in itself considered, which they know they cannot do, as it is to carry their own point, and make an exhibition before the world of their influence as Sunday champions; to proclaim, in other words, to all the nations, that "great is the American Diana of Sunday-ism"?

## AN INCONGRUITY.

THERE are two items in the Patriot of this city in its issue of Nov. 27, that we can hardly harmo-

nize. The first is, "When will people learn that every person, whether man or woman, has a right to mental, religious, and political freedom?"

We can see a good thought in the above item, but the question proposed is so hard we give it up. The other item is this: "All public utilities must be taken from private control. Nationalism will be the solution." This latter statement does not strike us very favorably, and to our mind there is an incongruity between the two.

"Utility" is what is useful, or productive of good. "Public utility" must be that which is productive of the public good. Now is not religion productive of the greatest public good? And if it is, and nationalism, or control by the Government, is to be the solution and settlement of all public utilities, then will there not have to be a national religion, and then what will become of the "religious freedom" which every one has a right to? We fear that many well-meaning people in this country are helping to set a very dangerous stone rolling, which by and by may fall upon themselves in a place where they least expect it.

M. E. K.

## ON THE SAME ROAD.

IN the Catholic Mirror of Oct. 31, 1891, under the heading, "Catechisms Suing the Times," there is an account of a new addition recently made to Catholic catechisms by "His Eminence the Cardinal Archbishop of Rennes, France." One part of this new catechism is upon the duty of "Christians as citizens," from which we extract the following:—

"Question.—How can we obtain the establishment of a Christian government?"

"Answer.—We can obtain the establishment of a Christian government by voting at elections for men resolved to defend the interests of religion and society."

The Mirror then urges the importance of this new addition to the catechism, and expresses a wish that they could be put in the form of an appendix and added to all the Catholic catechisms in the world.

We judge from this that the Mirror is in favor of having "Christian governments" established, and as they desire that this new catechism could be "embodied in the form of an appendix in all the Catholic catechisms of the whole world," we conclude they would be glad to see a Christian government established here. As this is precisely what the National Reform party of which the Reformed Presbyterian Church is the acknowledged head, is so anxious to obtain, we would suggest that the pastors of that church and all other laborers in the so-called National Reform work, get a large supply of these Catholic catechisms for gratuitous circulation, and thus help to bring again the time, when the Government being Christian, it shall decide what is not Christian, and thus all "dissenters" be made to feel something more sensible and real than the pangs of conscience!

The Catholic Church and the National Reformers are certainly working toward the same end, and why should they not join together hand and glove in government Christianizing work? But we would inquire, What is the matter with the Christianity nowadays that it needs so much the fostering care of the "government"? Has it not the presence and help of Him in whom is "all power in heaven and in earth"? Did Jesus or his apostles ever give any directions as to the method by which Christians should capture the "government" in order to better forward the work of the gospel? No, no; this is not the true method of gospel work. Jesus said, "My kingdom is not of this world," and St. Paul testifies that the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." And every attempt to work any other way than the way prescribed in God's word, is plain evidence that selfishness and worldly aggrandizement are the objects sought, and not the extension of the pure principles of Christianity.

M. E. K.