

# The Adventist Review and Herald

HOLY BIBLE IS THE FIELD IS THE WORLD

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

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## THE HOLY SABBATH.

BY MRS. P. ALDERMAN.  
(Madison, Ohio.)

Like verdure in the desert,  
Like sunshine after rain,  
Like sweet refreshing water  
To cool our thirsty frame,  
So God to man has given  
The holy Sabbath day,  
To cheer the toiling Christian  
Upon his upward way.

Come, holy Sabbath evening,  
Sweet carol from the skies,  
Refresh my weary spirit  
With notes from Paradise.  
Not any care or burden  
Shall mar my sweet repose,  
I revel in the incense  
That on thine altar glows.

What wondrous love to mortals  
Is in the Sabbath plan!  
Relieved from toil, a season  
Of rest for weary man,  
All sanctified and holy,  
Unlike the other seven,  
With hallowed breath from Eden,  
Embalmed when it was given.

Let us refresh our spirits  
Within this hallowed fold;  
Here we may with our Saviour  
Most sweet communion hold;  
He gave the holy Sabbath  
To turn our thoughts to Him  
Who loved us and redeemed us  
From every stain of sin.

## 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.

## SUNDAY-KEEPING: WILL IT ANSWER THE PURPOSE?

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

THE beneficence of the Sabbath institution few will question. The physical, social, and spiritual blessings that it is designed to confer upon the race are inestimable. The farther we are removed from the epoch of the creation, the more indispensable the Sabbath becomes, since men are more and more in danger of forgetting the Maker of the heavens and the earth, and are constantly sinking lower and lower in the scale of moral being. "Where no law is," says the apostle, "there is no transgression." Rom. 4:15. This principle, being general in its application, covers the Sabbath as well as every other institution that necessarily rests upon a positive command. As a consequence, it follows that unless there is a law requiring the observance of the Sabbath, there

would be no criminality in setting it at naught. This being true, the Sabbath itself would cease to exist, practically speaking, whenever it is ascertained that it is not enforced by an explicit statute. Mankind are naturally restive under the restraints of the Sabbath, and would cease to honor it when the penalty for its infringement was taken away. Furthermore, there is but one source from which a Sabbath law of any value could emanate. It must originate with the God of heaven. Human legislators might enact a statute that would be unobjectionable so far as its phraseology is concerned, but human judicatures could not carry it into execution. That such is the case will be obvious upon a moment's reflection. A Sabbath in order to prove of any value to the race, must be one into which the idea of worship as well as rest, enters.

But worship, consisting as it does almost wholly of a mental operation, cannot be passed upon by a human tribunal. How, for example, could a judge or a jury decide whether an individual had in addition to the matter of physical rest, refrained from all intellectual effort not strictly consistent with the idea of Sabbath worship. The God who made the human brain is the only person in the universe outside the individual himself, who is capable of determining the nature of the thoughts that have filled the mind of any one of his creatures on any given day of sacred rest. In view of the foregoing considerations, it becomes of infinite importance that those who love the Sabbath should be able to cite a divine command requiring that it should be hallowed. Can this be done? The answer is in the affirmative. There is one, and but one command of such a nature in the Scriptures. It reads as follows: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

The reader will observe that the language of this command is very explicit. The Sabbath that it enforces is designated with such particularity that there can be no question as to its identity. When found, four things will be true of it. First, it will answer to that day in the creation week which was preceded by six days of labor on the part of Jehovah in bringing this world into existence; secondly, it must answer to a day of the creation week on which God rested; thirdly, it must be a day on which in the beginning God caused his blessing to rest; fourthly, it must be a day which God sanctified or hallowed because it was the day on which he had rested when the creation of this world became an accomplished fact.

Keeping these data in mind and remembering that our week is the same as the one that Christ recognized, and, therefore, the same that existed in the days of Moses when the decalogue was spoken by Jehovah on Mount Sinai, the task of deciding which day of our hebdomadal cycle answers to the Sabbath of the commandment, be-

comes an easy one. A glance will suffice to show that neither the first, second, third, fourth, fifth, nor sixth day of the week can be the Sabbath, since God never rested on, never blessed, and never hallowed any one of these, and since no one of them could have been preceded by six days of work in the creation week. In other words, neither of the first six days of the week can be the Sabbath, since neither of the facts that characterized the commandment Sabbath is true of it.

How different the case when we turn to the last day of the week, or Saturday. First, it follows in order the first, second, third, fourth, fifth, and sixth days, that in the creation week were days on which God wrought; secondly, it answers exactly to the day upon which God rested; thirdly, it answers to the day that God blessed; fourthly, it answers to the day of the creation week that God sanctified or hallowed. Startling as such a conclusion may be, it is nevertheless manifest from the foregoing deduction that the last day of the week ever has been, and still is the Sabbath of the Lord. Such a conclusion, I repeat, is startling, since it reveals the fact that the masses of Christendom are celebrating as the Sabbath the day on which God commenced to make this world, instead of the one on which he rested and sanctified, when the work of creation was completed.

Do you inquire how this discrepancy between the law of the Sovereign and the practice of his subjects has been brought about? The answer is, that it is accounted for in various ways by those who in this thing are found to be in conflict with the Sabbath statute. The Romish Church boldly affirms that the change in question was brought about by its own action. Such a claim carries with it a degree of probability even when unsupported by Scripture evidence. When, however, it is remembered that the prophet Daniel while speaking of the blasphemous pretensions of the papacy, intimated that it should think itself able to change the law of God, that which before was probable, becomes certain. Dan. 7:25.

The Protestant reader of this article needs not to be told that the Roman Church has not the ability to change the Sabbath in fact, even though it should do so in practice. Assuredly the God of heaven would never allow antichrist either to repeal or amend one of the ten commandments that he spoke with his own voice and wrote with his own finger. The very fact that such a power should insist that it made the change in question, ought to put the sincere Christian who is now observing the Sunday, on his guard lest the event shall prove that he had fallen into one of the pitfalls set for his feet by the man of sin. 2 Thess. 2:1-8.

Passing from Rome to the orthodox churches of our day, it will be found that the change of the Sabbath from the seventh to the first day of the week is generally attributed to the Lord Jesus Christ himself. In this case, however, the wish seems to have been "father to the thought." When challenged to furnish Scripture authority for their view of the change, they are unable to do so. The more candid among them have admitted again and again that there is no explicit declaration in the New Testament that Christ or the apostles either changed the Sabbath or authorized

any one else to do so. But do they not surrender the whole case when they make such an admission? What possible motive could the great God have for hiding from his creatures the fact that he had changed the Sabbath? Can it be that it was his purpose to inveigle them into the violation of a day that he had never publicly commanded them to observe, and then punish them for such violation? Can it be that he either forgot or neglected to put on record the account of the change of the Sabbath? If first-day keeping is of divine appointment, it is a matter of infinite importance that the Sunday should be properly hallowed. The issues of life and death would turn upon the manner of its observance. How idle, therefore, to argue that a thing of such consequence would be allowed to rest upon inferential testimony of the most doubtful character.

Many of those who hallow the Sunday are beginning to feel the force of this reasoning. Some of them while frankly acknowledging that there is no Scripture authority for first-day sanctity, still continue to consecrate the Sunday. They admit that the Sabbath law when strictly construed, enforces the sanctification of the seventh day of the week. They excuse themselves for lack of conformity to the letter of the statute on the ground that it is a matter of indifference to the Almighty whether they keep the precise day commanded by him, provided only that they observe some day in the manner required. Sunday, say they, is just as long as Saturday, and we observe the former just as strictly as it would be possible for us to hallow the latter, were we to make it the day of our rest. To this class the next article will be devoted. Be it remembered in the outset that it has already been shown that the fourth commandment of the decalogue enforces the day on which God rested, which he blessed and sanctified at the close of creation week. Let the reader be reminded also that neither of the reasons assigned in that commandment for the hallowing of the seventh day will hold good when applied to the first day of the week. Now bearing in mind the fact that our friends confessedly are departing from the letter of the Sabbath law in the matter of the day to be kept, arguing that God will excuse them for such a deviation, it is proposed to scrutinize critically the logic that they employ.

(To be continued.)

#### WITH WHAT SPIRIT SHOULD WE SERVE THE LORD?

BY ELDER WM. COVERT.  
(Indianapolis, Ind.)

THERE is a consideration in the manner of our service as well as in what we do in the Lord's cause. I do not think of anything that is more severely denounced in the Scriptures than is murmuring and faultfinding. Notwithstanding their murmurings, complainers will often be found quite exact in rendering obedience to the letter of the commandments. But they take hold of the work in such an unpleasant way that they prove to all who behold them that they have no real love for what they are doing. By their manner of work they call their Lord a hard master. They seem to think that much that they are required to do is of no special benefit, and could have been left out of the list of works required.

Nevertheless they will perform the required work, lest they should be lost. They go about it as a hard task, grumbling as they go. They make themselves much sorrow by such a spirit in their work. Not only so, but they often communicate this evil spirit to others, who join with them in their unpleasantness. Their work is rendered through a slavish fear; yet they seem to think that they have placed the Lord under obligation to them for the services they have done in his cause. They run very close to the line of the Pharisee in the parable, who reported his good works to the Lord in the form of a prayer. This is the way the hireling reports to his employer: "I have done the task, and now I want my pay."

But is this the way to render acceptable service to the Lord?—I think not. Paul in writing to the church in Colosse, said: "Whatsoever ye do, do it heartily as to the Lord, and not unto men." The thought is, that every person in all the duties of life, should take hold of these things in a pleasant way, and cheerfully and lovingly render the service, as though the work was being done for the Lord. And really it is to him, and the Lord is interested in it.

He is always with us. He said, as he gave the laborers their commission, that he would be with them always, even unto the end of the world. If he is always with us, and we are to do all to his glory, and then thank him for the privilege of such labor, there is no occasion for complaint or murmuring.

The gospel sets even the poor slave free in spirit to render service to Jesus. He may be assured also that the dear Saviour will appreciate his hearty, cheerful freedom of spirit even though his body is in bondage. Such persons can glorify the Lord with a hearty, cheerful spirit of love. With this idea of loving service, Paul and Silas could sing praises to God at midnight while they lay in jail with lacerated backs, their feet fast in the stocks. The Lord was so pleased with such cheerful service of love, that the old prison walls were made to vibrate, as the music from these servants of God broke upon the stillness of the midnight air. The power of God shook the earth in response to such praises. The Mighty One who upholds the universe, acknowledged these scourged prisoners to be his own children, and came to their rescue.

This spirit of free, happy, loving service rises above the power of earthly courts or decrees, and often astonishes the world by showing a cheerful, pleasant, free spirit in a body behind prison walls. There was no freer man in all England than was John Bunyan during all the years that he lay in Bedford jail.

We should give ourselves no uneasiness about the pay; for we are heirs. We should have a personal interest in the work; for we belong to the family. Why should we be idlers when we are in our own father's field? It would be unwise for us to bring a spirit of discontent into our own household. It would be unkind to all belonging to the family to do so. All should understand that happiness is found in cheerful, loving obedience. To serve God, feeling all the time that he is a hard master, is as contrary to his purpose and desire as it would be for us not to serve him at all.

#### A FULFILLED PROPHECY.

BY J. M. HOPKINS.  
(Chatfield, Minn.)

IN Dan. 7:25 we find these words: "And he shall speak great words against the Most High." Rev. 13:5, 6: "And there was given unto him a mouth speaking great things and blasphemies. . . . And he opened his mouth in blasphemy against God." 2 Thess. 2:3, 4: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."

Beside these texts let us lay the following quotations from the pen of Catholic writers. In a work on "The Priesthood," by M. Gaume, he says:—

Suppose that the Redeemer visibly descends in person to his church, and stations himself in the confessional to administer the sacrament of penance, while a priest occupies another. The Son of God says, I absolve you, and the priest says also, I absolve you, and the penitent finds himself absolved just as much by one as by the other.

Thus the priest, mighty like God, can instantly snatch the sinner from hell, render him worthy of Paradise, and of a slave of the Devil make a son of Abraham; and God himself is obliged to submit to the judgment of the priest, to grant or refuse his pardon according as the priest may grant or refuse absolution. The sentence of

the priest precedes, God submits to it. Can any one conceive of a greater power?

Vicar-general Keley said in the city of Atlanta, Ga., Sunday, Oct. 11, 1891:—

It may be said that we also observe the Sunday. True, but not because it is required by Holy Writ, but because an authority anterior to, *above* [italics mine], and the authorized interpreter of, the Scriptures, bids me to observe the first and not the seventh day.

In Ps. 138:2 God says that he has magnified his word above all his name. Vicar-general Keley has magnified the Catholic Church "above" the Bible, the word of God, thus exalting the church "above all that is called God." 2 Thess. 2:4.

#### CASTING OUR CARES ON THE LORD.

BY ELDER J. H. DURLAND.  
(Oakland, Cal.)

"CASTING all your care upon him; for he careth for you." 1 Pet. 5:7.

What a powerful motive is here for the strengthening of our faith. Let our wants be ever so many, ever so great, our God has engaged to supply them all. We are invited to cast *all* our cares upon him, resting assured of his managing our whole outward estate infinitely better than we could for ourselves. If we would always do this, of how many burdens we would be relieved! What peace of mind we would enjoy if all our temporal concerns were given into the Lord's hands, and by faith we would see them all conducted for our good, by his infinite wisdom and love. "Blessed is the man who putteth his trust in the Lord his God." He is delivered from the anxiety of getting, and from the fear of losing what he has got. He is at rest about the present; and the future he leaves to the Lord. Such can have his conversation without covetousness, and be content with such things as he has (1 Tim. 6:8), and thereby escape thousands of the common troubles of this life.

"I will never leave thee, nor forsake thee," saith the word. In any state, in any want, or in any distress the Lord has promised to be present, to turn all things, seem they ever so afflicting, into real blessings. Trusting to this word which cannot be broken, we may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me." Heb. 13:6. Let the world persecute me, my trade fail, my crops be poor, poverty pinch me, friends leave me, nevertheless I am happy. "The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot." Ps. 16:5. The trusting soul can say, "If these things are of his appointment, it is all for the best." His promises are true; and he hath said: "I will never leave thee, nor forsake thee." Heb. 13:5.

But some may say, Are there any persons who live thus above the world, freed from cares, and fears, and troubles? And why not? Has not the Lord given every inducement for his people to live thus? He has promised to make all things work together for good to them that love him (Rom. 8:28), and he has had witnesses in every age, of his faithfulness in fulfilling his promises. Read the account of the martyrs (Hebrews 11), and you will find a record of those who lived by faith, and were happy in God, not only in prosperity, but also when all the world was against them. Great were the triumphs of their faith. They chose to suffer affliction rather than to enjoy the pleasures of sin for a season; they esteemed the reproach of Christ, and set more value upon it than upon riches and honors.

He doeth all things well for the true believer. What would make them unhappy, he is willing to take upon himself. "Cast thy burden upon the Lord, and he shall sustain thee." Ps. 55:22. Jesus is willing to take the weight of our burden and thereby free us from anxious care. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." O, what a precious rest, when the tender Shepherd removes the burden and smooths the burdened brow with his all-powerful hand! Then we feel that we have enough, be it ever so little of outward things;

because we have the pearl of great price. Christ is ours, and the Spirit of Christ enables us to make up all our happiness in him, and not in the things which perish in the using. Christ, with bread and water, is worth ten thousand worlds; Christ, with pain, is better than the highest pleasures of sin; Christ, with all outward sufferings, is matter of present and eternal joy.

Surely these are the only happy people living. Reader, are you one of them? Are you not partaker of their happiness? If you are a believer in the Lord Jesus Christ, it is our privilege. Your title to it is good, and you can enter into possession by faith. If you are so weak that you are not so happy as those of the past, you should feel ashamed that you are robbing God of his glory before men, and for injuring your own soul, by not committing all our outward matters unto his guidance. What more could he do than he has done to encourage you to leave all things with him, that he might manage them for you? He has given you line upon line, promises in abundance, bonds which cannot be broken, immutable things, in which it is impossible for God to lie (Heb. 6:17-19), to convince you that you may safely trust in him for all things, spiritual and temporal, which he knows will be for your good. Then let us pray for more faith! Let us plead with the Lord to enable us to walk more by faith, and less by sense, that we may commit our ways entirely unto him. "In all thy ways acknowledge him, and he shall direct thy paths." Prov. 3:6.

#### IS CHRIST A CREATED BEING?

BY ELDER J. P. HENDERSON.  
(Jefferson, Iowa.)

We do not presume to fathom the depths of the question of the divinity of Christ, but there are a few points that should receive careful attention before we draw final conclusions.

In Rev. 3:14, it is said of Christ that he is "the beginning of the creation of God." If taken separately and alone, this text might be construed to imply that Christ's existence originated by creation, the same as other intelligent beings. Other texts, however, convey different ideas. Col. 1:14, 17 speaks of him as being "the firstborn of every creature," and that "he is before all things." John 1:1 says that "in the beginning was the Word, and the Word was with God, and the Word was God." Again: we learn that he is the "only begotten of the Father." John 1:14.

The word *αρχη*, in the original, is defined by Bagster as "a beginning; in the beginning of things; at the first," etc. Webster gives a second definition of the word "beginning," as "that which is first."

Taking the above definitions and quotations collectively, we are led to the following conclusions: (1) That Christ existed as the first of, and before, all things; (2) That he is begotten of the Father; *i. e.*, born of his sum and substance; (3) As God, he must be equal to him in divine attributes, as well as in the nature of his existence.

At his baptism there was a voice from heaven saying, "This is my beloved Son, in whom I am well pleased." Matt. 3:17. A word spoken under such circumstances can have none but a primary meaning. A son is one begotten of the father (1 John 5:11), and stands related in a much different sense from a servant, or even an adopted child.

Christ is also said to be the Maker of all things, and that "without him was not anything made that was made." John 1:3. If we concede that he was a created being, this text would involve us in the absurd difficulty of his having created himself. The statements in the Scriptures of his springing from the Father, having a prior existence, and then "being made flesh," and dwelling among us, are equally incomprehensible; but any other position has a material bearing on the atonement.

The Father, the Son, and the law, are by the nature of things equal, and not by any delegated attributes placed upon them. No angel or created being exists but is amenable to law, and hence could not render perfect atonement. But in the true sense of his divinity, we have the comforting thought that our Saviour possesses all the attributes of wisdom, power, and goodness, equally with the Father, and is able to save to the utmost.

#### GALILEE!

BY E. T. BUCKNAM.  
(Tulare, Cal.)

WHAT restful scenes of peaceful bliss  
Dwell on thy pleasant shore!  
And will thy peace, sweet Galilee,  
Be broken ever more?

Thy waves scarce touch my wandering feet,  
As straying by thy side  
I see the distant fisher boats  
In calm composure ride.

Do storms arise and sweep across  
Thy gently swelling breast,  
And raging billows torture thee  
Like demons of unrest?

Do tempests stir thy lowest depths  
As any other sea,  
And toss thy waters mountain high?  
Say, placid Galilee?

Why even now the rising winds  
More energetic sweep,  
And clip the white-caps from the waves  
As higher yet they leap.

The sailor the horizon scans,  
With his experienced eye,  
And swiftly trims his ship to suit  
The warnings of the sky.

Scarce had a scudding cloud appeared,  
Another followed on,  
Faster and thicker on they came,  
Until they hid the sun.

And in that dark uncertain hour  
The wind that heretofore  
In gentle fanning breezes came,  
Now reached the tempest's roar.

And crested waves that kissed the clouds  
Now tossed with demon glee  
The terror-stricken mariners  
Of storm-swept Galilee.

They climbed the foaming pinnacle  
Of lofty lifted waves,  
Then swiftly plunged, and scarcely rose  
From out their watery graves.

The ship had never yet been built  
To weather such a storm;  
That angry tide no ship could ride,  
Or skill could overcome.

With bending mast and bursting sail,  
On sped the wave-swept wreck,  
While lost to hope, and lashed with ropes,  
Her sailors hugged her deck.

How sink to insignificance  
The fears they felt before,  
When sharp and clear a cry rang out  
Above the tempest's roar.

The sight that met their startled gaze  
Was one to freeze their blood,—  
In sweeping strides, a spirit walked  
Unharm'd the raging flood.

Trembling with fear, at last they hear  
And recognize the cry,  
"Fear not! my faithful followers,  
Fear not! for it is I."

How joyous the responsive shout  
To those beloved tones,  
Rolls wildly echoing o'er the sea,  
"All hail! The Master comes."

Then calmly reaching forth his hand,  
Majestic spoke his will,  
Submissive bowed the mighty waves  
When Christ said, "Peace, be still."

Smooth roll thy tranquil waters now,  
Each gently swelling wave  
In nature's noblest eloquence  
Proclaims his power to save.

Serenely glide thy waters wide,  
Blest and beloved sea,  
Thy waves alone His feet have pressed,  
Thou Christ-trod Galilee.

#### THE BIBLE.

BY ELDER ALBERT STONE.  
(East Richford, Vt.)

THE Bible is vitalized by the Spirit of God. All religions must be tested by the sacred Scriptures. There is no infallible guide for human conduct outside of the revealed word of God. It is the divinely appointed medium through which divine light shines upon the world, and into the hearts of men. "Thy word is a lamp." The unrestrained and disgusting scenes of debauchery, cruelty, and crime that are practiced among the heathen, exemplify the whole world as it would be without the Bible. The Bible is an elevator, without which man cannot rise socially or religiously. The science of the Bible is of heavenly origin. The gracious principles taught therein were dearly bought, far-fetched; and are worthy of all acceptance.

The theme of the Bible, after the account of the creation and fall of man, is his recovery from the thralldoms of sin into which he had sold himself by transgression. The Bible contains the word of God, the same that was made flesh and dwelt among men. Christ in the gospel makes it the "power of God unto salvation to every one that believeth." To carry out the general purpose of the gospel, requires the same almighty power that created the world; and this power is in the gospel, because Christ the living Word is in the gospel.

The Bible is indestructible. Men may prescribe it by law, or burn it with fire, but its very ashes seem to germinate, and a harvest of thirty, sixty, or a hundred fold is the result. All human efforts to destroy the word of God and quench its light, have met with failure. The numerous forms of infidelity have battled in vain against it. Proud pontiffs have gathered armies, fought battles, established inquisitions, shed the blood of millions, used all manner of deceivableness and unrighteousness to exterminate the word of God; yet it lives and shines.

Strange as it may seem, it is nevertheless true, that since the fall of man, and the offer of life through Christ, the larger portion of mankind have been either indifferent or hostile to the overtures of grace. This can be accounted for only on the scriptural ground that a being of superior intelligence and power than man, who has already gained celebrity by being the agent of man's deception and consequent fall, is still on his track with intent to destroy.

There is a marvelous lack among men of the knowledge of Satan's devices, and his power to deceive. His personality is largely denied, and his work ignored. This inexcusable lack of knowledge is the secret of his power. For this cause good men have been led to do the very work that Satan would have them do.

May we all learn to place due estimate upon the precious Bible, and so earnestly "search the Scriptures" that we may be wise unto salvation.

#### THOUGHTS ON THE WORK AND CHARACTER OF CHRIST.

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

1. MAN has sinned. "Sin is the transgression of the law." 1 John 3:4. "The wages of sin is death." Rom. 6:23.

2. Man having transgressed the law, it was but just that he should suffer the penalty, death.

3. A Substitute was provided who bore the penalty for him. "Christ also suffered for us . . . who his own self bare our sins in his own body on the tree." 1 Pet. 2:21-24. "He was wounded for our transgressions." Isa. 53:1-7. He "was made a little lower than the angels . . . that he . . . should taste death for every man." Heb. 2:9, 10, 14.

4. Jesus himself was the author of this plan. "Looking unto Jesus the author and finisher of our faith." Heb. 12:2.

5. And the Father accepts the plan, and



gives his Son a ransom for man. "For God so loved the world, that he gave his only begotten Son." John 3:16.

6. The object of Christ's being made "sin for us" (in suffering death in our stead) was that "we might be made the righteousness of God in him." 2 Cor. 5:21. By this plan the "righteousness of God's law is imputed to us through Christ, just as it would have been through obedience, had we never broken the law.

7. There is salvation for man in no other way. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

8. God shows us that we are sinners by his law. "By the law is the knowledge of sin." Rom. 3:20. Hear Paul speak again: "I had not known sin, but by the law." Rom. 7:7.

9. But we are justified only "by his grace through the redemption that is in Christ Jesus." Rom. 3:24.

10. But remember that it is only "through the forbearance of God," and on our part "faith in his [Christ's] blood," that we obtain "remission of sins that are past." Rom. 3:25.

11. The Saviour has undertaken to atone for past sins, but not for future acts of disobedience. By the death of Christ the law was satisfied, and man set free. If we again transgress the law, we may obtain pardon through Christ, by sincere and heartfelt confession of the same. "If any man sin we have an advocate with the Father, Jesus Christ the righteous." If we get into trouble with the Father by transgressing his law, Jesus the sinner's advocate and friend will plead his blood shed upon Calvary, and the Father will be moved by the pleadings of the Saviour in our behalf, and thus are we forgiven and come back again into sweet communion with God.

Now please consider for a moment, that He whose character was pure and spotless, and life sinless, came into this world, and became a man of sorrows and acquainted with grief. He was despised and rejected of men, stricken, smitten of God, and afflicted, and we esteemed him not. He was wounded for our transgressions, and bruised for our iniquities, and on him was laid the iniquity of us all. Although he was taken from prison and from judgment, oppressed and afflicted, he opened not his mouth, not a murmur escaped his lips, and at the last he was cut off out of the land of the living, and it was for the transgression of his people that he consented to be thus stricken. He never had sinned, he "knew no sin," had done no violence, neither was any deceit in his mouth; and yet his grave was made with the wicked, and the Bible says, "It pleased the Lord to bruise him."

And what was all this condescension on the part of Christ for? Let us see. The law of God was broken by our first parents. It condemned them unto death. "The wages of sin is death." They were sinners because they had broken the law. "Sin is the transgression of the law." The wages of their transgression was death. There was no salvation for them in the law. There is nothing in the nature of law, either human or divine, to justify the transgressor. It always condemns. What shall be done to save lost man? How shall he escape from his prison-house, the grave? A plan of salvation was instituted by God and Christ in heaven. Christ consented to take upon himself man's nature, and come to this dark world where sin had entered, and suffer temptation, be crucified, and go down into the grave just as low as man had gone. Now man is once more free from that law. How did he obtain his freedom?—Through Christ. Christ, then, has now become man's Saviour. Lost man has been saved from a fate which he justly deserved—eternal death. Everybody says it is but just that a man should be punished for his own sins, but here we behold Him who was the light and joy of heaven, "the only begotten of the Father," pouring out his life's blood an offering for the sins of a lost and ruined world. O what a spec-

tacle it must have been to God and all the angelic hosts, to look down into this dark world and behold Him whom they loved as they could no other, stretched upon a cruel cross, the cruel nails having been driven through his tender, quivering flesh, and he in the agonies of death exclaiming, "My God, my God, why hast thou forsaken me?" The just was suffering for the unjust.

But it was necessary that Christ be made sin for us, that we might be made the righteousness of God in him.

It was necessary that he take our position with all its consequences, sin excepted, that we might get all his position with all its consequences.

It was necessary that he be treated as sin upon the cross, that we might be treated as righteousness in the presence of infinite holiness.

It was necessary that he be cast out from God's presence, because he had sin upon him by imputation, that we might be received into God's house, and into his bosom, because we have a perfect right there by imputation.

It was necessary that he endure the hidings of God's countenance, that we might bask in the light of that countenance forever.

It was necessary that he pass through three hours of darkness, that we might walk in everlasting light.

It was necessary that he be forsaken of God for a time, that we might enjoy his presence forever.

It was necessary that all that was due to us as ruined sinners, should be laid upon him, in order that all that was due to him as the accomplishment of redemption might be ours.

It was necessary that everything should be against him, when he hung upon the accursed tree, in order that there might be nothing against us.

It was necessary that he be identified with us in the reality of death and the judgment, in order that we might be identified with him in the realities of life and salvation.

It was necessary that he drink the cup of wrath, in order that we might drink the cup of salvation and infinite favor.

It was necessary that he be treated according to our deserts, in order that we might be treated according to his deserts.

In no way do we belittle the work of Christ by keeping the Father's law. Neither do we while keeping the law, seek for justification thereby. No! no! While expecting salvation through Christ, and through him alone, by keeping the law we show that he came not to save men in their sins, but from their sins. Those who have genuine faith in the Son of God, will manifest by their lives of devotion, integrity, and loyalty to the law of God, the character of Christ's mission and work. He gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

As we see the justice of God's plan to save man, we can truly say as did the revelator, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Rev. 15:3.

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

#### THE FATHER WHICH SEETH IN SECRET.

BY \*\*  
(Battle Creek, Mich.)

WOULD that I could impress on other minds the peculiar, forcible meaning with which these words once came to me; that I might help them bear the same message of help and encouragement to another heart which they brought to mine.

How strange that the same words which we have read and to which we have listened, perhaps hundreds of times, should suddenly appear with

such freshness, beauty, and power that we seem never to have heard them before.

"Thy Father." How many thousands in ages past have drank from the richness and fullness of these wonderful words, and yet there remains the same bounty, waiting only to be claimed and proved by each child of God. We are permitted to approach him, not only in his character as Father of the whole household of faith, but also as our individual, personal parent, with whom we may freely commune in the quiet chamber, or sup at our private board, where perfect love casteth out fear. To him we may confide every secret and claim his promised help for every emergency.

Who else has a greater interest in the child, or is better prepared to know his needs or his proper work, than a wise and affectionate father. This Father never expects or requires impossibilities; for he seeth in secret, and knows exactly our capabilities and circumstances in every respect.

Friends may misjudge us, and misinterpret our motives; not so our Father. He seeth in secret, and is acquainted with the mainspring of every heart. May not this be one reason why our friends are sometimes permitted to mistake us, that we may the more fully prove the blessedness of exclusive trust in him, and thus be better prepared to appreciate and glorify him, if haply we may help another to the same blessing?

Not all the united efforts of the powers of darkness and evil men, no matter how deeply or cunningly laid, have ever been able to produce a "shadow of turning" in the attitude of this Father toward his most helpless child. Neither height, nor depth, nor any other creature shall separate us from his love, nor interrupt our intercourse with him.

Is not relationship with such a Father a pearl of such price that everything else sinks into insignificance compared with it? And having such relationship, let us enjoy the glorious benefits included therein. How can we forego so wonderful a privilege!

#### PIONEERS.

BY JOSEPH CLARK.  
(Lowry City, Mo.)

SCATTERED here and there throughout our free and happy country are to be found old professors of the Seventh-day Adventist faith, some in the present possession of the joyful hope of immortality, and in the daily practice of all the Christian virtues, graces, and duties. But not all. Too many build their hopes on a past experience. They dote on past good works, on past joys, and self-complacent views of life, and lull themselves to quiet dreams of heaven, while their hearts are daily becoming less and less interested in Christ and his great sacrifice for us. Self occupies their range of vision; or harassed with cares and trials, they lean no more on God and his promise, but alone and without Christ, they reel beneath the burdens of life, and go murmuring along, as did Israel of old.

They forget that their experience should be new every day; that the manna of yesterday, if kept over, becomes corrupt. So with foolish fondness, they try all expedients to preserve it, while the fresh article lies all around the camp. In this vain attempt to live on the old manna and neglect the new, they become spiritually lean and dead. They form alliances with the world; they run their mills and other affairs on the Sabbath; they fail to come up with tithes and offerings; they gradually lose interest and heart in the work, and too often leave it altogether.

All this trouble comes because of leaning on an old experience. Let us daily feed on the fresh manna, and not for a day try the experiment of feeding on the manna of yesterday's experience.

New recruits are daily joining the ranks. Let us not lead them astray; but as true lights, point them to the path leading to God; and may they see that we are dying daily to sin, and that Christ is still with us a present Saviour.

## 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.

### CONTENT.

My life, at last, has rounded out  
Into the fullness of content;  
No more I grasp beyond my reach;  
I mourn no more the days long spent.

All human hearts strive for some goal  
They may not reach; the farthest bound  
Seems not so far but we might touch,  
Could we but stand on higher ground.

All that I've missed is doubtless best;  
The lesser joys that I have known  
Have summed themselves in one great whole;  
The fainting heart has stronger grown.

Stronger to battle with the wrong,  
To take this old world at its best;  
Content to follow where He leads,  
Knowing that at the end is rest.

—Interior.

### A WEAK BROTHER.

A YOUNG man who had early fallen a victim to evil habits, and had shown himself such a pliable tool in the hands of temptation that his best friends had lost confidence in him, was led to abandon his vices and declare his purpose to follow Christ.

A few warm hands were ready with a cordial Christian welcome, but it was quickly followed by whispers of distrust.

With something very like a sneer, there were those who professed to be the friends of Christ, who declared that they had little faith in the change.

Of course they hoped that it would last, but there was not much to be expected of such a weak fellow.

Unfortunately some of these dubious whispers reached the young man's ears, and stirred in him what he thought a very righteous indignation.

He felt as one might who was struggling to get out of a deep, miry pit, while people were standing by without offering a helping hand, and coolly saying:—

"We don't believe he can get out. You will probably see him slip in a few minutes, and plunge back deeper than before."

The anger which the weak brother felt, served, for a time, to brace his will against temptation.

He meant to show the thoughtless critics that he would hold out, and so he fought his battle with a grim determination; but there were odds against him. He lacked human sympathy; for he imagined that all Christians regarded him with suspicion.

This was a great disadvantage; for there is no other earthly help which the weak need so much as the sympathetic contact with other hearts.

Like the elbow touch of soldiers on the battlefield, it inspires one with courage and strength to keep the line of duty.

It was unfortunate that the young man should miss this help, and worse still, it led him to resist temptation from a wrong motive. It was not hatred of evil or love of goodness which stimulated him, but a feeling of bitterness toward those who distrusted him. Such a motive gave him much energy for a time, but it was like the unusual vigor of delirium, soon exhausted, and with it his downfall began. It is in right acts wrongly done that temptation often wins its first victories.

So it was with this man. Before he realized what he was doing, he changed his reasoning, and instead of saying, "They don't believe in me, but I will show them that I can stand," he said, "No one expects anything of me, and I don't care."

So he fell.

Surely he was not wise or blameless; but neither were those, who, when his moral equilibrium was so unstable, pushed him back into the slough by their distrust, when they might have pulled him out with strong cords of sympathy.

Their gloomy prophecy was fulfilled, but it had evidently helped to fulfill itself.

But happily this was not the end of it. The young man moved into a different community, where he found a band of Christians, no more faithful or earnest than those who had helped him at first, but unhampered by the unbelieving criticism. He was persuaded to make one more effort toward a new life. It was greeted with confidence, and by the help of God and Christian sympathy, he was able to stand.

His motive was no longer to disappoint an enemy, but to please the friends who expected most of him, and above all, the Friend in heaven.

Christ's authority and pleasure became the ruling principle of his life, and he found a place of security and humble confidence. Gratitude for such a deliverance inspired him to devoted service, and he became a valued and useful worker.

Many a weak man can stand by the help of sympathy, who will never be able to withstand suspicion; and besides, the true brother's spirit helps one to a right view of Christ.

He does not treat a fallen man with a suspicion, as he struggles upward, but meets him with a ready welcome and helping grace.

If a young convert falls into sin, it is no great credit to have predicted it, and especially if the prediction has been one occasion of the fall.

"To his own master he standeth or falleth; yea, he shall be holden up: for God is able to make him stand."

We need faith in weak men who lay hold of God's strength. If they sometimes disappoint us, we may at least feel that we have helped rather than hindered them, and we shall succeed much more frequently by taking counsel of our hopes than of our fears.

There is no strength without hope, and it is nowhere more needed than in Christian effort for the fallen.

It is not only the best help in such work, but the needed tonic for the worker, especially when it comes to rest partly upon success attained.

A few years ago a young man who had been for some time a church member, and had attended the prayer-meeting under promise from his pastor that he should not be asked to take any part, was providentially brought in contact with a man about to be released from a county jail.

His sympathy was enlisted, and by the help of God he was able to lead the man to Christ. This success gave him great encouragement, and he continued in similar effort for others until even his pastor could not be more willing and eager to improve every opportunity for personal work; and the rare skill which he attained by experience made him an inspiration to hundreds of Christian workers. It was a grand thing that a weak soul was encouraged to stand, but surely, not less important that a Christian should be led to bring out and put to use a hidden talent which had in it a power of blessing to thousands of lives. It is better to risk many failures in manly effort to help the weak, than to assure one failure by faithlessly neglecting the effort; for at least the soul of him who struggles to lift a brother will grow stronger in the exercise.—*Christian Weekly*.

### RELIGIOUS CHORES.

In many households family prayer seems to be looked upon as a chore to be done up. It cannot be denied that in too many instances this is true. Who has not heard the question, "At what chapter did we leave off yesterday?"—a question which not a member of the family can answer. Who has not heard the wifely counsel, "Read a short psalm this morning, John; I have so much to do to-day?" And John gallops through the shortest psalm he can find, and during the prayer which follows, the busy housewife's mind is so absorbed with the plans and duties of the day, that at the "Amen" she arises with an unconscious but real sense of relief that she is now free to go about them. She would be truly horrified at this statement of the case; she has not

put it in plain words like these, and yet she is a sincere Christian; but her eyes are not open to the fact that she is turning a beautiful and sacred rite into a hollow sham and mockery.

The same is still more true with regard to the blessings asked for at many a Christian's table. I once dined with a good Christian deacon, who, a few moments after he was seated, asked a second blessing, quite unconscious that he had already asked one. On more than one occasion I have been horrified at myself that I could not tell whether a blessing had been asked or not; but I suppose this disgraceful experience of mine is unique.

With some people another religious chore is the habit of daily reading the Bible.

"What were you doing five minutes ago?" asked one girl of another as they divested themselves of their party dresses at a late hour one evening.

"O, I was reading my ten verses of the Bible; I shouldn't feel comfortable if I went a night without them."

"What were they about?"

"O, I don't remember; I was in such a hurry to get into bed, I read them very hastily."

Not one word is intended to reflect on that undoubtedly wise and right principle that religious habits should be adhered to, even if not always accompanied by all the warmth of feeling one would like; but the point emphasized is the thoughtless irreverence and sin of many well-meaning Christians in allowing formality and a meaningless habit to take the place of real heart-worship and an earnest seeking for spiritual light. Do not let us cut short our prayers, our Bible readings, our religious conversations, but put into what we do undertake all the heart and earnestness and feeling and thoughtfulness of which we are capable. God does not want the tag-ends of our time and thoughts and hearts, but true worship of him demands the active exercise of all our faculties, brain and heart as well. Some people seem to think one can pray or go to church or read the Bible very much as one puts on one's boots or takes a dose of medicine—a necessary operation to be undergone once in so often, but involving no more thought or feeling in the one case than in the other.

What good will the whole Bible do us, even should we be able to repeat it *verbatim*, unless we get it into our daily lives? What is the good of hours of prayer unless we earnestly long for what we ask, and earnestly realize the sacredness of addressing the Father?

Unless our religious services, our Bible readings, our almsgiving, and our prayers are engaged in thoughtfully and earnestly, and are showing their effects on our daily lives, they are an abomination in the sight of the Lord, who to those Jews of old, whose whole religion was at that time one vast ceremonial chore, uttered these burning words: "Though ye offer me burnt-offerings, and your meat-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream."—*Delia W. Lyman, in Christian Union*.

—All the splendors of this world dyed into your robe and flung over your shoulders cannot wrap peace around your heart for a single moment. The gayest wardrobe will utter no voice of condolence in the day of trouble and darkness. That woman is grandly dressed, and only she, who is wrapped in the robe of a Saviour's righteousness. The home may be very humble, the hat may be very plain, the frock may be very coarse; but the halo of heaven settles in the room when she wears it, and the faintest touch of the resurrection angel will change that garment into raiment exceeding white, so as no fuller on earth could whiten it.—*Talmage*.

## The Mission Field.

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

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

### GREAT BRITAIN AND IRELAND.

WE are seeing encouraging omens all along the line in this field. New cases are springing up of persons taking hold of the truth as the result of seed sown in the past. The publications are being well received, and we are sure will produce fruit in the near future. The fact of the rapid sale of "Bible Readings" attracts much attention with the parties who do our binding, and they want to know what we do with so many high-priced books. Their testimony is that we are, suing more well bound and costly books, than any other house in London. This of itself gives character to the work. During the past eleven months the office here has sent out between thirty and forty tons of books, and the prospect is good for sending out double that quantity during the next twelve months. Plans are now being laid greatly to increase the circulation of our paper, the *Present Truth*. We cannot make use of the same means here in getting the paper into the hands of the people, that we can in America; for we have no publisher's rates of postage. Every paper we send out by post, whether it be sent by a publisher or by the most obscure person, costs a half-penny, or one cent. Of course this bars the way to yearly subscriptions almost entirely, and hence yearly subscriptions are not at all the fashion in this country, but the papers and magazines are bought by the single number. We expect to put into operation a plan beginning with the new year, which we believe will materially help in the circulation of the paper.

At Bath, where brother Washburn has located, some are already taking hold of the truth, and he takes up the work there with faith and good courage, and we expect to see a strong church raised up in that ancient city. In Hull, where brother Hope is laboring with good success, the prospects are cheering. In a letter just received from him, he says:—

The letter you sent, I read last Sabbath, when five more signed the covenant, one of whom was Mr. —, who seems to have taken a decided stand. [His wife has kept the Sabbath for some time.] One case of interest was the wife of a publican [saloon-keeper] who had to serve behind the bar. She has taken her stand, and has prevailed upon her husband to give up his business, and he is going to set her up as a milliner, so she will be independent and can do as she pleases.

By invitation, brother Hope read a valuable paper before the Y. M. C. A. in that city, which circumstance will doubtless give him an influence in new directions. The Bible workers in Bath report an increasing interest in their work.

Our canvassers' institute will begin next Tuesday and continue over two Sabbaths. They are just closing up their deliveries for the year, and the most of them are doing well. We will combine the week of prayer with the institute, and expect this season will be of much advantage to all. The short visit of my brother, A. T. Robinson, was appreciated, and his words of faith and encouragement were enjoyed by all our brethren here in London. We are all fairly well and of good courage. We have really had no cold weather yet, and are hoping we will not have so severe a winter as we had last year.

London, Eng.

D. A. ROBINSON.

### NOTES OF TRAVEL.

OUR work with the churches being ended, we started for Constantinople. A short ride on the cars brought us to Vladi Kankas, the terminus of the railroad, at the foot of the Caucasus Mountains. From here we had a fine view of the Kazbek, 16,500 feet high, the second highest of the Caucasus range. Although thirty-four miles distant, one unaccustomed to mountain deception in distances, would declare it to be no more than ten miles from the city.

So far as we have seen in Russia, among the

common people, everybody wears a sheep-skin coat, wool inside, a cap, and high-top boots, reaching above the knee, with trousers inside. This outline of clothes, with a sandy, bushy beard, gives an idea of the typical Russian. Literally Russia is full of people wearing sheep's clothing. With many, this seems to be the only coat; for in rain or sunshine, heat or cold, at work or idle, this sheep-skin coat is worn.

Another quite universal feature among the common people is the practice of eating sun-flower seeds. They always seem to have their pockets full, and on the cars especially are constantly cracking them. They manifest a peculiar skill in eating them; one bite suffices to crack the seed open and extract the meat. Usually the third-class coaches are carpeted with the shucks.

Tea-drinking in Russia is as common as beer-drinking in Germany. It is the principal thing at the hotels, restaurants, and railway stations. Most travelers carry their tea, sugar, tea-pot, and glasses with them. At the stations, for two and one-half cents, they get their can full of hot water, make their own tea, and drink it at leisure on the train. It is almost universally taken without milk.

There is but one pass through the Caucasus range, and that is a military road from Vladi Kankas to Tiflis, a distance of 125 miles. There being no railroad, all travel is by team. The regular stage by which we traveled, makes the trip in two days. There were five passengers; at first, we had four horses, then six, and later seven. Horses were changed every ten to fifteen miles. During the first day, we had thirty horses in all. Although heavy up grade, they trotted most of the way, making forty-four miles the first day.

The road was built at great expense. Many miles are hewn out of the side of the rock. The scenery is magnificent all the way. Above us were the constantly varying forms of the snow-capped mountains, below us, the swift stream dashing over the rocks, while our road wound in and out on a rocky shelf, sometimes high up on the side of the ravine. About dusk of the first day, we reached the highest point in the pass, some 8,000 feet above the sea level. Here we remained till morning. On rising, we found ourselves enveloped in the clouds, and in the midst of a snow-storm. From this point, the road descends very rapidly. For ten miles it winds back and forth down the mountain-side to a station on the stream below, where we had advanced but two or three miles. Half an hour after leaving the station above, we passed from the snow-storm to rain, and an hour later we were below the clouds in the sunshine.

As this pass is the only land route between Russia and Georgia, it is the scene of much travel. All manner of vehicles can be seen, from the rough ox-cart to the fine hack. Many oxen are used. On the southern side are many Syrian oxen, with large black horns and dark hair and skin. The people are Russians, Cossacks, Tcherkess (Circassians), Armenians, etc. The style of dress is mostly Asiatic.

The mountain villages look lifeless and deserted. They appear like neglected sheep-sheds. The houses of the Asiatics are readily known by their flat roofs, covered with earth, while the houses of the Russians are covered with straw. The buildings are usually six feet high. It is hard to imagine what comfort can be enjoyed in such quarters; and when one looks into the faces of the people, he can readily read that they are strangers to comfort; their care-worn features look as though they had never been illumined by the light of joy. How little the common people of America appreciate their exalted privileges and comforts above the masses of other countries!

On the way, groups of little boys would run along the sides of the coach for a mile or more, singing, dancing, turning summersaults and repeating the word "*bachschisch*," meaning gift, present. The people are wretchedly clothed, it being a rare sight to see one with garments not torn. Their condition and appearance can be

summed up in one word—"rags." Along the way we saw many flocks of sheep and goats feeding together, each guarded by one or more shepherds. This reminds one of the Scripture expressions concerning the separation of the sheep and goats, given to illustrate the separation of the good and evil at the last day.

The second day we drove eighty-one miles, and used thirty-two horses, making sixty-two for the trip. This brought us to Tiflis, the chief city of Georgia. For fourteen centuries this was the head-quarters of the Georgian princes, who claimed to be direct descendants of King David. Their line became extinct in 1801, since which time this country has been under Russian rule. Tiflis is a lively city, is quite a noted resort, and seems to be a combination of Asiatic and European life. The tinkers and workmen of all kinds have their work benches on the sidewalk. As a rule, the people are fine looking. Many Persians live in this city.

Many of the people seem to be officers of some kind, wearing a sword and daggers. Many leather water-bottles are used. One which we noticed in particular was the skin of a calf, with the hair left on; the four legs tied together served as a handle by which to hang the bottle to a limb. At first sight, we thought it was the animal itself. It would require a strong stomach for a stranger to the custom, to drink from such a receptacle. Water is transported about the city by horses with two huge leather bottles tied together and hung across the back. Various substances are transported in the skins of animals. The legs serve as convenient handles.

The country lying between the Black and Caspian seas is from 300 to 350 miles wide. Tiflis lies near the center. A line of railroad connects Baku on the Caspian with Batoum on the Black Sea. This is the great oil region of Russia, the chief wells being at Baku. The oil is transported by rail and pipes to Batoum, whence tank-ships transport it to the various ports of Europe. We took passage for Constantinople in one of these oil-ships run by a London company. The ship carries a cargo of 2,200 tons of oil. The passage from Batoum, at the eastern extremity of the Black Sea, to Constantinople required three days. The distance is 600 miles. The Black Sea is considered one of the worst to navigate; but fortunately fair weather prevailed, and we enjoyed an excellent passage.

Part of the way we were in sight of the shore of Asia Minor. As seen from the Sea, it is quite mountainous all the way. The Black Sea abounds in porpoises, which sported about our steamer much of the way. They seem to have much curiosity about the propeller. They are about 5 ft. long, and weigh 150 to 200 lbs. or more.

We will here leave our narrative, and give in our next some items about the Bosphorus and Constantinople.

H. P. HOLSER.

### FRANCE.

A LETTER from Switzerland, dated some weeks ago, says of the work in France and Switzerland:—

The brethren Comte and Vuilleumier continue their lectures in Le Vigan, Southern France; they first labored in the tent, but had to rent a hall lately, by reason of rainy weather. They write that most of the congregation followed them in the hall. It seems that the interest increases. First, the people were very suspicious, they would not dare to give their addresses, so that in the beginning the brethren find it very difficult to make visits. But it seems now that the people are more open; they can visit much more.

Brother Erzenberger arrived here yesterday from a tour among the French Swiss churches. He had very good meetings. In Lausanne two souls accepted the truth during his short stay there. In Chaux-de-Fonds a good interest is manifested. Brother Erzenberger hopes that the Bible course to be held this winter in that place, will do much good for the outsiders.

—As Christian love becomes more intense, it becomes also more extensive. The fire that is hottest, sends its heat farthest.—*Episcopal Recorder*.



## Special Mention.

### THE CONDITION OF THE CHURCHES IN ENGLAND.

WITHIN the last few years a new doctrine has been strenuously advocated by the majority of the various denominations of England. It is the doctrine of *amusement*. It is upheld and urged by pulpit and pew. "The people must be amused" is the cry, and it is held that it is the duty of the church to provide for this hankering. As a result, in religious announcements such words as the following are honored with the largest type and the gayest colors: "Entertainment," "Concert," "Fancy Fair," "Dramatic Performance," "Smoking Conference," "Cinderella Dance," "Fancy Dress Ball," "Operatic Selections," "Tableaux Vivants," "Café Chantant," and a host of others.

Right in a line with this is the "Pleasant Sunday Afternoon" movement, which is most successfully carried on by the various branches of Methodism. In brief, it simply means that on Sunday afternoon the churches and chapels are opened to entertain the people. The minister presides, and the service consists of songs, glees, instrumental solos, recitations, humorous speeches, dialogues, etc., etc. The great idea is to keep the congregation good tempered and "jolly," and to have a good time. It is the incumbent duty of the preacher to amuse them and make them laugh, by uttering ridiculous sayings in which as a matter of course truth is too often sacrificed for wit. It is a pitiful sight to see a man standing in the sacred desk and playing for a laugh as truly and as laboriously as any clown in a circus. Yet it is these very people who are most anxious to enforce the old Sunday law of Charles II.

Perhaps a few extracts from church announcements may show the spirit of the age clearer than anything else. And to show that these extracts are not extraordinary ones, but merely a few samples, the first two are from flaming posters that at this moment adorn the walls of Hull, of course displayed in the boldest manner:—

Remember the latest novelty. Grand Rainbow Bazar in aid of St. Augustine's Church. . . . Dramatic, etc. Entertainments in the theater adjoining.

ST. MATTHEWS. Grand Bazar and Autumn Carnival. Songs, glees, and dramatic sketches. Japanese and Spanish dances by young ladies in costume. Café chantant. Rummage sale, etc.

Only lately one of the Hull Evangelical churches gave a dramatic entertainment, in which the church was the theater, and the rostrum fixed up as the stage. Near London there was recently given "An Ecclesiastical Drama, The Conversion of England," by several churches, the proceeds of which was divided among them. On this performance the London *Echo* remarked:—

To-morrow at Croydon, and again on Monday night, forty clergymen of the Church of England will appear in full theatrical costume behind the foot-lights. What are we coming to?

At a mission service the following was announced to take place:—

At this meeting the local "Christy's Minstrels" will give their side-splitting performance, as not given before all the crowned heads of America, at 7 P. M. On this unique occasion Mr. ——— will deliver his philosophical, tear-extracting, mirth-producing lecture, entitled "Tom-tits on a Turnstile." (Please bring a dictionary and several pocket-handkerchiefs.) To conclude with dancing.

This is surely a magnificent conclusion to a "missionary meeting."

Here is an advertisement of a temperance meeting of a church to be held on St. Valentine's day, in which we are assured that—

Fine music, rare songs, amusing recitations, and exciting step dances will be the order of the day.

Among the above performers is a "Rev."

The following extract from a report in the *Sporting Life*, shows a scene in a church gymnasium:—

ASSAULT AT ARMS AT HOLY TRINITY . . . the Reverend Father Tay displayed his general amount of courage. Jack Maney beat Jack Bryan. Both were fairly well matched as far as weight and height is concerned, and the round opened merrily, Maney scoring the faster

and drawing the claret in the second round, . . . etc., etc.

Look at this:—

ST. PAUL'S. Bow Common. Sale of work . . . and all the usual fun to be obtained only on such occasions. (Very true. See Jer. 5:28.) *The whole concluded with a dance.* Admission one shilling. Tickets may be obtained of the clergy.

Imagine the feelings of the great apostle of the Gentiles on reading his name in this connection.

Again:—

COPPENHALL PARISH CHURCH. . . . Dramatic Entertainment . . . under the patronage, support, and presence of his Worshipful, the Mayor of Crewe. The proceeds will be devoted toward clearing off the debt of the new church. . . . The program of above to consist of a serio comic drama in two acts, entitled, "The Porter's Knot," followed by the laughable farce, "A Kiss in the Dark." . . . A select dance will be held after the performance.

An infidel is reported as saying: "I think your God must be in great need of money, by the tricks the churches practice to get it for him." Is there not some excuse seen here for that speech? Even in Scotland, where the people have the reputation of being so solemn and sober, the same thing is now seen. A quotation from a Scotch paper describing a religious meeting and address, reads as follows:—

" . . . a musical program of an immensely attractive nature was ably carried out. The whole concluded with a farce, "Over the Garden Wall."

And again:—

On Wednesday about 125 unmarried men and women met in the church for even song at 8 P. M. After service they were entertained at tea by the Incumbent and his wife, and with speeches, songs, and dancing passed the time away till early in the morning. (Good for Scotland.)

Brethren and sisters, the words of the apostle Paul in 2 Tim. 3:1-5 are indeed true, and "Babylon is fallen, is fallen."

Hull, Eng.

FRANCIS HOPE.

### THE RAILROADS OF THE UNITED STATES.

BRADSTREET'S (New York), Dec. 5.—The third annual report of the Statistical Department of the United States Interstate Commerce Commission made its appearance during the past week. It may be noted that, covering as it does the figures for the year ending June 30, 1890, the report is necessarily somewhat old, although considering the magnitude of the work which the Commission has undertaken in this connection, a delay of this nature is unavoidable. The total railway mileage in the United States on June 30, 1890, was 163,597.05 miles; the increase brought into operation during the year was 6,030.60 miles. Michigan shows the largest gain in mileage during the year, being 459.08 miles, and Georgia comes next with an increased mileage of 437.94 miles. The total length of track for the United States, including all tracks, sidings, and spurs, is 209,060.67 miles. The number of railway corporations at the above date was 1,797, and of these, forty companies operate 77,872 miles of line, or 37.51 per cent of total mileage. The average length of line for these forty roads is nearly 2,000 miles. There are seventy-four companies in the United States whose gross earnings are \$837,000,000 out of a total gross income of all railways in the country of \$1,051,877,632; or, in other words, they earn 80 per cent of the total amount paid for railway service. The total number of locomotive engines employed, is 29,928, and the number of cars, 1,164,138, of which 26,511 are in passenger service. The number of locomotives fitted with train brake is 20,162, and the number fitted with automatic couplers, 955. The number of cars fitted with train brake is 128,241, and the number of cars fitted with automatic couplers is 114,364. The total number of men employed on the railways of the United States is 749,031, being an increase of 45,558 over the number employed in 1889. The 156,404.06 miles of line represented in the report presents capital to the amount of \$9,459,444,172, which is equivalent to \$60,481 per mile of line. Assuming that the remaining mileage is capitalized at

the same rate, the total capitalization of railway property in the United States would be \$9,894,483,400. The increase for the year ending June 30, 1890, over the capital for the previous year is \$444,268,798. The proportion represented by stocks is 46.82 per cent of the total. The amount of stock per mile of line is \$28,322, and the amount of outstanding obligations, including bonds, equipment, trust, obligations, etc., \$29,262.

The number of passengers carried during the year was 492,430,365. The number of passenger miles was 11,847,785,617, or an average of 24.06 miles per passenger. The number of tons of freight carried during the year was 636,441,617; the number of tons carried one mile was 76,207,047,298, an average carry per ton of 119.74 miles. The freight-train mileage was 435,170,812, showing the average number of tons per train to have been 174.05. The revenue per passenger per mile of line was 2.167 cts. The average cost of carrying one passenger one mile was 1.917 cts. The revenue for carrying a ton of freight one mile was .941 cts.; the cost of carrying a ton of freight one mile was .604 cts. The revenue from a passenger train run one mile on all the railways in the United States was \$1.08,041; the cost of running a passenger train a mile was 80.984 cts. The revenue from a freight-train running one mile was \$1.65434; the average cost of running a freight-train one mile was \$1.05711.

### THE NEW CONDITIONS OF WAR.

WHAT will be the military manner of beginning the next great war, assuming that the chief combatants will be France and Germany? Will it be open with conflict between cavalry and horse artillery on either side, or, as Sir Charles Dilke insists, will the first engagements be between the German cavalry divisions and a perfectly handled body of infantry that will defend every farm, wall, stream, and wood, and make the advance of cavalry, in these days of smokeless powder, impossible?

On one point there seems to be no difference of opinion. When men next fight, the carnage will be awful. The smoke of battle will be a discarded metaphor; for there will be no smoke, only a transparent blue haze. The thunder of the artillery, too, will be greatly modified, and the vicious "ping" of the modern musket will never, however intense may be the fire, develop into a roar. Low blasts on the cowherd's horn are taking the place of the morning bugle-call. Bright uniforms and glistening equipments are going the way of coats-of-mail and gaily caparisoned steeds. Death on the field of battle will show a more and more pronounced preference for a shining mark.

The peaceful dove has been pressed into the service of war. In France each cavalry division has a cage-cart full of carrier-pigeons. The mounted staff officer has given place as a messenger to corporals on bicycles. The human voice does not carry far enough to be of much use in the command of widely deployed masses of infantry. It has been superseded by the whistle, by waving of the arm, or movements of the cap. The "fire zones," the area within which modern musketry is fatal, extend far and wide. They are to be crossed by the attacking force only by dodging from cover to cover, or, if in the open, by intermittent rushes. At the best, every yard of advance through a steady hail of lead pellets must be bought with human lives.

In preparation for the new conditions of warfare, Germany is no longer held to have uncontested superiority. France is once more conscious of having the best private soldier in the world, and, in the words of Sir Charles Dilke, is almost amazed at the completeness of her military recovery. It is the deliberate opinion of this and other observers of European war establishments that the relative strength of France and Germany is a matter which now depends chiefly upon points which can only be tested by war.—*Selected.*

## The Review and Herald.

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

BATTLE CREEK, MICH., JAN. 12, 1892.

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### OUR WORK.

THE Lord declares, concerning his people, by the mouth of the prophet: "I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth and warn them from me." If God has given to us special truths for this time, which no true Seventh-day Adventist will deny,—truths which are not found in other movements and with other people, what is our duty with reference to them?—It is our duty to make them known to all the people in the simplest and most direct way possible.

And there are but two ways in which to do this. These are by word of mouth and by the printed page. People must hear them or read them, one or the other, or better still, both. Every individual believer has his influence to exert within the circle of his relatives, friends, and neighbors; but ministers, teachers, canvassers, colporters, Bible workers, and correspondents are engaged more directly in the work. Would that there were a hundred of all these classes where there is now but one.

And thus to preach and circulate literature and make known to the people the light of this message, would not seem to require a great amount of elaborate machinery. We have often felt that there was danger of getting up so much machinery that most of the energy, talent, and time of the ablest workers in the cause would be all absorbed in running the machine, and establishing very fine grooves in which the work should move, when they could be better expended in the direct work of the gospel field.

Organization in certain lines, and to a certain extent, is of course indispensable. But may it not be multiplied to too great an extent, and drawn out to too fine points?

We can easily recall times in the past when every one's ambition seemed to be to go out into the field where people were sitting in darkness, and make known to them the special truths for this time, and bring them to the light and to Christ. And then there were everywhere in the home field accessions to the ranks, of men and women who would be bone and sinew to any cause. It is not so much so now. Where is the numerical growth that should have been seen during the past few years in Michigan and other States that might be named? A writer in another denomination recently published a remark which may be applicable to our cause as well. He said, "What we need is not more *harness*, but more *horse*."

### IN THE QUESTION CHAIR.

131.—FAITH AND ETERNAL LIFE.—HEB. 11:1.

Please answer through the REVIEW the following questions: (1) If we have the Son and eternal life by faith, do we not still have them in *fact*, since "faith is the substance of things hoped for"? Heb. 11:1. (2) As Paul gave up the life he had forfeited to the law (Rom. 7:11), and afterward lived the life of Christ (Gal. 2:20), was it not eternal life, and did he not have it in *fact*, although by faith? (3) Paul tells the man of God to "lay hold on eternal life" (1 Tim. 6:12); and does not this imply that it is a *present blessing* for Christians in this world, as well as the world to come?

W. S. B.

Ans.—(1) The expression, "Faith is the substance of things hoped for, the evidence of things not seen," cannot mean that when a person has faith, he has in actual and literal possession the things he hopes for; if he does, where is the room for faith; "for what a man seeth [or which is the same thing, what a man hath], why doth he yet hope for?" Rom.

8:24. In the same connection the apostle says, "Hope that is seen is not hope," and, "if we hope for that we see not, then do we with patience wait for it." The marginal reading of Heb. 11:1 gives the true idea. "Faith is the ground or confidence." The word is defined to mean "an assured impression, a mental realizing, confident anticipation."—*Bagster, Greenfield*. And with that confidence and assurance in our hearts, with reference to future promised possessions and blessings, we shape our course as if we already saw and possessed them. To illustrate: the worthies of whom the apostle speaks in the same chapter, all died in faith, not having received the promises. They looked for, or had faith in, a heavenly country; but they did not possess it in fact; and hence they lived here as "strangers and pilgrims." Abraham "looked for a city which hath foundations, whose builder and maker is God." This was the glorious New Jerusalem described by John in the Revelation. This city Abraham took hold upon by faith; his faith made it to him a reality; but he did not possess that city, and died without receiving it. Many readers of the REVIEW will remember with what well-deserved merriment brother White used to speak of the claims of an old Quaker who opposed his views of the New Jerusalem. When brother W. contended for a literal city, of the dimensions John gives, to come down from heaven and be possessed by God's people in the future, the Quaker replied: "Thee is mistaken, young man, I have that city in my heart!" Let us be careful that we do not get onto the same ground. For it would not be a whit more fanciful to say that we now possess the new earth, and have the city in our hearts, than it is to say that we now have eternal life in fact. Adolph Saphir, in "The Hidden Life," uses language about parallel with that of the aforesaid Quaker. He says:—

"It is equally true that we are strangers and pilgrims in time, and that we are living the eternal life. . . . Part of the daily bread which our heavenly Father gives to his children on earth is to enter daily into the secret place of the Most High, and to be in eternity. Eternity is wrought into time. He who lives in eternity finds time and strength for every good work which God lays before him."

We do not believe it will be of advantage to Seventh-day Adventists to plagiarize such mysticism into their teaching. (2) In the various expressions the apostle uses about living a life "by the faith of the Son of God," having the "old man" crucified, slain, and put off, putting on the "new man," "Christ in you the hope of glory," etc., etc., he simply refers to a change in a man's spiritual condition when he is converted. This is called in Rom. 8:5-9, putting away the carnal mind which is not subject to the law of God, and receiving in its place the spiritual mind which delights in that law. And if a person continues in this condition, he will, as Paul says in Rom. 2:5-10, "by patient continuance in well-doing seek for glory and honor and immortality," and the promise to such is that God "will render" to them at last "eternal life." But they do not have it while they are seeking for it; for what a man hath why doth he yet seek for?

(3) The Christian is indeed to have a present blessing in this world, and that is involved in conversion, that miraculous change wrought in the heart by the power of God, and the privileges set before him in the Christian life. He is a new creature in Christ Jesus; he has rest from the sorrow and burden of sin, and is free from condemnation; he has fellowship with the Father and the Son; Christ abides in him and he in Christ; the fruits of the Spirit everywhere follow his footsteps, among which are the subjective blessings of "love, joy, peace,"—joy which is "unspeakable and full of glory," and peace "which passeth all understanding;" he is strengthened with all might, and kept by the Lord as "the apple of his eye;" he has the privilege of pressing toward the mark for the prize of the high calling of God in Christ Jesus, and of sowing to the Spirit, with the promise that from such sowing he shall "reap life everlasting." Gal.

6:7, 8. Surely here are "present blessings" enough without reaching forward and borrowing from eternity any of its prerogatives.

But when is the laying hold upon eternal life to be done? 1 Tim. 6:12. It will be noticed that it is the last thing to be accomplished by the Christian, and follows the "fight of faith," which takes him to the close of his spiritual warfare. This idea is more clearly brought out in verses 17-19, where Timothy was instructed to charge the rich not to be "high-minded, nor trust in uncertain riches, but in the living God, . . . that they do good, that they be rich in good works, ready to distribute willing to communicate." Now a person in this condition, trusting in the living God, doing good, and rich in good works, must be supposed to be a Christian, living the Christian life. And what is to follow such a course? The next verse tells us: "Laying up in store for themselves a good foundation against the time to come;" for what purpose?—"That they may lay hold on eternal life." When, according to this, do they lay hold on eternal life?—In that "time to come" for which they laid up a good foundation by their Christian walk here.

It may perhaps be asked if Paul does not say that he bore about the dying of the Lord Jesus, and was always delivered unto death for Jesus' sake, that the life of Jesus might be manifest in his body—manifest in his mortal flesh, as stated in 2 Cor. 4:10, 11? and does not this show that he had eternal life in this mortal state, before this mortal puts on immortality?—That depends on what time he refers to, as the time when the life of Jesus should be manifest in his body; and he tells us when this is, in verse 14: "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you." Parallel expressions are found in 1 Cor. 15:30, 31: "We stand in jeopardy every hour;" "I die daily." But Paul adds: "What advantage it me, if the dead rise not?" Verse 32. Also in Rom. 8:11 he says that "he that raised up Christ from the dead shall also quicken [make alive in the resurrection] your mortal bodies by his Spirit that dwelleth in you." Thus he points forward in every instance to the resurrection, as the time when eternal life, in its absolute sense, begins.

132.—FIRE NOT QUENCHED.—ISA. 66:24.

Please explain Isa. 66:24. This passage is supposed by some to teach the everlasting conscious torment of the wicked. W. L.

Ans.—It teaches just the opposite of eternal conscious torture. The description is drawn from a condition of things which was kept up in the valley of Hinnom near Jerusalem, where fires were kept constantly burning to consume the rubbish, offal, and dead bodies of malefactors, which were cast therein. Most of these were consumed by the flames; but if any part accidentally escaped the flames, worms would soon devour it. So the fire and the worm represented the complete and utter destruction of everything subjected to their influence. And under this figure the destruction of the wicked is set forth because they are to be likewise utterly consumed. (See this text and all others bearing on the state of man in death, and the destiny of the wicked, fully explained in the work published at this Office, entitled "Here and Hereafter." Price, \$1.)

### CIVIL GOVERNMENT AND MORAL ACCOUNTABILITY.

THE familiar saying that "a little knowledge is a dangerous thing," is nowhere better illustrated at the present time than in the demand for governmental interference to protect and enforce the observance of a weekly day of rest. The majority of religious people in this country have just enough knowledge on this subject to know that Sabbath-breaking is a sin, that disregard for any Sabbath has become alarmingly prevalent, that it is an indication of moral degeneracy, and that it is for the good of all men that they pay heed to the com-



mand, "Remember the Sabbath day to keep it holy," and having no true conception of the bearing of these facts upon the propriety of a legalized Sabbath, this knowledge is a dangerous weapon for evil in the hands of those who are fired and blinded by fanatical zeal.

To this class belongs a writer in a recent issue of the *Episcopal Recorder*, who signs himself "N. W.," and concludes his article by saying, "Why not rise *en masse*?" This question he addresses to the Christian people of this country, on the subject of their duty in view of the prospective running of the Chicago World's Fair on Sunday. In the spirit of many others who have essayed to speak upon this subject, he exclaims, "Shall \$20,000,000 be expended under State and national auspices in the propagation of materialism and antichristianity, or shall America teach the nations of the earth that this nation, at least, is resolved to maintain the 'sign' between God and themselves, if it has to wreck a thousand expositions in doing so?" It is the spirit which prompts one portion of our citizens to say, "We are the people, and what we say must be done," regardless of the existence of other citizens who, in the matter of rights and the privilege of dictating to the government, stand on an equality with themselves. Nor is it by any means the larger portion of the community which assumes to do this. Viewed from a numerical standpoint, the attempt of church-members to run the Government in the matter of Sunday rest, appears as an effort of the tail to wag the body. Yet under the influence of great zeal combined with a little knowledge, they become blind alike to justice and the American principle of government that the majority must rule. And they will not, as this writer says, hesitate to "wreck a thousand expositions" if their demands cannot otherwise be carried out.

The chief foundation upon which the demands of this class are based, is the assumption that governments, like individuals, are morally accountable before God. This assumption, as Lord Macaulay has so conclusively shown in his famous critique upon Gladstone's early views of the relation of Church and State, is pure fiction; yet the idea is so deeply rooted in the minds of many, especially where it can find some intolerance and bigotry to grow upon, that its truth is by many people taken for granted, when a very small amount of logical thought upon the subject would convince any candid one among them to the contrary. The moral accountability of a nation pertains to the citizens composing it, as individuals, and not to the nation as a government.

The United States as a government, is represented solely by the officers of the three departments which compose it, and any act of these officers, done in their official capacity, is a national act. This is the only way in which a government can act. Now suppose that all the people of the United States were, as they should be, God-fearing Christians, including those who fill the offices of government. Every one would then act in harmony with the divine will, according to the light which he had, and this nation would be truly, what some people now falsely claim it to be, a Christian nation. There would then be no clamor and agitation for a national Sabbath law; for all would be keeping the Sabbath strictly. There would be no occasion whatever for any governmental action to compel the people to do what each one was, of his own free will, already doing; and consequently there would be no legislation necessary in the interests of religion, no occasion for the Government to concern itself in any way in religious matters. We should thus have a nation which would be both Christian and non-Christian, according as the word had reference to the people of the nation, or to the Government. On the theory that a nation, in its governmental capacity, is like an individual morally accountable to God, we should have a nation of Christian people represented by a godless Government (since it took no account of religion), and therefore at the final

separation of the righteous from the wicked, supposing the same conditions to exist, all the people of the nation would be saved in the kingdom of God, and the Government cast into hell fire!

We can hardly see how this could be done, unless by consigning to the flames of that place the national Constitution and the various documents which constitute the public records of our governmental acts.

On the other hand, let it be supposed that none of the people of this country were true, God-fearing Christians,—not even the politicians who are chosen to public office,—though there might be many among them who would pretend to be Christians because it was a popular thing to do, just as there will be when Christianity, or a profession of it, is made a qualification for public office. Let it be supposed that the Government, through its hypocritical officers, carefully complied to the best of its knowledge with the divine will, as an individual Christian would do. We should then have, on the theory under consideration, a Christian Government run by non-Christian people. These therefore at the final judgment would be cast into hell, while the Government, being Christian, upon the hypothesis of its being a moral person, would be translated to heaven!

In the light of this remarkable theory, we may also draw from the foregoing two remarkable conclusions:—

1. The more Christians you have in a nation, the more un-Christian will be its government (since it will have less to do with matters of religion)!
2. Conversely, the fewer Christians there are in a nation, the more intensely Christian will be its government (since it will have to pass many laws and give much attention to matters of religion, to keep the Christianity of the country from being lost)!

And therefore, let those who are working to make this a Christian Government, or nation, immediately set to work to un-Christianize its people, as the quickest means of accomplishing their object.

A theory which leads to such absurdities, ought not to engage the serious attention of an enlightened people, and would not if they would but take the trouble candidly to test its correctness by a few simple steps of reasoning. It ought to be apparent, on a moment's thought, to any sensible mind, that there can be no such thing as a nation's accountability to God, separate and apart from that of the individuals composing it; and that when individual accountability has been taken out of the question of a nation's relation to God, there is no other accountability left. In other words, the moral accountability of a nation is wholly included in the accountability of its individual constituents, and when these have performed their duty to God as individuals, there is nothing left to be performed toward God by the Government. God deals with this world only as individuals. The world is made up of individual intelligences, individual souls. There is a divine law to which each one of these is amenable, and with reference to which one cannot act for another. The obedience of one soul is not accepted for that of another, nor is the transgression of one imputed to another. No one can stand before God on the merits of any other, save that other is the Lord Jesus Christ. There is no such thing as a national soul, no such thing as governmental allegiance to God, or governmental salvation in the kingdom of God. In civil matters the people act through the officers of the government, but in this there is no such thing as vicarious obedience to God's law, through any human agency, no such thing as vicarious accountability, or vicarious salvation. Religion is wholly a matter between God and the individual conscience.

It is, therefore, wholly out of place to call upon the Government to take action toward closing the World's Fair on Sunday, or to call upon the Christian people of the country to "rise *en masse*" and either close the doors of the Exposition on Sunday, or "wreck" it. Neither this Government nor any

other has any right to meddle in religious matters. Its province is altogether separate from religion. Men's rights are protected by civil government, but they are converted only by the Spirit of God through the gospel. Therefore if Sabbath-breaking is on the increase, if moral degeneracy is becoming fearfully prevalent, if "evil men and seducers" are waxing worse and worse, as is no doubt the case, they must be reached and made better by the gospel, and not by the arm of the law. The gospel is God's only remedy for sin.

We do not wish to be understood as saying that the World's Fair at Chicago ought to remain open on Sunday. There may be good reasons why it should not be open; but it is not the business of the Government or of any legislating body to close it, or of the people to rise *en masse* and close it. The decision of the question of Sunday opening or closing rests, apparently, with the local commission. We hope this commission is composed of Christian men,—men who possess a conscience and are guided by the same in the walks of their public and private life. Let them decide the question, if it be theirs to decide, as they see fit.

L. A. S.

#### A VISIT TO RUMANIA.

AMONG the different states which have been formed out of the Turkish empire in Europe, Rumania is the most important. Its full independence dates only from 1878, and since 1881 it has been proclaimed a kingdom, a German prince of the house of Hohenzollern being its ruler ever since 1866. Rumania is but little larger than the State of New York, and has about the same population. It consists of three parts; in the north between Hungaria and Russia, Moldavia; south of Hungaria and north of the Danube, Walachia; and finally south of the Danube around its mouth close to the Black Sea, the Dobrudscha. This last tract of land about half the size of Maryland was acquired from Turkey in 1878, and is important especially from a strategic point of view, as it commands the mouth of the Danube. The population, about 120,000 in all, is quite a mixture, chiefly composed of Rumanians, Bulgarians, and Turks. In order to settle this new portion of the State so often devastated by war, the Rumanian government has made some inducements to settlers by offering some of its land. In consequence, quite a number of Germans have settled here, mostly from Russia.

As last year some of our brethren in the Crimea could not renew their contract of rent, chiefly because of the Sabbath, they also had their attention turned to the Dobrudscha and finally some six families moved here, among them the elder of our Crimean church. I had desired to visit them last year, but not receiving their address until my return home, I had to defer the visit. When these brethren heard of our trip to Russia, they surely expected to be visited, having looked for it since last year, but as we originally intended to visit Syria together, it was really not on my program till the coming spring. But while we may plan, God directs.

When brother Holser and I arrived in Constantinople, we learned that on account of the cholera, no boats touched in any of the Syrian ports, and while thus our original plan was frustrated, I decided to visit Rumania and Transylvania now instead of in the spring. As brother Holser will undoubtedly speak of our visit in Constantinople, I will only here say that after having obtained my visas from the American and Rumanian consuls, I took passage on one of the Austrian Lloyd steamers for Constantza, a Rumanian seaport. While I could be but so little with the Sabbath-keepers in Constantinople, I felt glad that brother Holser could stay longer and thus become better acquainted with the needs and wants of this field. One night's journey on the Black Sea brought us to Varna, the only seaport in Bulgaria, a town of some 25,000 inhabitants. Ere the railroad was finished through Bulgaria and Rumelia, all the passengers for Constantinople came

as far as this place by rail, and then proceeded by steamer. Although it was Sunday, the steamer unloaded here, and I noticed that one chief article was Boston whisky, boat after boat being filled with it. Another night's journey brought me to my destination. Constanta is quite a lively seaport, and contains a fine hotel and some other fine public buildings. From here I had to proceed by stage to Mangalia, a small town close to the Bulgarian border. Our road led close to the Black Sea, which forms here a number of bays and inlets abounding with game. It was our misfortune that one of the three passengers was a hunter, seemingly some rich merchant from the town, and whenever a good opportunity would offer itself, the stage would have to stop until he got through hunting. Once the stage-driver went even as far as to get a duck out of the bay. Not knowing the Rumanian tongue, I submitted for a while to this delay, but finally remonstrated in all the Russian I could muster up, and we at last reached the place before sundown. The villages along the road did not show special thrift, and the Rumanians as a rule take life rather easy.

In Mangalia I found quite a number of German families, and one of them took me that evening to our brethren who lived some eight miles farther. They had been praying the Sabbath before that the Lord would send them some brother soon, but they hardly expected such an immediate answer. Five years had passed since we parted in the Crimea, but they at once recognized me, and their faces beamed with joy.

As all beginning is hard, they had toiled day and night to found themselves new homes, and now they were anxious that something should be done in extending the truth to their neighbors. The German colonists, mostly from Bessarabia and Wolhynia, and also Eastern Prussia, have built two villages in this neighborhood, Sarioghol and Kalasch-Kula. Sarioghol numbers about sixty German families, and on both ends of the village there are about as many more families of Turks left and a few Bulgarians. When our brethren first came here, they experienced considerable difficulty on account of the Sabbath; they really desired to found their own colony, but this was not granted. So they did the next best thing and took the lots on one end of the village close to the Turkish quarters, where they also lived until their houses were up. Their German neighbors, being Lutherans, tried every way to get rid of them, and when the Rumanian officers were around, they accused them of working on Sunday and being such heretics. The officers then inquired what kind of people they were, and if they were sober and honest, and they had to answer, "Yes, they never go to saloons." Then he asked what kind of houses they had erected, and when he was told the best in the village, he remarked that whatever their religion might be, it had one advantage; for it made them sober and thrifty citizens, and such were wanted. Thus our brethren have so far been able to labor on Sundays, what they could not do in the Crimea; for there the people would unhitch their horses with force, and even beat them.

During my stay of six days, we had meetings each evening, and the outside attendance was good. One night we had a meeting in Kalasch-Kula, where four new Sabbath-keepers live who joined our church during these meetings. One brother had many years ago heard of the Sabbath in eastern Prussia. He then moved to Volhynia in western Russia, where he joined the Baptists. Ere receiving him as a member, they tried hard to persuade him that Sunday was the Sabbath; but when they saw that they could not change his mind, they gave it up. But this very endeavor on their part led him to investigate still further, and when our publications reached him, he became fully convinced and finally took a stand while in Rumania. We but little realize how far this Sabbath agitation extends, and how many honest minds have been trou-

bled. The harvest is indeed white. In this place there are also several Baptist families who are fully convinced, and who attended all the meetings possible. One Baptist brother came from Mangalia, and coming in contact with many Rumanian families, he desired to introduce our publications among them. He has read most of our books, and he promised before I left that he would obey.

During the daytime I held meetings with our brethren, and set before them the important truths of the gospel and the duties of a church. Fifteen then joined, eleven being from our church in the Crimea. Our Sabbath-school numbers twenty-seven, and we had several well-attended meetings with the youth. We also started a tract society, and they have ordered quite a number of German, Rumanian, and Russian publications.

As close as our brethren were, as the land has to be broken up, and it takes not less than five yokes of oxen, they did not forget their duty toward the Lord. The elder of the church had just sent over sixty dollars to Hamburg; but they gave besides some twenty-five dollars more, and pledged that in case we should be able to send a laborer, they would do their utmost to support him. On Sabbath we celebrated the ordinances together, and the Lord came near with his blessings. On Sunday our meetings were crowded all day, and quite an impression seemed to be made.

Thus another important field is opened, and quite a solid church is organized on the very border of Bulgaria, thus forming an excellent nucleus for the work in both States. There are thousands of German colonists in Rumania and Bulgaria. The Baptists have lately organized a union here, and there is no question that if a good laborer could be sent here, not only many Germans would embrace the truth and help the cause with their means, but they would prove the means of introducing the truth among their Bulgarian and Rumanian neighbors. May the day soon come when all these fields can be properly provided for! I. R. C.

#### REPORTS FROM THE WEEK OF PRAYER.

We are receiving some very interesting reports from the week of prayer; and as we know that our brethren and sisters are interested to know how others are getting along, and to learn of the many blessings they have experienced, we take the privilege of quoting from these reports what they say of the work and the interest in the different places.

A brother writing from Orleans, Mich., says:—

"The readings were much appreciated, especially those for Sunday and Monday. We had a good attendance, except when prevented by the storm. There are twelve adults who usually meet for worship. Brother Fargo was with us two services during the week of prayer. The donations amount to thirty dollars."

Another writes from Denver, Ind.:—

"I am rejoiced to write you that our week of prayer has been a profitable occasion. The first Sabbath and Sunday Elder Rees was with us, and gave some very valuable instruction,—the fruits of the institute which he had been attending,—so you see we have been receiving some of the rays of light which shone at that gathering. After Elder Rees went away, the brethren carried on the meeting themselves. The Spirit of God was with us. To-day was our last meeting. We all rejoiced together that we had been privileged to attend these meetings. God is good, and always to be praised. His faithful steward I expect to be. Our Christmas offering is a little more than we gave last year."

Elder H. S. Lay writes of the meetings at Monterey, Mich.:—

"I know you are desirous of hearing the result of the meetings during the week of prayer. I can say we had a very remarkable meeting. All say it has been the best ever held in this place. The Lord wrought in a wonderful manner. Wrongs in judging one another were confessed, which brought love, peace, and joy into many hearts. The church has reached a point in its experience which it never attained in its past history, and stands better spiritually than ever before."

"I have been with them during the entire week,

and brother Ostrander the last half of the week. He was free, and his labors were appreciated. The offerings made yesterday amounted to over sixty dollars, which will probably be increased by those not present, to over seventy dollars. I think the amount last year was a little more than forty-seven dollars. The brethren are all of excellent courage. My health is much improved since coming here. I think of remaining awhile, to hold occasional meetings."

We are very glad indeed to hear of the good work, and rejoice with them.

Brother J. W. Collie, writing from Owatonna, Minn., says:—

"The special letter sent out to ministers was received in due time, and the plans and suggestions were carried out as far as consistent. I am glad to report a deeper spiritual interest among the churches I have visited, and trust that better days are in store for some of our brethren. As the wants and needs of our foreign fields were presented, and how little our brethren have done when they might have done more, a feeling of shame came over many. When the extracts sent by brother Spicer were read, and it was shown how God was working for us as a people, the brethren and sisters, with tears streaming down their faces, asked God's forgiveness for their part in retarding his work, and solemnly promised to do better and more efficient work in the future. The donations have been materially increased by the labor put forth to interest our brethren in the churches I have visited. Our church here donated last year a little over \$12, and yesterday, \$21.55, and we expect four or five dollars yet. For myself, I thank God for the evidences we have that this is his work, and that it will eventually triumph."

We are glad to hear that our brethren appreciate missionary items that have been sent to them from time to time. We are sure that if all our people fully realized the situation, they would many times contribute more liberally to the foreign mission fund.

Next we give a report from the church at Poy Sippi, Wis. There are two churches there, one English, and the other Scandinavian:—

"Our donations to the foreign mission work, were as follows: English church, \$54.66; Danish church, \$58.90. Total, \$113.56. This is more than has been given in any previous year, except three years ago, when there were many more here to help."

"The meetings of the American brethren have been characterized by more fervent spirituality than formerly; and notwithstanding the fact that there yet is a great work to be done for us, we feel that we can thank God and take courage and still hope in his mercy. May he accept and bless the offerings."

We are glad to receive a report from Elder R. F. Cottrell, who writes:—

"The week of prayer has been observed by my home church at Jeddo. I cannot get away from home at present. Brother Warren, from your place, was with us four days, from Monday till Thursday. His testimony was good and cheering, and the blessing of the Lord came to those who attended all the meetings. Would that all might have been in a place to receive benefit. We number about twenty. We raised twenty-five dollars for our missions. I am sorry that the sum raised was not more than double what it was."

We have room for only one more extract at this time. A brother writes from New London, but does not give the State. He says:—

"As our week of prayer has closed, I will write you a few lines. Although we are few in number, and are so scattered as to be able to hold only one meeting a day, we had a very profitable time, and our meeting closed with marked spiritual progress and a fourfold increase of Christmas offerings over last year. The Spirit of the Lord was in our hearts, to melt us into tenderness before him. Trusting that the Lord will keep us faithful and prayerful, we remain, as ever, your brother in the truth."

We are thankful indeed to have these good words from our brethren from different parts of the field. Nothing is so encouraging as to realize that God is working for us. What a work would be accomplished, and how the truth would go with power, if we would divest ourselves of self, and seek God with all our hearts!

Next week we shall give further extracts from other letters we have received. We shall also be glad to hear from others. O. A. OLSEN.

## Religious Liberty.

CONDUCTED BY A. O. TAIT.

### A COMMOTION AMONG NATIONAL REFORMERS.

THE readers of the REVIEW will remember that we announced the fact a short time ago that the editorial management of the *Christian Statesman* had passed into the hands of W. F. Crafts.

In the pages of that paper we have not seen anything that would indicate the real cause for making this change; but the former editors, David M'Alister and T. P. Stevenson, who have edited the *Statesman* from its founding, twenty-five years ago, have started a semi-monthly called the *Political Dissenter*. From the pages of this paper we are able to learn the history of the whole matter.

It was proposed to change the management of the *Statesman*, in order that its business matters could be looked after more carefully. Dr. Crafts, who had been showing a very warm side to the *Statesman*, and had been contributing to it quite heavily, seems to have been figuring quite largely in these proposed changes; but the editors had not the remotest thought that they would be left out in the cold when the *Statesman* would be thus provided for with an efficient business management; but, as they express it in the *Political Dissenter*, they were indignant at being asked to retire from the editorial work of the *Statesman*, and Mr. Crafts himself was placed as chief editor.

The *Statesman*, under the management of Mr. Crafts, proposes to continue the national reform work, and also to advocate additional reforms in connection with it; but the National Reform Association, the bone and sinew of which is the Reformed Presbyterian or Covenanter Church, is not satisfied to have its pet ideas of national reform thus mixed up with other things, and as it expresses it, "relegated to the background," and so it is attacking the change that was made in the *Statesman* very strongly.

An effort was made to have the *Statesman* placed back under its old management, and when No. 2 of the *Political Dissenter* went to press, the following announcement was made:—

"We make room, just as we send the last form to press, for the announcement that arrangements are just about completed to put the *Statesmen* back under its original control and editorship. This time it will be to stay."

With the same paper, they send the following as a supplement:—

"The arrangement to place the *Statesman* back under its original editorship and control has fallen through. After two days and a half of patient negotiation, an agreement was reached on Saturday evening, Dec. 19, at about nine o'clock. It was then agreed that the representative of the present Board of Directors, and the representative of those who were so generously contributing the necessary funds for the new arrangement, should meet at the lawyer's office on Monday morning at ten o'clock, in order to have the papers all in proper legal form; it was further agreed that the Board of Directors would meet at twelve o'clock, and that the papers should then be duly signed, and the contract executed.

"But when Monday morning came, the representative of the Board of Directors, or rather of the one member of the Board who was controlling the action of the Board of Directors, sent word that he would not be at the lawyer's office; and when the meeting at the noon hour took place, the aforesaid member of the Board submitted an entirely different contract, which the representative of the friends contributing the money for the new arrangement would not accept. And thus the whole matter stands just as it did before the 'Announcement' in the editorial columns of the *Political Dissenter* was put in print."

So it seems that while Mr. Crafts has captured the *Statesman*, he is having quite a little trouble on his hands in his efforts to keep it, and it will be necessary for him to work up a list of subscribers for

his paper in almost the same manner that he would if just beginning its publication; for, judging from the tone of the letters from Covenanters that are being published in the *Political Dissenter*, we would gather that the *Statesman* will not find a very warm support in the Reformed Presbyterian Church, and since that church was the main stay of the paper, Mr. Crafts will be under the evident necessity of working up a new support for it, or else will have to write its epitaph.

From one of these letters, which the editor of the *Dissenter* says expresses the deep feelings that are now prevailing throughout the Covenanter Church, we quote the following:—

"It is Saturday afternoon; but I cannot study until I have given some expression to my pent-up emotions. I had believed that you and brother Stevenson were to continue in the editorial management of it [the *Christian Statesman*], and that it was to be distinctly devoted to the cause of national reform. But after twenty-five years of such self-sacrificing and successful labor, the men who founded and made it all it has been, and through it accomplished so grand a work, are forced to step out. And what a poor milk-and-water thing it is now, and is to be. I am torn between conflicting passions. If I were not so indignant, I would yield to utter sorrow. If I were not so full of grief, I would give way to unrestrained anger. Is it my duty to help support what is now called the *Christian Statesman*?—I think not. I think I will soon throw up my agency, and notify the company to stop my copy."

Mr. Crafts seems to be doomed to a stormy voyage in his endeavors to sail his "religious," "American," "civil," and we might add "political," Sabbath. He proposed in the Methodist Church the formation of the American Sabbath Union. As one of its founders, he naturally expected to be connected with its leading management throughout; but after many ups and downs, he is quietly left out of that work, and in seeking an asylum in the bosom of National Reformers, and endeavoring to capture that organization, it seems still to be his fate to be tossed about by storm and tempest.

### THE SUNDAY AGITATION BEFORE CONGRESS.

WE have been made to expect from the oft-repeated statements of the advocates of Sunday laws, that a strong effort will be made during the present session of Congress to secure legislation favoring the Sunday institution.

Thus far, no bills have been introduced bearing upon the Sunday question, but every meeting of the Legislature is besieged with petitions from churches and various ecclesiastical organizations all over the country, praying that the World's Fair be closed on Sunday. An opportunity is usually given at each sitting of the Legislature for "petitions and memorials," and thus far, we think it would not be an exaggeration to state that at least one fourth of the petitions and memorials presented, relate to closing the World's Fair on Sunday.

These petitions usually come from single congregations, or from a small number of individuals, and by thus pouring them in upon the Legislature almost every day, they would naturally give the impression that there was a great sentiment in the country in favor of closing the World's Fair on the venerable day of the sun. It is noticeable, however, that the "petitions and memorials" favoring this Sunday institution, are coming wholly from churches and religious organizations, and any man that knows anything of the history of such movements in the past, should be able, with half an eye, to see in this an effort on the part of ecclesiastics to get control of our Government.

What may be the outcome of this matter during the present session, we do not know; but we can certainly see in these movements on every hand, the rapid fulfillment of the sure word of prophecy, toward which our people have been directing attention for nearly half a century.

### RELIGION AND THE STATE.

THE *Nation* of Dec. 2, says that the *Catholic Review* complains as follows:—

"Christ had been driven out of public affairs with the cry that there must be no religion in politics; they have expelled him from the public schools, which they affirm must be devoted exclusively to secular education; they have shut the door of legislation in his face; for they insist that there must be no partnership of Church and State."

To this the *Nation* adds:—

"But is it not strange that, when the right of Christ's sovereignty in public affairs, of his teachings in the public schools, of his voice in legislation, are pressed upon the nation's attention, they, and multitudes of Protestants also, protest that there must be no relation whatever sustained between Christianity and these things. Partnership between the Church and the State is not the aim, but to have Christ in the Church and in the State; and when he gets into the people's hearts, they will have all else to honor him."

We conclude from the above that the *Nation* is in substantial accord with the Catholics in this matter.

The Catholic favors a union of Church and State. The *Nation* wants a union of religion and the State. As the church is the conservator of religion, there appears to be about the same difference between the Catholics and the *Nation* that there is between six and a half dozen. The *Nation*, however, tries to be very modest in its claims. It doesn't want any partnership even with religion and the State. It wants religion in the State, i. e., controlling the State. The State if a partner, must be a silent one.

One statement may be repeated with profit: "When he [Christ] gets into the people's hearts, they will have all else to honor him." We are in harmony with the above statement, but wish to ask what method they will employ "to have all to honor him." Will it be laws disfranchising those who do not believe the phrase of religion which they profess, and which they have placed in the heart of the State, or will it be to labor as did the apostles, "giving no offense in anything, that the ministry be not blamed: but in all things approving ourselves as the ministers of God. . . . In stripes, in imprisonments, . . . [received, not given] by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, . . . as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." 2 Cor. 6:3-10.

We incline to the belief that the latter way is the best and only true way "to have all else honor him." When was the church so powerful as in the days when they relied simply upon Christ and the power of the gospel. We suggest that all who love Christ, and wish to see his work established in the earth, labor with people, to the end that they may receive Christ into their hearts. This once accomplished, they will realize that his kingdom is not of this world, and that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." 2 Cor. 10:5.

M. E. K.

### A SUNDAY BILL.

A BILL was introduced in Congress Jan. 5, "to prohibit the opening of any exhibition or exposition on Sunday, where appropriations of the United States are expended."

—As before announced in these columns, Toronto, Ont., has been agitating the subject of having Sunday street-cars. The matter was submitted to the people in their election, Jan. 4, and the Sunday car was voted down. So Toronto will still pose as the great monument of Sunday reform, and the Sunday law tinker will continue to extol the unparalleled peace, honesty, sobriety, and general moral superexcellences of that city. But those who live there and ought to know, tell us that Toronto is not a whit freer from vice and general crime and lawlessness than other cities of its size.



## 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.

### WAITING.

BY S. J. G. THAYER.

I AM waiting to-day for the cleansing power  
That is flowing for you and for me;  
And as raindrops betoken the plenteous shower,  
I expect the refreshing to see.  
I know that the branch must abide in the vine,  
For the new life to permeate through;  
And I'm lifting the cry, "Make me thine, wholly  
thine,  
And let all that is in me be new."

I am trying to bring to the Lord every grief,  
Myself, and my all to his feet;  
And I'm finding that here there is strength and  
relief,  
And communion and trusting is sweet;  
I'm waiting for the light of the truth to shine  
In new hearts and new places to-day;  
And I know that this heart and this life of mine  
Should illumine and open the way.

And so while I'm waiting, O take from my heart,  
My Saviour, whate'er is unclean;  
And O! from thy presence no more let me part;  
Let no shadow or veil intervene,  
And then will the branch surely bide in the Vine,  
Then clusters of fruit will be here;  
My will then be lost, my dear Saviour, in thine,  
And thy life in my life appear.

And so I am waiting, yes, waiting on thee;  
As clay in thy hands let me rest;  
Thou art the Refiner—the silver I'd be—  
Growing purer with each needed test.  
The furnace may glow, but I will not fear,  
With the "form of the fourth" let it burn;  
No more than the "all things" can come to me here,  
And these for my good thou wilt turn.

### RUATAN AND BELIZE.

SINCE my last report I have spent nearly five weeks on the island of Ruatan and in the city of Belize. Ruatan is a fine little island, twenty-eight miles long, with a population of about 5,000. It belongs to Spanish Honduras, and is under the supervision of a governor appointed by the President of Honduras. There are many on the island who speak only the Spanish language, but the majority speak English, though it is badly mixed with the Creole dialect.

I found about sixteen adult Sabbath-keepers on the island when I came, who are scattered as far apart as the size of the island will permit. I have not seen a single wheeled vehicle on the island, except a few carts for hauling out produce, and as for a road suitable for driving, such a thing is not known. The most of the traveling is done in "dories," which are small canoes dug out of logs. Some of these are quite large, and will hold seven or eight persons. They are propelled by means of paddles, in the use of which the natives are very skillful. The only means of crossing the mountains from one side of the island to the other is on foot or on the backs of mules or ponies, but at this season of the year the rainy weather makes even that kind of travel very difficult. Elder F. J. Hutchins and wife joined me here Nov. 30, and I was very glad to meet them; and to receive a good supply of mail on the steamer which brought them. I had waited five weeks without a single word from home.

The population of the island is scattered in little villages all around the coast, and there are openings for meetings and personal labor on every hand. I have preached seven times on the island, and brother Hutchins has preached twice. The Governor and other officials are among our warmest friends here, and the U. S. Consul, Hon. Wm. C. Burchard, has done everything in his power to assist us. We find a good interest to know more of the truth, and there are many believers who need to have some personal work done for them, to lead them to see the importance of obeying their convictions of duty. Our public services have all been well attended thus far, and the best of attention given to the words spoken. Of the services thus far held, four were in the Baptist church on the north side of the island, two in the public school-house in the principal village, and the others in private houses.

Dec. 9 I left here for a visit to Belize, returning

the 21st. This trip had to be made by small sailing schooners whose accommodations were not of the best, and although a direct passage would have been only 120 miles, and would have taken only about sixteen hours, we had head-winds and had to beat out of our course, so we were out three nights, and as they only had provisions for a day and a half, we were obliged to fast for the last half of the trip. But the hunger of the people in Belize to receive the words of truth, which we had the privilege of giving to them there, amply repaid all the inconvenience and lack of comforts of the journey. Our return trip was made in better time, being on board only two nights.

Belize is the capital of British Honduras. It has a population of about 8,000, or about one third of the population of the entire colony. It has several churches. The Wesleyans have two churches in the city with three resident ministers, besides several schools and local preachers at other places in the colony. The Catholics have a large church and also a convent here. The Baptists, Presbyterians, Episcopalians, and the Church of England are also represented.

I found four families of Sabbath-keepers whom I consider reliable, and others who are nominally keeping Sabbath, besides many believers. The International Tract Society has sent a good deal of reading-matter here which has been well received and made me many friends. Owing to the feelings of prejudice which existed in the minds of some of the ministers, I did not deem it expedient on this short visit to try to make any public appointments, nor to visit much among their members, but had a large number of Bible readings in my room, with interested ones, and made several calls. By invitation of the Baptist minister, I preached for him once in his church, and would have done so again on the following Sunday if my boat had not left so soon. There are two openings here for laborers; one for a good man teacher, under government appointment, and another for a lady medical missionary and teacher, in connection with the Baptist Mission. I have written of these openings to the Mission Board, and trust that some one may be found to fill them. I was very glad of this opportunity to visit British Honduras, and was surprised to find a large number of Spanish-speaking people there. In fact, nearly all the business of the colony can be done in the Spanish language, as the natives are nearly as familiar with it as with the English. There are only about 400 white people in the colony, 200 of whom are in Belize. This is an important part of the Central American Mission Field, and while for the present it can be looked after by brother Hutchins, who can visit the believers occasionally, there is need of additional laborers here as fast as they can be consistently spared without detriment to other and more important fields.

The Honduran "Sols" are the current money here, as well as in Ruatan and Spanish Honduras. They are worth about seventy-four cents of United States money, and as they have practically no paper money in circulation, make a very bulky and exceedingly heavy kind of money. I find that United States greenbacks are in better demand than Spanish or English gold, which speaks well for our national currency.

Since my return to Ruatan we have spent the time in writing and consulting about the future plans for the work here. Tuesday night, Dec. 22, we received mail again, being the first since Nov. 30. Our hearts were made to rejoice as we read of the progress of the cause in other parts of the field, and learned of the care which the Lord has had over our loved ones during our absence, and we feel strengthened to go on with our work in these new, and, in some respects, difficult fields.

Our greatest perplexity here has been to decide where on the island it will be best for brother and sister Hutchins to locate. The brethren have a spot of ground prepared for a house and some preparation for the building, but at this season of the year we thought best to defer further efforts on it, till our work is better known in the island, so we can decide better about plans. There are urgent requests in different parts, but at the present we have about decided to locate at Coxen Hole, which is the principal village where the government offices are and the only place where steamers land and mail is received. I am writing this Dec. 24, with a beautifully warm atmosphere. I go on in a day or two to Jamaica by the sailing schooner "F. B. Hiller," touching for a short visit at the island of Grand Caymans, of which we have heard much since com-

ing here. I will report next time from Kingston, Jamaica. I have received many letters of introduction to different ones in the fields I am to visit, which I find very helpful. Brother Hutchins will report the work in this field often, and I shall watch its growth with interest. A small church can be organized after a time, when the weather is settled so the brethren can all be got together, which has thus far been impossible. I hope our brethren will all pray for the work in this field, and for brother and sister Hutchins, who have been placed in charge of it.

L. C. CHADWICK.

### MINNESOTA.

BROTHER J. M. HOPKINS of Chatfield, Minn., in a recent private letter, says: "Not long since, six were baptized and united with the church, and there seems to be a spirit of deep consecration resting on the minds of others. One Christian young man will start next Sunday for Lincoln, to attend school. I expect soon to begin a course of lectures on the prophecies and the present truth, for the benefit of our young people."

### TENNESSEE.

ANTIOCH AND BRAYTON.—Several weeks since we started a course of meetings at Antioch, but owing to the inclemency of the weather and the dilapidated state of the house, the meetings were postponed till the first of February, when the weather will probably be more settled. The inhabitants in this neighborhood are very much scattered, making it difficult at times for all to assemble each evening. Being pleased with what they had already heard, all expressed a desire to have the lectures continued at the above set time. Our encouragement is good for this place.

After the meetings at Antioch were postponed, we began meetings at Brayton, and have continued them ever since, till a few days ago, when sickness forced us to suspend them for a few days. We shall continue our efforts here immediately. Several have acknowledged the truth, and many are interested. Our courage was never better in the work of the Lord. In him is all strength.

Dec. 29.

W. C. DALBEY.

DUNLAP, PITTSBURGH, AND KIMBALL.—We came to South Pittsburgh two weeks ago last Tuesday. We left a few keeping the Sabbath at Dunlap, and hope by sending them reading-matter and occasionally visiting them, we may yet have a company there. Before leaving Dunlap we had the partial promise of the Christian church in which to hold meetings. They have no pastor now, but after further consideration, they informed me by card that they did not think it consistent to furnish a house to have doctrine preached in which they did not believe, and referred to 2 John 1: 10, 11 in justification of their course.

Other than this, the people are quite friendly, and we have been invited at different times to take part in religious services. The ladies have a meeting every Monday afternoon for prayer and the study of the Bible, and on Friday afternoons they have a ladies' auxiliary to the Y. M. C. A. In both of these meetings my wife has found some openings for the truth. Next Monday they are to have a Bible reading on the second coming of Christ. On Friday afternoons they study the book of Daniel, using "Thoughts on Daniel and the Revelation." They had just begun these meetings when we came.

The Cumberland Presbyterians are just finishing a new church. I became acquainted with their minister last summer, and he says he will be glad to have me give a course of lectures here soon. We intend to pray and watch for openings, trying to keep them all filled. This is a town of from three to four thousand inhabitants, having street-cars and being lighted with electricity, and is a veritable Pittsburgh for furnaces and foundries.

I am now holding meetings at Kimball, a small country place two and a half miles from here. The interest is good thus far; but the holidays are taking much of the attention of the people now.

Our work in this valley is entirely new. Many where we have labored, believe the truth and desire to obey; but they dread to take hold in the face of our stringent Sunday law, with so few to sustain each other as there are here. If some of our good families of Sabbath-keepers in the North would only decide to come here and live out the truth, they would find it a pleasant place to live, and at the same time be doing effectual missionary work.

If God moves upon the hearts of any who read this to come, I will be glad to correspond with them.

Though alone, we feel we are united with our brethren in this week of prayer. May there be more of the power of God in the message, in the remaining days we have to labor.

A. P. HEACOCK.

Dec. 24.

#### MAINE.

LOWELL AND DANFORTH.—From Dec. 4-10 I was holding meetings in Lowell, Me. The weather was unfavorable, and but few attended. Some were interested and acknowledged that what they heard was the truth. I was called away to attend a funeral, but shall visit them again soon.

As the result of some reading-matter sent into the place, one sister has been keeping the Sabbath for about a year, and is very anxious that others should see the light that is now shining from the heavenly sanctuary. I believe that she has some of the same spirit and love that some had in the days of our Saviour, when they said, "Come and see." John 1:45, 46.

Brethren and sisters, scatter the seeds of truth by the means of the printed page, and the Lord will give the increase. Praise his dear name! There are honest souls all around us that want the light. Let us place it before them.

Dec. 19-22 I was with the church in Danforth. One took hold in our meetings for the first time. Some outside interest was manifested, and the Lord helped us in our meetings. Our brethren and sisters manifested a good degree of interest in the work, and brought in \$26.50 as Christmas offerings to help carry the third angel's message to other lands. Although there are only a few here, their tithe amounted to \$19.10, and four subscribed for *Union Record*, and I sold about \$3.50 worth of books and tracts.

J. B. GOODRICH.

Dec. 25.

#### CALIFORNIA.

GRANGEVILLE AND LEMOORE.—Nov. 17-24 I held meetings with the church at Grangeville. This church has a neat house of worship, which has been built within the past year. The church numbers about thirty members. With a few exceptions, we found the brethren and sisters of good courage. During our meetings, those who had been discouraged, were led to step out and renew their former relations with the Lord. Three persons received baptism at the close of our meetings. At the last three meetings we held there was a good outside interest. We hope arrangements will soon be made for a series of meetings at this place.

I spent the time from Nov. 25 to Dec. 3 with the church at Lemoore, holding meetings every evening and three times on Sabbath and Sunday. This church has a membership of about eighty. They have a neat house of worship; but it is much too small for their meetings. The Lord blessed in speaking to the brethren, and visiting them at their homes. There was a hungering for the word of truth, and when presented, there was a hearty response from nearly all. Before our meetings closed, there was an excellent interest manifested from the town and vicinity. At our last meeting the house was packed full, and the best attention was given. There should be a series of meetings held with this church as soon as possible. Two young men were baptized and united with the church. Others are interested, and if more labor is put forth soon, they will be brought into the church.

J. H. DURLAND.

#### VIRGINIA.

WINCHESTER, STANLEYTON, AND PURCELLVILLE.—Since our good camp-meeting at Winchester, we have labored at the last named place and at Stanleyton, formerly known as Marksville, and some in Jonesborough, Ind., while home on a visit. While there, we labored some with the Jonesborough church and baptized two adults, who were received into the church. On returning to Winchester, we resumed active labor again, and succeeded in organizing a church and a Sabbath-school of twenty-seven members. Three others are keeping the Sabbath. Many others are interested, and we hope they will soon obey.

Oct. 30 we went to Stanleyton, Page Co., and the same evening began a series of meetings, which lasted seven weeks, and resulted in arousing a good spiritual life in the hearts of the brethren, and the addition of twenty-six members, sixteen of

whom were heads of families. Among this number were many who used tobacco, one having used it for sixty years, but by the grace of God, they were able to lay it aside. While laboring at this place, I received pledges on tent funds to the amount of \$130. Thus closed our meetings with a grand success for the truth, and all were greatly encouraged to do more for the work than ever before.

While I was here, brother G. A. Stillwell was laboring at Purcellville, Loudoun Co., where he had quite an interest. Four embraced the truth. The churches united to oppose the truth, and took the house from us, but as some are interested, we hope the Lord will bring good out of this effort. Since coming here, we can only say that we know the Lord has gone before us in the work, and we are only thankful that the Lord can use us as his instruments in advancing his work. We are of good courage in the Lord, and can say that the work is onward here. To him be all the glory. Pray for us.

R. M. ROBERTS.

Dec. 24.

#### COLORADO.

AMONG THE CHURCHES.—At the close of the camp-meeting I came to Villa Grove, where I had left my horse and cart, and proceeded to drive over the great Continental Divide. In crossing the high ranges I found it cold and stormy, but in due time reached the beautiful grand valley.

Oct. 16 I began a series of meetings in a small tent at Fruita. I was alone at first, but after a little one of our missionary workers, brother Francis Trubey, joined me. I continued the meetings with a fair attendance for six weeks, during which time three began the observance of the Sabbath.

Dec. 11-13 I was with the little company at Crawford, and did what I could to encourage them in the good way. Dec. 14 I joined Elder Palmer in a short series of meetings on Surface Creek, near Delta, my old home. On account of sickness, there were but few from other places. We continued the meetings some over a week, and Sabbath, Dec. 19, we had the best meeting I ever enjoyed with this company; the Spirit of the Lord came in with power.

One lady to whom brother Castle had been loaning reading-matter, took a decided stand for the truth. One man who had once loved the truth, but had wandered away, spoke with deep feeling, saying he believed the truth and could not bear the thought of being lost, and that he would again take up family worship. Our hearts went out in sympathy for the erring one, and we earnestly pray that God will give him much grace, that where sin abounded, grace might much more abound.

Tuesday, the 22nd, I parted with Elder Palmer, and drove over the mountains to Grand Junction, and Friday night, Dec. 25, got the few scattered ones in the city together and held a meeting. Sabbath we reorganized the Sabbath-school, which had been discontinued. Some have lately moved in, so that there are now about a dozen Sabbath-keepers, including children.

I expect to spend the time until our State meeting in February, in this valley, canvassing for "Bible Readings," and holding meetings as the way may open. When I travel over these mountains and valleys, and think I am the only laborer for hundreds of miles, I think truly the harvest is great, and the laborers are few.

GEO. O. STATES.

#### NEW YORK.

FULTON, SCHROON LAKE, KEENE, COLDEN, AND CORTLAND.—Although I have not reported in relation to the progress of the work in New York for some time, the reason is not that the work has been making no progress; for I am glad to state that through the blessing of the Lord, real progress has marked the work during the past six months.

Our State camp-meeting was held at Fulton. It was clearly seen at the meeting that some were interested, so we concluded to pitch a tent in the city. We did so, and Elder Place and brother Cobb held meetings several weeks in it. They secured a good attendance, and quite a number accepted our views, who, with several who had previously embraced the truth, began to hold meetings. Near the place where the tent stood was a meeting-house in good repair, whose congregation could not pay the debt on it; so the owner offered it to us at a very low figure. It was purchased, also a corner lot next to where the tent stood. The house has been moved onto the lot purchased, painted, blinds put on it, a new stove and more seats procured, and all accom-

plished through donations of believers and friends. At the present time they only owe \$350 on it, which we think can be paid easily as the payments become due. Elder Place is laboring there at the present time. The tent located in the western part of the State brought some good souls into the truth.

We held a local camp-meeting at Schroon Lake, which is situated in the Adirondack Mountains in northeastern New York. We held one there one year ago last summer. At each meeting many became interested. In the mountains during the summer there are thousands of city boarders from the larger cities of the Eastern States, especially from Boston, New York, Brooklyn, Philadelphia, and Washington. Some of these attended our camp-meeting, and purchased books and tracts. At each meeting people became deeply interested. At the close of the first meeting brother and sister Cowles of North Creek, canvassed the village and surrounding country for "Bible Readings." At our first camp-meeting we sold thirty-five dollars' worth of pamphlets and books, and some subscribed for our papers. Our people had never been known in that part of the State before. Soon after the first meeting, one lady began to keep the Sabbath. At the close of our last meeting, the 1st of September, some eight embraced the truth, and since then through the labors of brother Kinne, more have begun to keep the Sabbath, and meetings have been held and a Sabbath-school organized. Many are anxious that a meeting-house be built. A lot has been donated, much of the lumber necessary, also some money.

Last spring when we held meetings at Keene, a place also situated in the Adirondack Mountains in the northeastern part of the State, several united with the church, and we talked up the matter of building a meeting-house. In September Elder Place and the writer began meetings there and in school-houses near there, and during the week worked on the meeting-house. People not of our faith, as well as the brethren, donated liberally, and the building was quickly built. The city people boarding in the mountains aided us liberally, and in four weeks we were holding meetings in the house. It is now up and painted and nearly completed. We are glad to state that thus far the lot and building are paid for. It is the first meeting-house built or owned in northeastern New York by our people.

Our companies of Sabbath-keepers at Colden and Cortland have grown so that they are calling for church organizations. We expect to organize soon at each place. Our canvassing work is in a prosperous condition, and thousands of dollars' worth of books have been sold and delivered during the past few months. People in different parts of the State are embracing the truth through reading. Thus the good work moves on, and we thank the Lord for success.

S. H. LANE.

#### MICHIGAN.

SODUS.—We began meetings at this place Oct. 4, with a good attendance. An interest was manifested from the beginning, and both the interest and congregations have continued throughout. Twenty are keeping the Sabbath. Thirteen subscriptions were taken for the REVIEW, and several copies of "Bible Readings" were sold. The collections amounted to \$17.72; Christmas offerings, \$11.31.

So far as we know, all points of our faith were presented and indorsed by those present. The blessing of God seemed to attend the effort from first to last. A minister from Rome, N. Y., advertised to show the people that Sunday is the day we are to keep as a Sabbath, by divine appointment. But it only resulted in making friends for the truth. "For we can do nothing against the truth, but for the truth." 2 Cor. 13:8. May we all always be found on the side of truth.

T. I. RICHARDSON.

CHARLES P. WHITFORD.

MONTEREY.—It was my privilege to be with the Monterey church during the week of prayer. Meetings were held every day and nearly every evening. This is one of the oldest churches in the State. Yet we found them hungering and thirsting for the truth applicable to this time, and in need of help. Each day's reading made a good impression. As the necessity of confessing our sins and seeking God with all the heart, were presented, it met with a general response. It is a pleasure to labor for those who desire to be helped. The meetings continued to increase in interest and spirituality, so that each day was in advance of the preceding day.

But especially was this the case on the last Sabbath and Sunday. On Sabbath the subject of judging and condemning one another was presented and shown from the word of God to be unscriptural and unchristian. This was well received by the brethren, and as they confessed their wrongs in this respect, the Spirit of the Lord came into the meeting in a remarkable degree. There was no excitement manifested, but a subduing Spirit that seemed to melt the heart in contrition, resulting in tenderness of heart and unity of feeling that had not been experienced for years. It was the general expression that this was the best meeting ever held in the Monterey church. But the meetings of the following day and evening were in advance of any that preceded. It was not only the day for the Christmas offerings (which were liberal), but of the church quarterly meeting and election and ordaining of church officers. As we came to this, and to the celebrating of the ordinances of the Lord's house, the blessing of God came upon us in a copious manner. It did seem to us that some drops, at least, of the latter rain were falling upon us. Brother Ostrander was with us the latter half of the week and rendered efficient aid, the Lord giving him an unusual degree of freedom. His testimony was well received.

The Monterey church have gained a victory, and reached a point in spirituality and Christian experience that they had never before reached. I trust better days are before them. I pray they may so connect with the Saviour that every victory he has gained, may be theirs, and that finally they may stand on the sea of glass, having the harps of God, and sing the victor's song. H. S. LAY.

Dec. 28.

#### ARKANSAS.

AMONG THE CHURCHES.—Since my last report I have attended the good camp-meetings in Texas, Arkansas, and Kansas, all of which have been reported by others. My time at the Texas and Kansas meetings was largely spent in the interests of the young people, and many of our meetings will be long remembered because of the presence of God's Spirit with us, and many souls will date their conversion from some of these meetings. This is especially true of the Texas meeting. Have you, dear young friends, maintained that faith and confidence in God that you there obtained? He is the same Saviour "yesterday, and to-day, and forever."

Our camp-meeting in Arkansas was characterized by harmony throughout. Fifteen were buried with the Saviour by baptism, and courage filled all hearts as the loveliness of a present, living Saviour was presented to us by God's servants. About thirty-five canvassers went out from the camp-meeting, and the Lord has abundantly blessed their labors.

We have learned within the last five weeks of eleven persons who have recently accepted the Sabbath by reading "Bible Readings," and we are gathering many hundreds of names of persons, for whom further missionary effort should be made. This work has opened a larger field for work at the very doors of our local tract societies than they have ever had before. We invite other societies, in places where such opportunities do not appear, to participate with us in this work. We will gladly furnish you names, if you will send to the Arkansas Tract Society, Van Buren, Ark.

After the Kansas camp-meeting closed, I returned with my family to our old home in Wilson county, where we enjoyed an unusually good Sabbath meeting. Some of the youth of the Sabbath-school for whom we had long prayed, publicly signified their intention to serve the Lord.

We started the next week with team for Arkansas, staying Thursday night with the Stover church, where we enjoyed a good meeting. We spent one Sabbath with the little church at Chetopa. The Lord came near to us, and all seemed encouraged.

We enjoyed our journey much, and after spending a few days in getting settled in our new home at Springdale, I spent some time with the company at Charleston, where brethren Martin and Page had held meetings in August and September. There is a little company of precious souls here, who gladly accepted the light of truth when it was brought to them, and we confidently expect a church to be organized here in the near future.

I spent the next Sabbath and Sunday in the interests of the canvassing work at Morrillton, and in council with brethren Dixon and McConnell.

From Nov. 28 to Dec. 7 I spent at Siloam Springs. This church had almost entirely gone down; many had moved away; some had become discouraged,

and for two months they had had no Sabbath-school. The Lord came near by his converting power, and hearts were melted down before him. Eight were added to the church, three by vote and five by baptism. These with those who were already there, and some others who are moving in, make a church of nearly twenty members. The Holiness people let us have the free use of their hall in which to hold our meetings, and many of them were much interested. I believe some of them will yet accept the truth.

From here I went to Van Buren to arrange for the future location of our depository, and spent last Sabbath and Sunday with the church at Brentwood, where two were added to the church by baptism. A recent letter from brother Sommerville brings the encouraging word that six have been added to the Hill Top church, and a few others have accepted the truth through his labors since camp-meeting. Brother Page has spent all but about four weeks since camp-meeting arranging matters at home; but he is now in the southwestern part of the State, where an interest has been raised by the "Bible Readings" sold there in September. He reports a very encouraging prospect. As our people here begin to return to God the tithe, which is wholly his and is "holy unto the Lord," he begins to pour out his blessing upon us.

Brethren, it pays to look after the interests of the canvassers and their work. They are God's servants, and deserve as much encouragement and kindness as the ministers. The Lord has looked upon us here, in our weak financial condition, and caused this branch of self-supporting work to be revived, and to prosper in our midst, till it is becoming the foundation and stay of the Conference.

We praise God, and take courage. Brethren and sisters, remember us to the Lord, that we may ever be so fully consecrated that God may work in us for his own glory, and the work may have only the divine stamp. C. McREYNOLDS.

## Special Notices.

### NOTICE!

PARTIES sending money to Georgia should be careful not to send by express order, as it costs from twenty-five cents up, to get them cashed. It will save money to send by registered letter or P. O. order. We have lost on our Sabbath-school fund by sending express orders, as the Southern Express company's agents in small towns will not cash orders issued by other express companies. MRS. ARTHUR HUNT.

### CANVASSERS, NOTICE!

ALL who desire to enter the canvassing work in this State are requested to correspond with me. Every part of this State is in a prosperous condition. All who wish to know how the work is moving in the southern field should send twenty-five cents to REVIEW AND HERALD, Cor. South Boulevard and Bryan Sts., Atlanta, Ga., and get the *Southern Agent* for one year. S. T. PAGE, *State Canvassing Agt. for Florida.*

### CANVASSERS' CONVENTION.

THERE will be a canvassers' convention held at Jamestown, N. Y., beginning Jan. 20 and continuing at least ten days, and possibly longer. We hope to see all the canvassers in western New York present, also all those who desire to enter the canvassing field. The State Agent and the General Canvassing Agent, brother F. L. Mead, will be present. Do not fail to attend the meeting if you are interested in the canvassing work. S. H. LANE.

### INSTITUTE FOR DIST. NO. 6.

IN harmony with the recommendation of the last General Conference, plans have been laid for holding an institute or Bible school in Dist. No. 6. This district includes the California, North Pacific, and Upper Columbia Conferences, and the mission field of Montana, Utah, Nevada, and Arizona, the latter three of which are under the supervision of the California Conference.

The institute will be held at Healdsburg, Cal., with Elders E. J. Waggoner, S. N. Haskell, and A. T. Jones as the principal instructors. It will begin Feb. 11, and continue till March 7. Those who attend will be provided with board and lodging at two dollars per week, but are requested, when convenient, to bring bedding with them.

The General Conference recommends that all laborers in the employ of the different Conferences, and also church elders and Sabbath-school officers be requested and urged to attend. The officers of the various Con-

ferences in the district are requested to arrange for all their laborers to attend during the entire course, unless sickness or other reasonable cause shall prevent. We hear very favorable reports from the institutes that have already been held in other districts. Those who have attended them seem to feel well paid for so doing. At this stage of our work, in addition to the three abiding graces, faith, hope, and charity, we need knowledge, wisdom, and union of sentiment and effort. These cannot be better attained than by having those who labor publicly for the spread of the truth, and those who bear the responsibility of caring for the spiritual interests of local churches, with those who have the care of training the children and youth in the Sabbath-schools, meet together and unite in the study of the Bible, in the study of the great missionary field that is open before us in the light of the commission of Christ, and in seeking God for the help that we need, and which he alone can give.

All should plan to be on the ground the day before the institute begins.

DAN. T. JONES, *Supt. Dist. No. 6.*

## The Sabbath-School.

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

### LESSONS FROM THE OLD TESTAMENT.

#### LESSON IV.—HEZEKIAH'S PRAYER AND DELIVERANCE. ISA. 37:14-21, 33-38.

(Commit Verses 15-17.)

(Sabbath, Jan. 23.)

TEXT.—"The righteous cry, and the Lord heareth, and delivereth them." Ps. 34:17.

1. To what power was Judah tributary when Hezekiah came to the throne? 2 Kings 16:7.

2. How old was Hezekiah when he began to reign? and how long did he reign? 2 Kings 18:2.

3. What was the character of his reign? Verses 3-6.

4. Mention the most important acts of this reformation. *Ans.*—The destruction of the idolatrous places of worship and of the idols, notably the brazen serpent, the repairing of the temple, and the holding of the great Passover for all Israel. (See chapters 29 and 30 of 2 Chronicles.)

5. What is said of his greatness? 2 Chron. 32:27-30.

6. How did God regard him? 2 Kings 18:7, first part.

7. What noted event occurred in the early part of his reign? Verses 9-12.

NOTE.—Hezekiah seems to have been at least outwardly friendly to Shalmaneser and Sargon, successors to Tiglath-pileser, and to have paid his tribute as a subordinate power. His faith had not yet reached the point of relying on God alone.

8. What did Hezekiah do when he thought himself strong? 2 Kings 18:7, last clause.

NOTE.—Rawlinson points out that at the time of Sennacherib's accession to the throne, nearly all of the kingdoms south and west of Assyria, which had been tributary to that empire, were in open revolt, and Hezekiah seized upon such a time to declare Judah free. He was at this time, however, forced to yield; for he trusted in his own strength and the strength of allied powers, instead of resting wholly upon God. (See 2 Chron. 32:1-8 and Isaiah 20. Also on "Hezekiah" in "Kings of Israel and Judah," by Rawlinson.)

9. What action did Sennacherib take with reference to this? Verses 13-16.

NOTE.—After this victory, according to Assyrian records, Sennacherib returned to Nineveh, where Hezekiah sent his tribute.

10. To what power did Hezekiah evidently seek to ally himself, after having for the time purchased Assyria's favor? Isa. 36:4-6, 9.

11. What action did Sennacherib take when he heard of what Hezekiah was doing? 2 King 18:17.

12. Who did Rab-shakeh (the cup bearer of the king) say had sent him against Judah? Verse 25.

13. What showed that he not only lied, but that he had no faith whatever in Jehovah? Isa. 36:14, 15, 18, 20.

NOTE.—Rab-shakeh not only did not go by command of God, but he reproached and blasphemed Jehovah by classing him with the gods of the heathen.

14. How did this boastful chief, with his mighty army, affect Hezekiah? *Ans.*—Hezekiah humbled himself greatly, sought God in the temple, and sent his leading men clothed in sackcloth to inquire of Isaiah the prophet. (See Isa. 37:1-5.)

15. How did God regard this humility of soul? Verses 6, 7.

16. As Rab-shakeh departed, what threatening letter did he send to Hezekiah? Verses 9-13.

17. What did Hezekiah do with this blasphemous letter? Verses 14, 15.

18. How did he plead with God? Verses 16-20.

NOTE.—Hezekiah appealed (1) to God's majesty and omnipotence; (2) to God's honor, which had been insulted; (3) he admitted the truth of all Sennacherib's victories; but exalted God above him; (4) and, lastly, he pleads God's mercy to his people, and asks that the salvation granted may be such that all the nations of earth might know that Jehovah was God alone.

19. What answer did the Lord through his prophet give Hezekiah? Verses 21-35.



NOTE.—He assured the king of Assyria that the virgin daughter of Zion laughed him to scorn; that as he had blasphemed the Holy One of Israel and reproached the Lord, in whose power was all nations, so would God overcome Assyria, and lead him back as a man would a beast, with a hook in the nose; and that the Lord would defend Jerusalem for his own sake.

20. How did the Lord fight for his people? and what became of this proud king? Verses 36-38.

21. Why did God thus come to the help of Hezekiah? Verse 21.

22. What promise has God made to all that call upon him in trouble? (See text and Ps. 107: 17-21.)

## REVIEW NOTES.

1. KINGDOMS AND KINGS.—Assyria and Syria are somewhat confusing both in name and territory. Syria may be described as comprising the country lying between Cilicia on the north, Euphrates on the east, Phœnicia, Judea, and Arabia-Deserta on the south, and the Mediterranean Sea on the west.

Assyria originally comprised the country bounded on the north by Armenia, on the east by Media and Persia, on the south by Arabia, and on the west by the River Euphrates. But at the height of its power, it embraced also Armenia, Media, Babylonia, Elam, Mesopotamia, Syria, Israel, Judah, and the northern portion of Egypt.

At the time Judah was made tributary to Assyria, Rezin was king of Syria, Pekah was king of Israel, Ahab was king of Judah, and Tiglath-pileser was king of Assyria. Hezekiah succeeded Ahab on the throne of Judah, being the thirteenth king, and under whose reign the kingdom of Israel, which had continued 254 years (B. C. 975-721), came to an end.

2. "NONE LIKE HIM."—The terms used in describing the character of Hezekiah, as recorded in 2 Kings 18: 5, are duplicated in Chap. 23: 25, being applied to his great-grandson Josiah, the sixteenth king of Judah. This apparent contradiction is explained by the fact that the expression was one of common use in those days when describing an exceptionally worthy character.

3. HUMILITY.—"When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person." Job 22: 29. The experience of Hezekiah is an excellent illustration of the fulfillment of Job's words; also of David's: "He forgetteth not the cry of the humble." Ps. 9: 12, last clause. Jesus taught the general principle, "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." So was Hezekiah, by his humility and trust in God, exalted above the kings of the earth. Even the "Great King," king of Assyria, was broken before the power of God. "O for a faith that will not shrink, though pressed by many a foe."

## News of the Week.

FOR WEEK ENDING JAN. 9.

## DOMESTIC.

—One thousand cases of *la grippe* are reported at Kalamazoo, Mich., and a like number at Jacksonville, Ill.

—The reciprocity treaty between the United States and San Salvador has been signed, and will take effect Feb. 1.

—A disease resembling *la grippe* is prevailing among the horses in the vicinity of Hanover, Ind. It invariably terminates fatally.

—Millers and flour dealers throughout the United States have contributed 1,700,000 pounds of flour for the poor of Russia.

—Wednesday the Philadelphia Board of Health adopted resolutions calling on Congress to establish stations for the treatment of leprosy.

—The Michigan Supreme Court, Wednesday, Dec. 23, 1891, rendered a verdict adverse to the State, which involved the title to 1,500,000 acres of land.

—Sophia Graverant, 102 years old, died at Harbor Springs, Mich., Thursday. She lived on Mackinac Island when the English captured it, in 1812.

—A new trunk line railway between New York City and Canada is planned. It is even said that it will be built in time to carry passengers to the World's Fair.

—Exports of wheat and flour from the port of San Francisco for the year 1891 were of the value of \$33,105,000 as compared with \$23,114,000 for the year 1890.

—Senator Kyle of South Dakota, it is said, will introduce a bill in Congress asking for an amendment to the Constitution, giving Congress power to regulate laws regarding marriage and divorce.

—The cost of an education at Harvard is estimated from \$372 ("low") to \$1,000 ("very liberal") a year; at Princeton it is from \$311 to \$645; at Cornell from \$350 to \$500. The Lawrence University of Kansas put the yearly expenses as low as \$175. Expenses at Vassar are given as \$400 a year; at Wellesley, \$350; at Mt. Holyoke, \$200; at Cornell from \$350 to \$400, although students have managed on less than \$200. At Ann

Arbor and Oberlin many of the students are self-supporting. In the latter college 167 students spent less than \$200 each. At Vassar young women have occasionally managed to get along on \$100 a year for general expenses.

## FOREIGN.

—Russian Methodists are leaving the famine-stricken districts, and are emigrating to America.

—Petroleum equal to the product of Pennsylvania wells is said to have been struck near Sheerkstown, Ont.

—Influenza is raging all over Belgium. All the schools at Malines have been closed on account of the epidemic.

—An investigation into the attack on the Baltimore's sailors at Valparaiso, Chili, was begun at Mare Island navy-yard, Thursday.

—It is reported that Germany has complained that the Hungarian Minister of Commerce has entered into secret arrangements with certain Hungarian companies, amounting to an infringement of the Zollverein. Germany demands an explanation and that the arrangements be rescinded.

## RELIGIOUS.

—The Salvation Army will build a large temple in New York City next spring as a memorial to Mrs. Booth.

—Twelve hundred ministers of the Church of England are said to hold confessionals regularly. Going Rome-ward apace.

—The By-law in favor of the running of the street-cars on Sunday in Toronto was voted down by a majority of over 4,000. Over 24,000 votes were polled on this question.

—Count Lefevre de Behaine, the French ambassador to the Vatican, and the pope came to an understanding, Monday, regarding a future policy. The pope accepted France's terms for conciliation.

—The annual State convention of the Sabbath Association of Illinois adjourned Dec. 29, 1891. Its sessions were but slimly attended, less than a dozen persons being present from outside the city and less than fifty altogether.

—A Zulu prince, the youngest son of King Cetowa Tetowa, is an interesting figure on the streets of St. Louis. The prince is a stalwart young man, weighing 186 pounds, with a face of rich copper hue, and curly red hair. He is being educated by Baptist ministers for missionary work in Africa.

—There are now over 18,000 local societies of Christian Endeavor, with a total membership of 1,100,000. Thirty evangelical denominations are represented. The Presbyterians lead all others, the Congregationalists are second, the Baptists third, the Methodists fourth, and the Christians (Disciples) fifth. The first four denominations have over 2,000 societies each, the Presbyterian having 4,500.

—The French Cabinet gives no uncertain sound on the question of the submission of the clergy to the laws of the Republic. Both Senate and Chamber of Deputies have passed resolutions pledging the government to use its power to compel the clergy to keep within the exercise of their religious functions. Ominous references were made to the withdrawal of government aid, unless a speedy change of attitude should take place.

—The Messiah craze has broken out again among the Cheyennes and Arapahoes. Near the reservation, buildings there is quiet, but among the hills there has been considerable dancing going on, and the excitement is spreading. There are from 1,000 to 1,200 present, and they declare that the Messiah who is to expel the whites, bring back the buffalo and restore their hunting grounds to the Indians, is soon coming, and that the ghost dance will be kept up until he arrives.

## Appointments.

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

## MICHIGAN, DIST. NO. 2, NOTICE!

THE appointment of a "general meeting" for Jackson, Mich., Jan. 28 to Feb. 2, is taken up. So no meeting will be held at that time in that city.

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

No providence preventing, I will hold meetings in New York as follows:—

Blockville, Jan. 14-17  
Jamesville, " 20-24  
We hope to see a general turnout at these meetings.  
S. H. LANE.

No providence preventing, I will meet with the church in Blaine, Me., Sabbath and Sunday, Jan. 16, 17.

J. B. GOODRICH.

## LABOR BUREAU.

WANTED.—By a young man and wife (Sabbath-keepers), a place on a farm by the year, or to work a farm on shares. Address G. L. Samson, Box 101, Augusta, Mich.

WANTED.—A position as book-keeper or for general office work, by a competent young man, an Adventist, and a graduate of Krug's Business College here, able also to correspond in English, French, and German. Address Battle Creek Bakery Co., Battle Creek, Mich.

WANTED.—Any one knowing of a good place for a dentist (Sabbath-keeper) in any State southeast of Michigan, please address H. S. McKyes, Battle Creek, Mich.

## ADDRESS WANTED.

ANY one knowing the address of brother Edwin Wolcott, a comrade in late war boat No. 4, will please inform Silas Randall, Otsego, Allegan Co., Mich.

## MODERN SPIRITUALISM.

ITS NATURE, TENDENCY, DEVELOPMENT, AND DESTINY.

In this work, this remarkable and growing system of belief is logically treated in the light of Scripture, showing what may be expected of its influence upon the theological world.

## THE WONDERFUL GROWTH OF SPIRITUALISM

At the present time renders this pamphlet of great interest and value. 184 pp., 12mo., paper covers. Price 20 cts.

Address REVIEW & HERALD Pub. Co., Battle Creek, Mich.; Chicago, Ill.; Toronto, Ont.; or Atlanta, Ga.

## Traveler's Guide.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 15, 1891.

EAST.	† Mail.	† Day Express.	* N. Shore Limited.	* N. Y. Express.	* Atlantic Express.	† Rye's Express.	† Kal. Accom'n.
STATIONS.							
Chicago.....	am 7.05	am 9.00	pm 12.20	pm 3.10	pm 10.10	pm 9.25	pm 4.55
Michigan City.....	9.10	11.10	2.00	4.48	am 12.25	11.20	7.00
Niles.....	10.20	pm 12.48	2.52	5.50	1.45	am 12.25	8.25
Kalamazoo.....	12.00	2.20	3.55	7.04	3.37	2.00	pm 3.05
Battle Creek.....	pm 12.55	2.59	4.25	7.37	4.19	2.45	7.55
Jackson.....	3.05	4.30	5.32	8.52	5.25	4.20	9.45
Ann Arbor.....	4.42	5.25	6.22	9.45	7.45	5.43	10.55
Detroit.....	6.13	6.45	7.20	10.45	8.29	7.15	am 12.10
Buffalo.....	am 3.00	am 3.00	am 3.00	am 3.00	pm 6.05	pm 6.05	am 8.15
Rochester.....			5.50	9.55	8.10		10.00
Syracuse.....			8.00	12.15	10.20		am 1.00
New York.....			pm 3.45	pm 8.50	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.	† Kal. Accom'n.	* Rye'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	am 7.20		
Rochester.....		9.35	am 1.45	4.20	9.55		
Buffalo.....	pm 11.00	11.00	2.40	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 2.19	9.15	pm 4.45	pm 8.00
Ann Arbor.....	9.30	8.40	10.19	2.19	10.32	5.52	9.18
Jackson.....	11.25	9.40	11.18	3.17	12.01	7.11	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	am 1.00	1.07
Niles.....	4.15	pm 1.12	2.08	6.17	4.15	7.40	3.10
Michigan City.....	5.57	2.14	3.08	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 6.30 p. m., arriving at Jackson at 7.55 p. m., daily except Sunday.  
Accommodation train for Niles and all intermediate points, leaves Battle Creek at 7.53 a. m., arriving at Niles at 10.05 a. m., daily except Sunday.  
Trains on Battle Creek Division depart at 8.03 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 7.00 p. m., daily except Sunday.

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

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



## Chicago &amp; Grand Trunk R.R.

Time Table, in Effect Dec. 6, 1891.

GOING WEST.	STATIONS.	GOING EAST.
pm 3.45	Boston.....	am 6.15
pm 4.10	New York.....	am 6.50
pm 4.35	Buffalo.....	am 7.40
pm 5.00	Niagara Falls.....	am 8.40
pm 5.25	Boston.....	am 9.10
pm 5.50	Montreal.....	am 9.50
pm 6.15	Toronto.....	am 10.30
pm 6.40	Detroit.....	am 11.10
pm 7.05	Port Huron.....	am 11.50
pm 7.30	Port Huron Tunnel.....	am 12.25
pm 7.55	Lapeer.....	am 1.15
pm 8.20	Flint.....	am 1.45
pm 8.45	Bay City.....	am 2.15
pm 9.10	Saginaw.....	am 2.45
pm 9.35	Durand.....	am 3.15
pm 10.00	Lansing.....	am 3.45
pm 10.25	Charlotte.....	am 4.15
pm 10.50	BATTLE CREEK.....	am 4.45
pm 11.15	Vicksburg.....	am 5.15
pm 11.40	Schoolcraft.....	am 5.45
pm 12.05	Cassopolis.....	am 6.15
pm 12.30	South Bend.....	am 6.45
pm 12.55	Valparaiso.....	am 7.15
pm 1.20	Chicago.....	am 7.45

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., JAN. 12, 1892.

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The *Christian Statesman* asserts, with probable truth, that a greater number of people can be united on the question of Sabbath [Sunday] rest than on any other Christian reform.

We would again remind our readers that we must have the address of correspondents. Several queries have lately come to this Office to which we would reply by mail if the address was given.

Rome correspondence to the *New York Sun*, Dec. 29, 1891, says that the Italian government is not disturbed by any claims in favor of the temporal power, "the restoration of which no superior and intuitive mind dreams of now in Rome, either in the Vatican or anywhere else."

Elder E. R. Jones died of internal cancer, at the Sanitarium, Jan. 3, 1892. Funeral largely attended at the Tabernacle, Wednesday, the 6th. Obituary notice will appear in the REVIEW soon. The family will have the sympathy and prayers of his many acquaintances and friends.

It is stated on apparently good authority that nearly all the missionary stations in Africa are trafficking in tobacco with the natives. It is also said that Bishop Taylor not only permits, but compels this traffic in all the stations under his control. We cannot understand how a Methodist bishop could engage in such a nefarious work. To ask the natives to bring food to the stations to be paid for in tobacco, is very suggestive of asking fish, and giving in exchange for it a scorpion.

We are pleased to print in this week's paper an article from the pen of our venerable brother, Elder Albert Stone of Vermont. Brother Stone is now eighty-nine years of age, and is probably the oldest minister among Seventh-day Adventists. He is one of the few surviving ministers who took part in the Advent proclamation of 1840-44. The infirmities of age prevent his laboring in the cause of God as in former days, but his heart is still in the work. We shall be glad to hear from him again.

The *New York Independent* of Jan. 7, 1892, utters some commendable words on the subject of resolutions. It speaks particularly of "New Year's resolutions," which, it says, "are laughed at, scoffed at, and made the subject of comic cartoons," and yet it places resolutions in "the choicest category of human actions." "Resolutions to do right, to live a better life, to conquer some fault, are the

stepping stones by which we mount to a better character, and to a fellowship with God." Even in conversion itself there is involved "a fixed resolution of this sort, a turning from wrong to right, from the world to God." "Every faintest flutter of a desire for such a resolution, should be encouraged by something very different from a very mean joke."

### COUNTING THE MONTHS.

In sending out the "Monthly Statement" of the canvassing work in the Australian field, the agent admonishes the workers to remember that they were one month nearer the close of the work than when the previous report was rendered. It is well thus to count the days and months which are so rapidly slipping by, and to strive to realize that at the end of each one we are so much nearer the great consummation—nearer that night which is coming in which no man can work. Thus should we labor with the coming day always in view, and with reference to it, remembering that a great work is to be done, and the time in which to do it is continually growing shorter. So may we all take hold to work the more diligently while the day lasts.

### SPIRITUALISM.

We learn from brother L. G. Moore of Grand Rapids, Mich., that there are now taking place in that city some very remarkable spirit manifestations, under the mediumship of a Mr. Archer. These manifestations consist of spirit materializations.

On one of the occasions mentioned, there were thirty-one persons present at the *séance*, and a good light in the room most of the time so that those present could see all that was going on.

Two forms would frequently emerge from the cabinet at the same time; one materialized outside the cabinet, appearing to come up out of the floor (in the same manner, we presume, as the Devil personated Samuel to the witch of Endor); one materialized and dematerialized in mid air next to the ceiling; another, a child, apparently about seven years old, materialized and appeared on the top of a piano, near the cabinet; a child about three years of age came out, and then a full-grown woman appeared, took up her child and carried it back into the cabinet; etc., etc.

Many of the foremost men and women of the city are said to be frequent attendants, and are earnestly investigating. A majority of the forms which appear claim to be relatives of some of those who are present, and are recognized as such. While there have been, and doubtless are still, frauds and impositions in this line, we cannot doubt that the Devil is getting in a good deal of his real work; for so prophecy has declared that he will manifest his power in the last days. And more is yet to be seen. Let us be fortified against his deceptive work, by making the truth of God's word our shield and buckler.

### YEAR BOOK FOR 1892.

THE Seventh-day Adventist Year Book for 1892 is now ready. It contains 144 pages, and consists of a complete workers' directory of over 1,000 names and addresses; the officers, boards, committees, etc., of the different general and State organizations and institutions; proceedings of the last sessions of the General Conference, the International Tract Society, the International Sabbath-school Association, and the International Health and Temperance Association, together with the principal actions of the General Conference Committee since the close of the last General Conference; brief reports of work done in foreign fields; complete financial and other statistics of the denomination; besides the constitutions of all the different organizations, cuts of different institutions, Postal Guide, and a table showing the beginning and close of each Sabbath during the year.

It is hoped that all will supply themselves with

a copy of the Year Book, and acquaint themselves with the actions that have been taken and the work done during the year. Besides being useful in this respect, it is valuable in the way of having at hand a complete directory of our workers in all parts of the world.

Price, ten cents. Address all orders to REVIEW AND HERALD, Battle Creek, Mich.

### A NEW REASON FOR CLOSING THE WORLD'S FAIR SUNDAY.

THERE seems to be no limit to the reasons that are being urged why the World's Fair should be closed Sunday. The "Swine Breeders' Association" have declared that the swine needed a day of rest in order to appear at their best on the other days. Another reason, which the REVIEW some time since predicted would be made, is now manifest, as will be seen by the following clipping from a late paper:—

"The Beer Brewers' Association has instructed its agents in Chicago to secure the co-operation of the saloon-keepers of that city and work for the closing of the World's Fair on Sundays. It is calculated that from 100,000 to 200,000 people will visit the exhibition on Sundays, and that would take away the saloon patronage on that day."

So, as we have expected, the saloon men of Chicago have an eye to business, and are on the alert to get all the money they can out of the crowds, who, during the time of the Fair, remain in the city over Sunday. And if the commissioners decide to close the Fair Sundays, they will inevitably play into the hands of the liquor men to the damage, and perhaps the ruin, of many who will visit the Fair.

M. E. K.

### TENTS, TENTS, TENTS!

THERE is probably no denomination that has made a more liberal use of tents in its religious work than has the Seventh-day Adventist. Every year thousands of dollars are paid out for the purchase of new tents, large or small. Now it is very desirable that this money should be expended to the best advantage. The quality of material and a proper make of tents have much to do with their durability. Because of these considerations, the General Conference established a tent-factory some years ago, and we are prepared, we think, to give the best of satisfaction from every standpoint. It has been the object and constant study of our tent-makers to get up the best possible tent for a given amount of money. And therefore we think that it will be of decided advantage to our Conferences and others who may want tents, to correspond with our tent-makers before purchasing elsewhere; for we feel sure that we can satisfy you both as to price, quality, and workmanship. We have at present a large number of tents in the field, and they are giving excellent satisfaction. If in any case mistakes should occur, we will only be too glad to correct them when we learn of them. We have not undertaken this business from a money-making standpoint; the business belongs to the General Conference. Our only object is to assist our brethren in securing the best tents for the least amount of money.

We will also call attention to the fact that now is the best season of the year in which to order tents, a little later on there will be more of a rush. By ordering now, you will get the advantage of the best terms possible, and will also be assured of getting your tents in good time, so that you will have everything on hand at the opening of the tent and camp-meeting season.

We shall be glad to receive your order as soon as you can decide just what you need. Some may think that they have a tent-factory nearer by, and therefore the expense of freight would be less by ordering their tents at such a place. We feel sure that we can give you advantages in your tents which will make the matter of distance of no consideration. We shall be glad to send you a catalogue, and correspond with you on this matter, and give you any information that you may desire. All such correspondences should be addressed to W. N. Kennedy, 235 West Main St., Battle Creek, Mich. Hoping that these suggestions may be of some benefit to those interested, we remain yours in the work.

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