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"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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"INEXCUSABLE."

BY FANNIE BOLTON.
(Melbourne, Aus.)

"But where sin abounded, grace did much more abound."

Make no excuse for weakness or for sin,
For tendencies inherited from kin,
For habits binding thee in cruel thrall;—
Sin in the flesh is still condemned in all;
For where thy sin abounded, there may grace
Abound much more to heal thy soul's disgrace.

Make no excuse, lay blame on none beside
That thou art naturally the child of pride.
An evil lineage hath been given to thee,
The lusts of an unhallowed ancestry;
Yet no excuse is thine; for it is given
That thou mayest be the child of God in heaven.

Unsympathetic, cold and selfish still,
With iron pride, and all unstable will,
And yet desiring for a better meed
To fill the famine of thy brother's need,
Yet there's a hand outreached to strike thy chain,
And set thee free, and make thee love again.

What shalt thou do, O yearning soul, that saith,
"I hear about the body of sin and death,
Who shall deliver me?" One name is given
Whereby thy heinous chain of death is riven.
Reach unto Christ, and at thy faith thy soul
Shalt feel his virtue, touching, making whole.

Whate'er the heritage thou hast from kin,
Whate'er the inroads of thy life's sad sin,
Whate'er the chain that binds, however lost,
Christ lives to save thee to the uttermost,
Renewing by his grace the inconstant will,
And by his righteousness thy want to fill.

Where sin abounded, there in larger place
Shall grace abound to heal thy soul's disgrace.
Thou'rt bidden to seek the everlasting home,
And yet the word to thee is "Overcome."
Drawing from Christ the power abundantly,
He'll save from evil's inborn tendency.

The Sermon.

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

"GO FORWARD."

BY ELDER O. A. OLSEN.

(Concluded.)

Now, then, to come a little closer home. There is something for each and every one of us to do, and I want to make application of the text right here to every individual. We have been crying and praying, saying, "Lord, raise up men and women and send forth laborers." Instead of doing nothing but praying, we should lay ourselves on the altar of God's service. How much heart have we put into our prayers? How much real faith in God and in his word has there been in our prayers to him for laborers? It is one thing to say those words in a casual

way, and it is another thing altogether to feel them deep in the heart; it is one thing to pray with the mouth, it is another thing to put the whole soul into our prayers. The spirit of real, true intercession is what we want. There is so much of this outward show, so much of this outward profession of religion. We must not be satisfied with anything less than the divine power of the religion of Jesus Christ. When you pray for laborers with the spirit as well as the understanding, then you will put yourselves on the altar of God's service. While you are praying thus, you will put yourselves in a laboring attitude at the same time that you are calling upon God to bring forth laborers. Is not that so? How can you pray with a real heart for laborers to go forth into the work, and then not be willing to touch it with the ends of your fingers? You cannot do it. The time has come for thorough work, and advance steps must be made in this direction. We must take hold of this work as never before, and we must enter into the spirit and the labors of the message as we never have in the past. The spirit that actuated those men in the very beginning, is the spirit in which the message will triumph. It was not the favorable situation, it was not the great possessions that they had, it was not the favorable surroundings; it was living faith in God, it was the consecration by which they laid all they had and were on the altar of God's service. And as they walked out in the fear of God, God went before them. He will always go before his people when they move out in this way.

Brethren, there ought to be hundreds of laborers right here, ready to go where God may call them. Do you ask, "Where shall I go?" Get ready, brethren, get ready, sisters. Get the burden of the work upon your soul, then the way will open for you. How can we send those who have not the spirit of the message? how can we send those who have not the real burden of souls? That is what is wanted, and what every one of us must manifest if we would be laborers together with Christ.

It was love in the heart of Christ that led him to leave the realms of glory and come to earth. It was love for the lost, perishing sinners. I am so glad this morning that Christ loves me. I am so glad that Jesus gave his life for sinners, that they might be saved. He gave his life for me, not when I was good, or worthy; but while I was a sinner. He gave himself for me, and he is mine; and, brethren and sisters, when Christ becomes yours, when his Spirit dwells in your heart, and his love takes hold of your soul, then you will make advancement in divine things. Your mind, heart, and soul will be turned to Christ all the time, and not to the world.

Then I want to dwell this morning, too, on the spirit of contributing to the cause of God. I am not going to present a large array of Scripture texts to show that it is our duty to give of that which God has intrusted to us. Brethren, it seems to me that we have heard these things over and over again so many times, and yet, why is it that they do not take hold of our people? Why is it that any of us still persist in robbing God in tithes and offerings, and thus hinder his precious work? The fact is, we could have done much more if we had had the means. If we had

had funds in the treasury, we could have gone farther than we have; but we felt constrained to work within a certain limit, because we did not see our way clear to go beyond it. The message is to go with a loud voice, and that means, brethren, that it will go to every nation, kindred, tongue, and people, to the islands of the sea, as well as to great continents.

We are just coming up to the week of prayer, also the General Conference, and my mind is burdened with it every day. I see, as I look out over the situation, that the next General Conference will have to lay out large plans for the work, if we meet the mind of the Spirit of God; if we meet the demand that is being made for the truth to go everywhere. Brethren, the next General Conference will lay out plans that will take four or five times the amount of money that we have ever expended before in one year. "What is that?" says one. It is just that exactly. The next General Conference will lay out plans for work that will call for four or five times the amount of money that we have ever expended in one year before. "Well," says one, "you are now expending nearly a hundred thousand dollars a year." Exactly, and we expect to expend as much more. Brethren, what are we doing now in comparison with what must be done, as this truth and work march on to their final completion? Do you not see that what is being done is only a small part of what there is yet to be accomplished? The earth is to be lightened with the glory of the message of God, even as the waters cover the great deep. The truth is to be carried to every nation, tongue, and people. May God give us the spirit of the message, and then we shall see what will be done.

Is this the time to lay up riches? Is this the time to invest in worldly business and worldly schemes? I answer, No, certainly not. It is time, brethren, to seek the kingdom of God. It is time to do the work of the Lord; it is time to consecrate ourselves and all that we are to his service, that God may work for us and in us to accomplish his own work in the earth. But our faith is so small. "O ye of little faith," says Christ. I desire to have you take hold of the lesson that we read here in the beginning. I hope you will study those words of Christ. I want you to see what is the meaning of them as applied to us individually—you and me. It does not say there that we shall horde up treasures; it does not say that we shall enlarge our borders here in this life; it does not say take great concern for the outward things. He says there, "Sell that ye have, and give alms; provide yourselves bags that wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." Brethren, we want our affections on high. We want our citizenship in heaven, from whence we look for the Lord Jesus Christ. We want our treasures on the other side, that we may in all things have our hearts and interests there, and may go there when the time comes. But we are just robbing the work of the Lord. Let me read here an extract from "Early Writings." It has been applicable before; it is much more so at this time:—

"As I viewed poor souls dying for want of the present truth,

and some who professed to believe the truth were letting them die, by withholding the necessary means to carry forward the work of God, the sight was too painful, and I begged of the angel to remove it from me. I saw that when the cause of God called for some of their property, like the young man who came to Jesus (Matt. 19: 16-22), they went away sorrowful; and that soon the overflowing scourge would pass over and sweep their possessions all away, and then it would be too late to sacrifice earthly goods, and lay up a treasure in heaven."—*Early Writings*, p. 40.

This has been sent to us as a warning, as an admonition. Souls are perishing, souls are dying. They are calling out for God throughout the earth, and pleading with him, "God, send light, send thy truth, send thy message;" and I tell you, brethren, the time has come when God will send it. The message is going; the truth of God will accomplish that which it is destined to accomplish; the work of God will be finished in the earth; but, brethren, shall any of us be delinquent in our duties, and fall short of the opportunity which God has given us? I will read again:—

"The suffering Jesus, his love so deep as to lead him to give his life for man, was again held up before me; also the lives of those who professed to be his followers, who had this world's goods, but considered it so great a thing to help the cause of salvation. The angel said, 'Can such enter heaven?' Another angel answered, 'No, never, never, never. Those who are not interested in the cause of God on earth, can never sing the song of redeeming love above.' I saw that the quick work that God was doing on earth would soon be cut short in righteousness, and that the messengers must speed swiftly on their way to search out the scattered flock."—*Id.* p. 41.

We are living in the gathering time of Israel. It is for the messengers of God to speed swiftly on their way to gather in the remnant of his people. It is for the people of God to send out the light and truth of God everywhere, that the honest in heart may have access to it and be saved, that at his coming they may receive him with joy. That is the work for this people at this time.

We have another warning applicable for this time, given us in Revelation. Here it is represented that Satan has risen with power. It is time for Satan to act. We see the intensity of earthly powers; we see the working of Satan and the powers of darkness all around us, yet there is one important thing that we may possibly lose sight of. Satan in his councils says this:—

"But before proceeding to these extreme measures, we must exert all our wisdom and subtlety to deceive and ensnare those who honor the true Sabbath. We can separate many from Christ by worldliness, lust, and pride. They may think themselves safe because they believe the truth; but indulgence of appetite, or the lower passions, which will confuse judgment and destroy discrimination, will cause their fall.

"Go, make the possessors of lands and money drunk with the cares of this life. Present the world before them in its most attractive light, that they may lay up their treasure here, and fix their affections upon earthly things. We must do our utmost to prevent those who labor in God's cause from obtaining means to use against us. Keep the money in our own ranks. The more means they obtain, the more they will injure our kingdom by taking from us our subjects. Make them care more for money than for the upbuilding of Christ's kingdom and the spread of the truths we hate, and we need not fear their influence; for we know that every selfish, covetous person will fall under our power, and will finally be separated from God's people."—*"Spirit of Prophecy,"* Vol. IV, edition 1884, p. 339.

Well, that is the counsel of the enemy against this work; that is the counsel of Satan against the message of God; and, brethren, if you look around you, you will see that he is playing that game to-day, to the full extent of his power. Shall we awake to it? Shall we appreciate the situation? God help us to see these things all around us. It is time for an advanced movement. It is time for Israel to sense these things, and to go forward in the work of the Lord with a determination that has not been manifested before; for the time is here when the truth of God must go with power to the inhabitants of the earth.

There must be large plans laid; we must "go forward." We have been praying for the work of God; we have been praying for his Spirit; we have been praying God to open doors, and we have been praying for God's Spirit to move upon the hearts of the people; and that has been answered. The Spirit of the Lord has moved upon the hearts of the people, and to-day doors are open. The situation is ready, and the Lord says go forward and occupy it. Well, are there any difficulties in the way?—Yes; and there was a Red Sea before the Israelites when the command came for them to "go forward," and it might

have seemed as though they were marching into the water; but the Lord provided a way so that they went over on dry land. Brethren, the same God who opened the Red Sea, who made a passage in the Jordan, lives to-day, and if we consecrate ourselves to God and to his work, the Lord will go before his people and open the way, and they will accomplish all that he has said they would. But what we want is a heart of faith in God, a heart of confidence in the Lord, a heart to move out upon his word. Then we shall have his blessing, realize his promises, and know the power there is in the truth of God.

I thank the Lord to-day that we need not talk of discouragement. God has done more for us than our hearts could realize, and in a wonderful manner his providence has prepared the way for his truth to go everywhere. Brethren, when we get hold of the real spirit of the work as God would have us, we will see the power of God manifested here among us, and we will see that God will prepare the laborers. There will be men and women whom we do not now recognize, that the Lord will prepare to preach his truth, not only in this country, but also in foreign lands. The same God that went before Israel in a pillar of fire, is going before his people now, so the command is, "Arise, and go forward in the light." Brethren, let God's glory arise, and God's glory will arise upon you as you arise in the light, connect with heaven, and partake of that power. But let us exercise prevailing faith, let us exercise prayer, and let us not be robbing God. Do not do it, brethren.

During the week of prayer, the annual contributions for foreign missions will be called for, and we want to tell you beforehand that God calls for a much larger contribution this year than ever before. You know this is true, every word of it. Well, but suppose we don't do it? *Who will say, "I cannot do any more"?* I will not argue with you, brethren, on the subject. Seek to do your own duty before God. But I am just as confident as that I am here, that if any one of us will be negligent in that which God calls upon us to perform, he has other ways of providing for his work. We have already had some evidence to this effect. Here is this new building, the Orphans' Home, going up over on the hill. We have been waiting, waiting, waiting, trying to get money to build it; it came so slowly that we could not proceed; but all at once a stranger stepped forward and contributed the means. Brethren, God has any amount of capital in the world, and he can tell some one to give us a hundred thousand dollars, or five hundred, or a million, for that matter, and he will do it.

So this morning I am of good courage in God, because I know that he is mighty to do, and ready also when his people seek him with all their hearts. So the Lord says, "Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward." Brethren and sisters, we say to you this morning, let us "go forward" in God. Let us take advanced steps. Let us catch some of the spirit and power of the message. Let us occupy more ground in our missionary work. Let our liberalities increase, and they will, as our spirituality increases.

When that "first love fills" your hearts, it will loosen every purse string, and you will be willing to do, as did the Lord Jesus, who was rich yet became poor, that others through his poverty might be rich. The same spirit that actuated the Son of God will then actuate us, and we will move out in the work in connection with him. So the Lord's message is, "Speak unto the children of Israel, that they go forward." God help us that we may heed the message, and move out. Amen.

—Living for self is the smallest business any one can be engaged in in this life.

—There isn't much lifting power in your religion if it doesn't make you do your best to pay one hundred cents on the dollar.

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.

IMPERATIVE NECESSITY OF SEARCHING FOR TRUTH.

BY MRS. E. G. WHITE.

(Concluded.)

Now we have the precious opportunity of making our calling and election sure. Every soul is to proclaim the truth because it is the truth. There must not be with any of us a betrayal of sacred trusts. Although Satan lifts up himself, although he numbers the world as his subjects, and exalts himself above God, we must be faithful and loyal sons and daughters of God, our eyes not blinded by the enemy, our hearts not corrupted by the delusive deception that has covered the earth, and by the gross darkness that has covered the people. Let us raise high the standard of victory, proclaiming in the strength of Jehovah, the commandments of God and the faith of Jesus, while believing with all the heart that "the Lord our righteousness" will be our defense in that day.

We are living in a time of world-wide apostasy; but the more wide-spread unbelief and infidelity are, the more does the word of God shine forth as the truth to the believing soul; for in the Bible the believer recognizes the voice of the Almighty. With what awe and reverence, with what humiliation of soul, should we attempt the searching of the Scriptures, the word of the living God. At this time the Lord has precious truth to open unto us. It is not new truth, but old, old truth, although to the receiver it is new, grand, inspiring, and glorious truth. It has been rescued from the companionship of error, and has been placed in the framework of truth. Long enough have the Lord's precious words of truth been perverted to serve the purpose of the enemy.

Christ was the great Teacher of truth, and to him we must come to learn of the great doctrine of justice, grace, and mercy. His words are as seeds that germinate and take root, and are again to be sown and cultivated by his delegated ambassadors. The disciples were put in close connection with eternal, essential truth; for it was laid open to their understanding; but they failed to comprehend it in its fullness, and although the living oracles are in our hands, although we have some understanding of the inspired books of the Old and New Testaments, there is much that even in our day we do not see and comprehend. In order to understand the truth of God, there is need of deep research, that we may discover in the teachings of Christ new aspects of truth, and behold the exceeding breadth and compass of grand old truth, of which we have only a superficial knowledge. The searching of the Scriptures would reveal the harmony existing between the various parts of the Bible, and the bearing of one passage upon another. We do not perceive the meaning of the word of God without much study; but the reward of the study of the Bible is exceedingly precious to him who fears God, and earnestly searches for truth as for hidden treasure. At the present day there are a large number in our churches who are not sufficiently interested in Bible study to seek to understand the mysteries of the truth. They do not go below the surface. Those who are living in these last days, who acknowledge the binding claims of the law of God, have no ordinary responsibility. They are not to be satisfied with the surface truths. That which lies plainly revealed, which costs us no effort, will not be esteemed as highly as the treasure that costs us diligent, prayerful research and investigation. Celestial truth is represented as treasure hid in a field, "which when a man hath found, he hideth, and for joy thereof goeth and selleth all

that he hath, and buyeth that field," that he may work every part of it to discover the golden ore or precious gems. The earth itself cannot reveal treasures of as great value as can the Bible. No toil can so repay the diligent worker, as can the search for truth. Let the mines of revelation be properly worked, and the unsearchable riches of Christ will be revealed.

How can we stand in the day of test if we do not understand the words of Christ? He said: "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." It is the holy Spirit that is to bring to our remembrance the words of Christ. The theme Christ chose to dwell upon in his last discourse to his disciples was that of the office of the holy Spirit. He opened before them a wide tract of truth. They were to receive his words by faith, and the Comforter, the holy Spirit, was to bring all things to their remembrance. The consolation given by Christ in this promise was found in the fact that the divine influence was to be with his followers to the end. But this promise is not accepted and believed by the people to-day, and therefore is not cherished by them, nor is its fulfillment seen in the experience of the church. The promise of the gift of the Spirit of God is left as a matter to be little considered by the church. It is not impressed upon the people, and the result is only that which might be expected,—spiritual drouth, spiritual darkness, spiritual declension and death. Minor matters occupy the mind and soul, but divine power which is necessary for the growth and prosperity of the church, which would, if possessed, bring all other blessings in its train, is lacking, although it is offered to us in infinite plentitude. Just as long as the church are satisfied with small things, they are disqualified to receive the great things of God. But why do we not hunger and thirst after the gift of the holy Spirit, since it is the means whereby the heart may be kept pure? The Lord designs that divine power shall co-operate with human effort. It is all-essential for the Christian to understand the meaning of the promise of the holy Spirit just prior to the coming of our Lord Jesus the second time. Talk of it, pray for it, preach concerning it; for the Lord is more willing to give the holy Spirit than parents are to give good gifts to their children. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

We are living in the last days, when error of a most deceptive character is accepted and believed, while truth is discarded. The Lord will hold both ministers and people responsible for the light which shines in our day. God calls upon all who claim to believe present truth, to work diligently in gathering up the precious jewels of truth, and placing them in their position in the framework of the gospel. Let them shine in all their divine beauty and loveliness, that the light may flash forth amid the moral darkness. This cannot be accomplished without the aid of the holy Spirit, but with the aid of the Spirit we can do all things. When we are endowed with the holy Spirit, we by faith take hold of infinite power. There is nothing to be lost of that which comes from God. The Saviour of the world sends his divine messenger to the soul, that men may dig for the truth, that by its revelation they may dispel the multitude of errors. This is the Christian's work.

—When we oppose what God loves, we reject Christ.

—God loves a cheerful giver because giving is God-like.

—When the Devil sees church-members wrangling with one another, he knows it will be safe for him to sit down and rest.

BEAUTIFUL THOUGHTS.

BY MAY WAKEHAM.
(Fremont, Nebr.)

Of happy thoughts my mind command,
Thoughts of the long ago,
Of the beautiful world from God's own hand,
Of the purling streamlets and verdant land,
In the Eden of long ago.

Unmarred by sin was the fair young earth,
Man's home of long ago.
Angels proclaimed in joy its birth,
And notes of praise from the stars burst forth,
In that Eden of long ago.

But thoughts that are sad steal o'er me now,
And I see dark clouds arise.
The blight of sin mars earth's fair brow,
And crime, and shame, and death, and woe,
Where once was paradise.

O sinful world, lost and undone!
The world that now we see;
But one bright star lights up its gloom,
But one glad hope shines o'er its tomb,
That hope, O Christ, is thee.

Again sweet thoughts steal o'er my soul,
Thoughts of the world to be,
Of the jasper walls and gates of pearl,
The tree whose fronds of life unfurl,
Where life's pure stream we see.

Come oft, sweet thoughts, and cheer my heart;
Woo me toward home and heaven,
To the place where friends will never part,
Where rest is found for each weary heart,
And life's fair crown is given.

THE SABBATH IN PROPHECY; Or a Sabbath Movement to Take Place in the Last Days.

BY ELDER WOLCOTT H. LITTLEJOHN.

(Battle Creek, Mich.)

(Continued.)

EIGHT LINES OF PROPHECY.

THE Scriptures declare that at the mouth of two or three witnesses every word shall be established. Up to this point eight lines of prophecy have been adduced, all of which converge in one grand Sabbath and law movement, to take place at the close of time. Who shall longer doubt, therefore, that such a movement is certain to transpire at the proper epoch?

THE DEFINITE TIME.

Hitherto the writer has merely aimed to prove in a general way that a Sabbath reform movement would occur before the second advent. It is his purpose now to locate more definitely the period when such a movement was due. To accomplish this, recourse will be had again to Dan. 7:25, 26. In that passage the saints and the law are represented as being left in the hands of the papacy for a "time and times and the dividing of time," or 1260 years.* From verse 26 it is to be inferred that the power of the papacy will not be wholly broken until a subsequent period marked by the session of the judgment, is reached: "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Dan. 7:26. Such is the statement to which reference was made above. Previous to the close of the 1260 years, or A. D. 1798, a Sabbath reform would have been out of the question, as during that period the "times and the laws" were given into the hands of the pope.† At that date he was to receive a check, which he did temporarily in the deprivation of his political power. The loss of that power brought partial relief to the saints. The papacy still existed, neverthe-

*A time is equal to one year; times (or two times) to two years; the dividing of time (or half a time) to half a year. In all, three years and a half, or 1260 days, which in the prophecies of Daniel, counting a prophetic day as a literal year, would amount to 1260 years. (See Clark's Commentary on Dan. 7:25, 26.)

†In A. D. 538 a decree by Justinian, emperor of Rome, making the bishop of Rome the head of all the churches and the corrector of heretics, was put into execution. Hence from that date the aforesaid bishop entered upon the blasphemous career marked out for him by the prophet Daniel. Twelve hundred and sixty years, if computed from A. D. 538, would reach to A. D. 1798. In the latter year General Berthier at the head of a French army, took the pope captive and established a republic at Rome. Thus ended the 1260 years of papal domination, agreeably to Dan. 7:25, 26. For a fuller presentation of this subject, see "Thoughts on Daniel and the Revelation," published at the REVIEW AND HERALD Office.

less, and after regaining in part its political influence, it continued to menace the church and cripple its work. At the session of the judgment, according to the text, the dominion of the papacy was to be taken away and consumed to the end. That dominion once gone, there would seem to be nothing in the way of the restoration of the Sabbath. Indeed, the very intimation that the dominion of the papacy would be taken away at the judgment, more than implies the restoration after that event of the order of things that existed before the saints, "times and laws," were delivered into its hands. If, therefore, it is possible to fix definitely the time for the session of the judgment, it would also be possible to decide just when the Sabbath movement for which we are seeking would be inaugurated.

THE CHRONOLOGY OF THE JUDGMENT.

Dan. 8:13, 14 will afford the necessary data for such a purpose. Here is what it says:—

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

One saint, or rather one angel, is represented in the foregoing text as inquiring of another saint how long the sanctuary and the host—that is, the sanctuary of God and the people of God—were to be trodden underfoot by the daily and the transgression of desolation. The first of these persecuting powers, or the "daily," represents paganism; the latter, or the transgression of desolation, signifies the papacy. If the interrogation of the saint respecting the time that they should continue their persecuting work is answered at all, that answer is found in the words: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." In these words two things are brought to view, *i. e.*, the cleansing of the sanctuary and the period of 2300 days. The sanctuary in question was the temple of God in heaven, as it will be seen hereafter that no earthly sanctuary was in existence at the end of the time mentioned. To understand the term "cleansing of the sanctuary," it will be necessary to have recourse to the types of the Mosaic law.

In the 16th chapter of Leviticus the whole process of cleansing the sanctuary is minutely set forth. From that account a careful student will glean the following facts: (1) On every day in the year except, the last, victims were slain, and their blood brought into the first apartment of the tabernacle; (2) on the last day of the year, and on that only the high priest entered into the second apartment, or the most holy place of the tabernacle. There he made an atonement for the sins committed by the congregation during the year, they at the same time kneeling and humbly confessing those sins outside and around the tabernacle. This, the most solemn of all the days in the year, was called the day of atonement. The year typified the whole span of human history, and the last day of that year the period of the judgment. The term "cleansing of the sanctuary," therefore, as found in Dan. 8:13, 14, can mean nothing more or less than the work of the judgment. In other words, the substance of the reply given to the saint who inquired concerning the duration of the time that the people of God were to be oppressed by the powers in question, was that the judgment would bring them complete relief. It will be observed that this agrees precisely with Dan. 7:25, 26, where it is recorded that the dominion of the papacy, or the last of these powers, would be taken away at the judgment. So much for the event. Now for the time of its occurrence.

I but state that which most Protestant commentators will confirm, when I say that in the prophecies of Daniel a prophetic day stands for a literal year. Twenty-three hundred days, there-

§ For an exhaustive discussion of this subject, see "The Sanctuary and its Cleansing," published by the REVIEW AND HERALD.

fore, would cover 2300 literal years. As seen, the judgment was to sit at the end of that period. Get the commencement of that period, and the time for the beginning of the judgment can be definitely located. During the vision of the 8th chapter, Daniel received no hint as to the beginning or ending of the 2300 days. In the next vision granted to him, this much-desired knowledge was imparted. "Seventy weeks," said Gabriel, "are determined upon thy people." (See verse 24.) The original word translated "determined" signifies "cut off." Seventy weeks, or 490 years, were cut off from some period of time, and devoted to the Jews as a people. That period could have been no other than the 2300 days, or years, of the previous chapter. Find the commencement, therefore, of the 490 years, and you will have the commencement of the 2300 years. The Jews were cast off as a people about A. D. 34, near which point they martyred Stephen, and Paul commenced to preach the gospel to the Gentiles. Four hundred and ninety years measured backward from A. D. 34 would terminate in B. C. 457. As a consequence, the latter date would mark the commencement of the 2300 years that were to reach to the judgment.

Twenty-three hundred years, if computed from B. C. 457, would end in A. D. 1844. The last date consequently must answer to the one which, according to Dan. 8:13, 14, was to be signaled by the commencement of the investigative judgment.

THE HISTORIC ARGUMENT.

But if this date be correct, then it is requisite that there should be something in the history of the papacy that will assure us that its dominion was taken away at that point of time. Is there anything which will prove that the pope from that date forward was gradually bereft of his political authority? That there is, the most casual observer cannot fail to detect. About 1844 conspiracies for the overthrow of the papacy were developed all through Italy. These increased in number and strength, until in 1848 the pope was compelled to flee from Rome. He subsequently returned, but one calamity after another befell him, until in A. D. 1870 he lost every foot of his former territory, and even the semblance of political power. He can no longer terrify the weakest saint by the threat of physical violence, and his anathemas against heretics simply provoke derision. Piteously he bewails his present condition, insisting that he is only a prisoner in the Vatican, but no one goes to his relief.

THE GREAT ADVENT MOVEMENT OF 1844.

Up to this point, an effort has been made to show that the prophecy relating to the judgment as applied in this argument, is confirmed by the present attitude of the papacy. It will not be disputed that the condition of the latter at this time is just what might be anticipated if the theory advocated in this article were sound. Before closing on the historic branch of the subject, there is another phase of the question that demands attention. It has to do with a judgment message. Judging from God's dealing with men in the past, it is safe to decide that so solemn an event as the investigative judgment would not transpire until it had first been heralded to the world. If, therefore, the judgment sat in A. D. 1844, as claimed, it is undeniable that a proclamation to that effect should have been made on a scale sufficiently extended to meet the demands of the case. Is it true that such a proclamation was actually given at that time? The answer is in the affirmative. Between A. D. 1830 and A. D. 1844, occurred what is known as the great Advent movement of the latter date. Those engaged in that movement claimed to be giving the judgment message of Rev. 14: 6, 7. The civilized nations of the world were mightily stirred by that proclamation, and it was preached at every missionary station on the globe. As the writer of this article has quite fully discussed the spirit and character of that work in another

connection, he will only add here that it was in every particular just what it should have been in order to meet the demands of the prophecy.† Such being the case, it furnishes a final and a very important link in the chain of evidence adduced to prove that the judgment was entered upon in A. D. 1844.

(To be continued.)

IS THERE A DIFFERENCE BETWEEN SALVATION AND REWARD.

BY CHAS. F. WILCOX.

(Battle Creek, Mich.)

(Concluded.)

WE will now briefly consider works, and the relation of faith to works. Faith works, and so does unbelief. One may be energized by an unbelief which will lead him to work with a zeal akin to the strength of desperation. Another, a child of faith, may work with an untiring and constant activity. Here are the two extremes of cause,—faith and unbelief, one of God through Jesus Christ, the other of the Devil. The faith which comes through Jesus Christ will work—constantly, steadily, mightily. It may operate so meekly and quietly that it may pass unnoticed by the world. The zeal and activity of unbelief are often mistaken for faith. Their praise is sounded in the market-place, their possessor is called the child of the Highest, and yet the whole thing can be a deception of the most deadly character. Unbelief does not rest upon facts—the basis of faith; for they are wanting. The facts for the foundation of faith are only revealed in the word of God. Man is quickened or made alive by the word.

But says one, "If faith alone brings salvation, why work?" The answer is evident: For *faith works*. Faith is the cause, and the work is the result. Faith insures salvation, and it is counted for righteousness. The works follow as a natural result. It was by faith that the worthies of old "wrought righteousness," and it will be the same to the end of time.

Do not be misled with the thought that there is somewhere in the Bible such a doctrine as "faith and works;" for there is not. It is the doctrine of the faith *which* works. Faith itself does the work. Faith is life, and life is activity, and activity is work. If one has works of righteousness, it will be because faith has "wrought righteousness" in him. It is impossible for one to have faith and not have works; the two can never be separated.

THE BASIS OF FAITH.

The word of God is alone the basis of faith. The counterfeit article which often passes for faith, is merely human speculation; it will never profit its possessor; it rests on imaginations suggested by the arch-deceiver, and the end will be ruin, disappointment, and eternal death.

When God's word is received in the heart, it works at once, operates, governs, and controls the man. There is a danger at this point of man's thinking when work is wrought, that he himself has done it. But let us note carefully how work is brought about. Faith works, and the cause of faith is the word of God. When the word—the word of God spoken through holy prophets of old—is received in the heart, it constitutes a living, acting principle. This principle is undying and all-powerful; "for it is the power of God unto salvation to every one that believeth." The gospel is conveyed to man in words, just such words as men speak; but *gospel words* were first spoken by God, and the one who receives these words, receives in them, and with them, the mighty life-giving principle and power of God. He may resist this power so that it will not work effectually, but if he gladly lets the word of life operate, he will find that it works the works of God in him. And when this is true, it will not be the man who does the work, but it will be *God working in him, both to will and to do of his good pleasure*.

THE REWARDS.

When the rewards are given, it will be to "every man according as his work shall be." The psalmist prayed, "Let the beauty of the Lord our God be upon us: and *establish thou* the work of our hands upon us; yea, the work of our hands *establish thou it*." David saw that man could do nothing except God worked in and through him. And the work which God sees fit to perform through the weak frame of mortal flesh is to be established upon man; it is to be reckoned to man as though he had wrought it himself; for at the judgment the result is to be given to him for his own. It is, however, wrought in man by Christ, and when it is given to him for his own, he is rewarded for what has been wrought through him.

Let no one think for one moment that his salvation depends upon what he can do himself. If you are saved, it will be *through faith* on the Son of God who gave himself for you; and not alone for you, but for both you and your sin. You cannot free yourself from one single sin, not even the stain of a sin. It requires the blood of Christ, and his blood has been given for that very purpose, that *he* might "purify unto himself a peculiar people, zealous of good works." He accepts sinners, and if they submit themselves to him, he will cleanse them from all their sins, keep them from sinning, energize them by his Spirit, and then work in them the works of God. Christ will work in man, as God worked in Christ, when he was upon the earth.

HOW THE WORKS OF CHRIST WERE WROUGHT.

Christ totally denied any power exhibited in his life as being of himself; and he is our example. He said: "I can of mine own self do nothing." "I have not spoken of myself." And again: "The Father that dwelleth in me, he [the Father] doeth the works." These statements are from the lips of the Saviour. Do you believe them? Do you think it possible for the servant to do what the Master did not, and that which he could not? Individually let us accept the truth that man can do nothing, and then let us believe that God will work in us that which pleaseth him, even as he wrought in Christ. Then shall the works of God appear, self will die, be crucified daily, and Christ will live within, as he did in Paul, the hope of glory.

Mark this, there is work, yea, much work to be done, and God's way is for us to submit ourselves to him, that he may work through us. Look at the mighty apostle Paul; for he worked in labors more abundant than they all, and yet he was dead, but Christ was living in him, and by Christ were the works of Paul wrought. The only thing required of us is that we *let* God have his way and purpose in us.

But with the evident truth that we can do nothing, and that God expects nothing of us,—the fallen mortal man,—let us not again be deceived in thinking that it is self that is *trying* to work, when the impulse to do good is felt, and that therefore we must repress it, thinking to wait till Christ shall work in us with some *irresistible* power. From the *point of surrender*, Christ stands ready to will and work, and we should recognize both the *desire* to do and the *power* to do, as being of God; for he designs both to "will" and "work" in us effectually and mightily.

It may appear to others that we are doing the works, and we may deceive ourselves by thinking so, but it is not of ourselves, it is God working in us. It matters not to us what others may think; but if we deceive ourselves upon this point, we take credit and glory to self that belongs to God, thereby putting self in the place of God, setting self above God, attempting to do what God only can do, hence frustrating and defeating the purpose of God. Friends, brethren, sisters, one and all, let God work. He will *quicken* us, make us alive, and then, with God dwelling within, the fruit will be good because the tree is good.

† See book cited in Note §.

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.

OUR OWN.

If I had known in the morning,
How wearily all the day
The word unkind
Would trouble my mind
I said when you went away,
I had been more careful, darling,
Nor given you needless pain;
But we vex "our own"
With look and tone
We may never take back again.

For though in the quiet evening
You may give me the kiss of peace,
Yet it might be
That never for me
The pain of the heart should cease.
How many go forth in the morning
That never come home at night!
And hearts have broken
For harsh words spoken
That sorrow can ne'er set right.

We have careful thought for the stranger
And smiles for the sometime guest;
But oft for "our own"
The bitter tone,
Though we love "our own" the best.
Ah, lips with the curve impatient!
Ah, brow, with that look of scorn!
'Twere a cruel fate
Were the night too late
To undo the work of morn.

—Margaret E. Sangster.

OBLIGATION OF CHILDREN TO PARENTS.

THE best way to educate children to respect their father and mother, is to give them the opportunity of seeing the father offering kindly attentions to the mother, and the mother rendering respect and reverence to the father. It is by beholding love in their parents, that children are led to obey the fifth commandment and to heed the injunction, "Children, obey your parents in the Lord: for this is right. Honor thy father and thy mother; which is the first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth."

When children have unbelieving parents, and their commands contradict the requirements of Christ, then, painful though it may be, they must obey God and trust the consequences with him. The Lord has expressly enjoined the duty upon children of honoring their father and their mother. As they have opportunity and ability, they are kindly to care for their parents. This commandment to children stands at the head of the last six precepts which show the duty of man to his fellow-man. But while children are commanded to obey their parents, parents are also instructed to exercise their authority with wisdom. Paul writes, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Great care should be exercised by parents lest they treat their children in such a way as to provoke obstinacy, disobedience, and rebellion. Parents often stir up the worst passions of the human heart, because of their lack of self-control. They correct them in a spirit of anger, and rather confirm them in their evil ways and defiant spirit, than influence them in the way of right. By their own arbitrary spirit they thrust their children under Satanic influences, instead of rescuing them from the snares of Satan by gentleness and love. How sad it is that many parents who profess to be Christians, are not converted! Christ does not abide in their hearts by faith. While professing to be followers of Jesus, they disgust their children, and, by their violent, unforgiving temper, make them averse to all religion. It is little wonder that the children become cold and rebellious toward their parents. And yet children are not excused for disobedience because of their parents' unsanctified ways.

O that every family professing to be devoted to God, were so indeed and in truth! Then would Christ be represented in the home-life, and parents and children would represent him in the church, and what happiness would exist! But instead of this, the books of heaven record the cruelty of parents to children, and the neglect of parents by their children. After children grow to years of maturity, some of them think their duty is done in providing an abode for their parents. While giving them food and shelter, they give them no love or sympathy. In their parents' old age, when they long for expression of affection and sympathy, children heartlessly deprive them of their attention. There is no time when children should withhold respect and love from their father and mother. While the parents live, it should be the children's joy to honor and respect them. They should bring all the cheerfulness and sunshine into the life of the aged parents, that they possibly can. They should smooth their pathway to the grave. There is no better recommendation in this world than that a child has honored his parents, no better record in the books of heaven than that he has loved and honored father and mother.

Let children carefully remember that at the best the aged parents have but little joy and comfort. What can bring greater sorrow to their hearts than manifest neglect on the part of their children? What sin can be worse in children than to bring grief to an aged, helpless father or mother? Those who grieve their aged parents are written in the books of heaven as commandment breakers, as those who do not reverence the God of heaven, and unless they repent and forsake their evil ways, they will not be found worthy of a place in the saints' inheritance.

Is it possible that children can become so dead to the claims of father and mother, that they will not willingly remove all causes of sorrow in their power, watching over them with unwearying care and devotion? Can it be possible that they will not regard it a pleasure to make the last days of their parents their best days? How can a son or daughter be willing to leave father or mother on the hands of strangers, for them to care for! Even were the mother an unbeliever, and disagreeable, it would not release the child from the obligation that God has placed upon him to care for his parent. Would that there were but few who would utterly ignore the duty that is due from a child to his mother. Alas! that there are so many who never bestow a thought upon their parents, except it be that they may gain some advantage from them. Many care not whether their parents are comfortable or uncomfortable. Their conduct reveals them to be thankless children, and their ingratitude is "sharper than a serpent's tooth." Their indifference to their parents embitters the life of father and mother, and brings down their gray hairs in sorrow to the grave. Through selfishness, self-love, unkindness, they have created an unwholesome atmosphere about their souls, and steeled their hearts to all good, until they are utterly loveless and unfeeling. Avarice has eaten out the good from their heart, and they even deny their parents the good which, without putting themselves to trouble, they could bestow upon them. The Satanic element predominates in their characters. But how bitter will be the close of the life of such children! They can have no happy reflection in their old age; for they will reap as they have sown.

The thought that children have ministered to the comfort of their parents is a thought of satisfaction all through the life, and will especially bring them joy when they themselves are in need of sympathy and love. Those whose hearts are filled with love will regard the privilege of smoothing the passage to the grave for their parents an inestimable privilege. They will rejoice that they had a part in bringing comfort and peace to the last days of their loved parents. To do otherwise than this, to deny to the helpless aged ones the kindly ministrations of sons and daughters, would fill the soul with remorse, the

days with regret, if our hearts were not hardened and cold as a stone.

Our obligation to our parents never ceases. Our love for them, and theirs for us is not measured by years or distance, and our responsibility can never be set aside. When the nations are gathered before the judgment-seat of Christ, but two classes will be represented,—those who have identified their interest with Christ and suffering humanity, those who have ignored their God-given obligations, done injury to their fellow-men, and dishonor to God. Their eternal destiny will be decided on the ground of what they did, and what they did not do to Christ in the person of his saints. He will say to them, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

MRS. E. G. WHITE.

NATURE'S SYMPATHY.

NATURE's tender affection for the objects of her care is very suggestive of what the Lord would have man to be. I go through the fields where the soil has exhausted its fertility in yielding to the demands of the husbandman. Nature does not leave it cheerless and bare, but plants upon it a most beautiful forest of tree mosses, which is intended, doubtless, as the first step toward resting its virgin strength, as well as a covering of glory in reward for services rendered.

I climb the mountain side, and there I see the ferns have been planted by Mother Nature in the mold of the forest leaves upon the rock that had been made bare by some mountain slide or upheaval. Another rock too tall to be covered by a coat of mountain ferns, is gorgeously robed with an arbor of vines. Here the devout lover of the beautiful bows before his Creator in grateful praise, scarcely realizing that what of beauty he is admiring is but the mantle of charity that nature has provided to hide from view the homely features of an exposed stone.

Walk into yonder bog, and there behold the shrubbery and the grasses which rival in appearance the garden of a king. Ramble with me in the forest. There lie a dozen giants which appear to have been the parents of all the surrounding groves. Their bodies are fast decaying, that they may restore to nature what they had borrowed from her centuries ago. But while these prostrate forms are yielding back what they had once received, nature keeps them carpeted over with mosses which excel in beauty of design and pleasantness of texture any work of art produced in the looms.

Nature thus teaches man a lesson which he should heed—to cover up the defects of the fallen, dead, and unfortunate, with a mantle of charity that will hide these things from the public gaze. Never unnecessarily expose an unpleasant or an unfortunate feature. Imitate nature in her tender affection for the subjects of her care.

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A BEAUTIFUL COMPARISON.

ONE stands without some grand old cathedral, with its pinnacles and towers and rich windows. He draws near, attempts to examine that stained window; but all is rough, and through it only rude outlines of the figures within can be seen. He is disappointed. One takes him within the edifice, when lo! against the sky that window stands forth in untold splendor and glory; the carving and molding around it flashing as though studded with jewels. Madonnas breathe in love to the Holy Child, and angel choirs flood the scene with celestial light and melody. We are like the first when we view the temple of God's truth without the Spirit; we are like the second when the Spirit purges our eyes to behold the spiritual glories.—A. K. Cocke.

The Mission Field.

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

OUR INDEBTEDNESS TO CHRIST FOR TEMPORAL BLESSINGS.

[In harmony with the plan recommended by the General Conference, many of our brethren and sisters are systematically laying by, "as God has prospered," means for the work of foreign missions. It is for each one to determine in the light of his own conscience just how much God has prospered. The reports of first-day offerings show that it is not always from those who receive the largest income that the greatest amount of contributions are received. Our expenditures, as well as our income, have to be taken into consideration.]

We who have been accustomed to the comforts and conveniences which are within the reach of nearly every one in this favored country, perhaps do not always realize how great the prospering hand of God is upon us. The following article will help us to see this, and perhaps will lead many to deny themselves of some of the conveniences which could be dispensed with, without suffering, in order that we may contribute more liberally to carry the gospel to the multitudes in far away parts of the world, who have neither hope for this life, nor that which is to come. In the light of the facts set forth in this article, shall we not put a higher estimate upon the prosperity which God gives us?—]

The truth that there is none other name under heaven given among men whereby they must be saved, constrains us to preach Christ to the race. Comparatively few, however, are aware that we are equally dependent on him for temporal blessings, and that this, also, is an urgent motive for preaching the gospel to every creature, gratitude for our own blessings leading us to impart both them and salvation to others.

When the writer was a resident in Turkey, one of the strongest impressions made upon him by daily occurrences, was this of our great indebtedness to Christ for every good thing in the life that now is, as well as in the life to come; and he often wished that he could let Christians at home look through his eyes, if only for a few days; for he felt sure that in that case the love of Christ would constrain them to labor for the conversion of the world as they had never done before. More than forty years have passed since then, but the impression of those days has never been effaced, and he feels that he cannot more effectually deepen interest in the missionary work than by recounting some of the facts that moved him then.

The impression was made by no one event, or line of things, but it was the result of many things in all departments of daily life. Others, who have toiled in different portions of the one field, may contribute other facts; but however they may differ in detail, all corroborate the one truth, that everything which makes this life desirable we owe to Christ.

No doubt isolated facts might be discovered at home corresponding to those observed abroad, but so exceptional that, instead of representing the general condition of things, they are in sharp contrast to that condition, whereas that which makes missionary facts so terrible is that they truthfully describe the ordinary state of affairs.

There is no more reliable measure of the material condition of a community, than the houses of the common people. I say the *common* people; for the magnificent castles of the nobility may only serve to make more conspicuous the wretched abodes of the poor.

Here in New England the traveler is struck

by the neatness of its homes. In the villages hardly two houses are alike. Each reveals both the taste and the resources of its owner. Even the buildings erected for the operatives in our factories are pleasant cottages, lining well-paved streets in picturesque valleys; or they are goodly brick blocks, as in Lowell or Lawrence, Holyoke or Lonsdale.

In Turkey we find an entirely different state of things. True, different regions have different styles of building, and in Mt. Lebanon and some other places they are often well built and of good appearance, but this is exceptional. Generally in the interior, the variety is only a variety in poverty and discomfort. In some villages a stranger is riding over the roofs of the houses without being aware of it; for they are under the surface. Sometimes on steep hill-sides the flat earthen roof of one house forms the front yard of the next above. Often windowless walls are the only things visible to a stranger. Among the mountains of Armenia the family often occupies a raised corner in a stable, or a dark cabin opening out of the stable, for the sake of warmth; add to this that the whole is either partially or entirely underground, the light struggling down through the smoke that escapes from a hole in the earthen roof. The writer has awakened in such a stable-home, to find a cow chewing her cud over his head, or a horse munching barley and straw at his side. Often has he spent the night in a hut built of loose stones, so low that in moving about one must take good care not to hit some twig projecting from underneath the roof, and so start streams of dry earth from a dozen apertures. In a rain the stream of earth becomes mud.

In Berwer he lodged in a Nestorian house, the roughness of whose mud floor reminded him of the surface of a New England barn-yard when a frost follows a January thaw. Lying in one corner, with nothing under him but a Turkish rug, he envied the calf in the adjoining corner, that lay on some soft, green grass. Half way between, a door opened into another apartment. I say opened; for there was nothing to close it, only some round sticks were so arranged as to shut in a cow that stood up to her ankles in a semi-liquid mass, whose material it is not necessary to specify. Every sound from my four-footed room-mate called forth a maternal response, and a restless movement hither and yon that stirred up the odorous mire. As the night was cold, I had asked the landlord, before retiring, if he could not in some way close the outer doorway, and in reply he unearthed a rough door from the floor of the inner apartment, and set it up, with barely the semblance of a scraping. The picture may perhaps provoke a laugh, but it was no laughing matter for a family to live in such a place day in and day out, through all the year, and for children to be educated in such a school-house for the duties of future life; and the question is, Could such a home exist in a community leavened by the gospel? If there is anything at all approaching to it in our land, it must either be in some corner where the gospel was never known, or where men have broken away from it, and are on their way back to heathenism.

In the swamp at Scanderoon I looked into several native houses, and saw that the damp, black surface of the soil formed the floor, inclosed by a wall of reeds or sticks not much larger. What must be the life spent in such a home—in a place which is the headquarters of fever and ague?

True, I found in some cities palatial residences whose courts are paved with marble, varied with beds of flowers and shrubbery, while inside of lofty halls the gilded stars of the ceiling look down on soft Persian carpets and divans covered with brilliant satin; massive mirrors reflect the elegant arabesques on the walls, and large Arabic inscriptions, with their bright colors and graceful curves, extend round the room; but the question is, How are the people lodged who support these luxuries of the nobility?

Amadia represents an ancient city. Its posi-

tion on the broad top of a steep, rocky hill is just the place that would have been selected for a city in ancient times. Then the deep road excavated up through the rock at the gate, and the wells sunk for more than one hundred feet in that same rock, are not the work of modern times. The spacious ruined halls in the serai are also a relic of former glory; but how shall I describe the houses of the people to American readers so that the account shall be received as credible, and at the same time be truthful? We read of the heathen, so-called, in our own cities, but nothing that I ever saw or read concerning such things at home can compare with Amadia.

The house of one of the leading men I mistook at first for an abode of poverty, but the homes of the common people seemed more like dens of wild beasts. The only door in some cases was a hole in the wall, half choked with rubbish, down which we scrambled as into a dungeon. When the eye became accustomed to the gloom, in one we saw only a cradle and an earthen jar, and in another two jars and a heap of rags. The clothing of the inmates hardly served the purposes of decency, much less of warmth, so that we could understand how women on the plain of the moosh to the north, hid themselves on the approach of visitors, and did not come forth from their hiding-places till after they had gone. How these found shelter from the cold, either by day or by night, we could not see. Fifteen years before, the population had been 2,000 houses; now it was only 220.

The floor of the selamlık (reception-room) of the Mutsellim was coated with mud, the divan was in tatters, and, with a dozen guns, swords, and pistols, constituted its only furniture.

An Armenian showed the wounds made by the fetters in prison, where 3,000 piasters were extorted as the price of his ransom. It explained the misery around us to see 700 soldiers over against those 220 houses of peaceful citizens. These force the people to toil, not only without pay, but without giving them a morsel of food to sustain them under tasks sometimes imposed for days. While we were there, several Nestorians were forced, like beasts of burden, to carry wood for the troops up the steep hill-side. One applied for medicine for an eye destroyed by a blow from the soldiers. The priest, and even the women, were compelled to do the same. One shudders to think of other wrongs perpetrated on defenseless women, for which there was no redress. Many of the people had died of starvation, and—something very unusual in Turkey, where men expect wrong and suffering as their allotted fate—others had committed suicide. Is it strange if amid such scenes the writer felt that Christians at home did not appreciate how much they owe to Christ for temporal blessings? But this is only one of many things, all teaching the same lesson.—*Rev. T. Laurie.*

FROM CHINA.

SOME time ago brother La Rue, our ship missionary in Hong Kong, secured, through a friendly Chinese translator, a translation of the tract on the judgment, of which a number were printed. The last *Sabbath-school Worker* has this interesting item from brother La Rue:—

"I think Mok Man Cheung, our translator, has some of the best qualities of any Chinaman I have ever seen, and I have seen a good many of them since I have been in this country. When I first got acquainted with him, he and all his relatives were idolaters. Their houses were full of idols, which they worshiped continually. They were as ignorant of God and the Bible as the idols they worshiped. Mok Man Cheung could not bear to hear anything about the God who created the heavens and the earth, and the Bible, which he has given us. But now a very great change is coming over him. The Spirit of the Lord is striving with him. He takes dinner with us often, and whenever he spends the evening with us, he stays till we have prayers. I wish you could have heard him pray at first. Notwithstanding he is so shrewd and sharp in business matters, he is just like a child in spiritual things. He told me a short time ago that he was going to destruction just about as fast as he could go, and he was sorry he did not get acquainted with me sooner. If he comes out fully in the truth, I do not know of a Chinaman in this whole empire that God could use to better advantage to work among the Chinese. He has but one wife, and one child about a year old. He has promised to translate anything for us that we want."

Special Mention.

JESUITICAL INTRIGUE IN ENGLAND.

JESUITIC influence, the secret, ever-active power of Romanism, working in State or Church, or both, as best suits its purpose, has not neglected so important a field as Great Britain. While results are seen, the causes are often misunderstood because hidden from view.

Cromwell saved England from the intrigues of Charles I. and Archbishop Laud, and Ireland from the dominion of a tyrannical priesthood; yet in 1686 numbers were scoffing at the idea of Jesuitic interference in government. In that same year, however, Tyrconnel plotted with the Jesuits and James II. to crush Protestantism in Ireland and Romanize England.

That conspiracy as related to Ireland was, (1) To weaken and if possible obliterate the Protestant Church; (2) To worry out and expel Protestant landlords, and transfer their estates to Catholic tenants; (3) To give the Jesuits the control of education; (4) To substitute the canon law of Rome for the written law of the land; (5) To separate Ireland from England, and put it under protection of Louis XIV. In England Jesuit clergy in the Church of England were to endeavor to Romanize the church by the introduction of Ritualism; to weaken Nonconformist denominations by mixing with them and sowing dissension among them; to lessen the power of Parliament, which James II. tried to do, by refusing to convene it, and asking for supplies without its consent. Although this scheme failed then, and James II. was obliged to flee from England, between it and events of recent years, there have been a marked similarity. The church bill has weakened the Irish Protestant Church, and the priests were its chief supporters. The Protestant landlords have been worried out, their rents reduced, and a scheme on foot to get rid of them, and tenant their lands with Catholics.

By the Irish bishops a resolution was adopted to give Jesuits the care of education under the supervision of the Parnellites; also accounts have been published of "places in Ireland where the queen's writ does not run, and where the queen's law is not observed, but where the law of the National League is observed, and where the priests of the parishes are the judges that preside over the courts that carry out the law of the League."

As to the fifth point, it is only necessary to point to the Home Rule bill; this may be modified and made very plausible; it is evidently wrong in principle because it gives power to a party that is a tool in the hands of a dominant clergy, and the cherished object of this clergy is to use this party and power to legislate on religious questions. For proof of this, as well as to show the part Rome has acted in relation to home rule, I quote the following, referring to that question.

Under the heading, "Mr. Davitt and Mr. Gladstone," the *Moniteur de Rome*, the official organ of the pope, Oct. 14, 1882, said:—

"Mr. Gladstone has pursued throughout his whole political existence, the partial liberation of the Irish people. . . . Yet the initiative of Mr. Gladstone is, so far, but a first essay. A greater, a more extended work is in store,—a work which will crown his laborious and restless life, and the glory of it will overbear all evil. For all that, we firmly believe that all Gladstone's legislative efforts would have been doomed to futility, had it not been that the Church of Rome caused his prolific and healthful influence to affect men's hearts and minds. . . . The papacy impressed its seal on that legislator's political labors." (Italics supplied.)

Jan. 25, 1886, the same journal, speaking of the queen's speech which had just been read in England, said:—

"We are disgusted at the opposition evinced in that speech to the dismemberment of the empire, and we yearn to see Protestantism extirpated from Ireland."

The *Catholic Progress*, edited by Albany Christy, an able and learned Jesuit, June 2, 1882, said:—

"The woes of Ireland are all due to one simple cause—the existence of Protestantism in Ireland. The remedy can only

be found in the removal of that which caused the evil, which still continues it. Why were the Irish not content?—Because, being Irish and Catholics, they are governed by a public opinion which is English and Protestant. Unless Ireland is governed as a Catholic nation, and full scope given to the development of the Catholic Church in Ireland, by appropriating to the Catholic religion funds given to religion, a recurrence of such events [as the murder of Lord F. Cavendish and Mr. Burke] as are now taking place, cannot be prevented. Would that every Protestant meeting-house were swept from the land. . . . Then would Ireland recover herself, and outrages be unknown."

We might add that what would most benefit Ireland and any other country, for that matter, would be a government neither Protestant nor Catholic, English nor Irish, but *civil*, before whose just laws every man would stand on an equality, irrespective of his religious views. When professed civil government invades the domain of a man's religious convictions, it ceases to be civil, and becomes a religious government, and subversive of religious liberty. To every candid mind this must be a self-evident and undeniable truth.

The State is an institution created by the people, not only to make, but to enforce law. It is evident that the Author of religion never intended that religion should be propagated by brute force or legal force. The State, then, is neither to make or enforce laws respecting religion. When the clergy leave their Christ-given commission of preaching the gospel of peace, to dictate and control the State, they create a condition often called Church and State, in some respects a misnomer, since the term suggests a partnership, when really in most such cases, the Church is the master and domineer, and the State is the servant, obeying the voice of the Church that thus speaks through law. But any church, Irish Catholic, English Protestant, or Scotch Presbyterian, speaking through law, must necessarily be intolerant, since, to be consistent with its own belief and profession it cannot tolerate through law a dissenting belief or profession. The Church may influence the State to make and enforce Sunday laws, or laws regulating worship or baptism, or what-not, and then these laws may be called civil; but they are only civil in the sense that the Church has used the civil power to enforce its religious dogmas. Thus the State, through political policy, is obliged to embrace religion and become a religious State, or a church State, *alias* Church and State. We have only to point to history to show the evil results of such a condition of society. Let 75,000,000 martyrs add their silent testimony.

However, we deny the claim of the *Catholic Progress* that Ireland is governed by an English Protestant opinion. England makes no religious laws for Ireland, nor enforces any. The Catholics are desirous of obtaining the power to do that themselves. But woe to Protestantism, when they get that power. Take the religious prospect out of the Irish question, and Irish Protestants would not object to home rule.

Referring to dynamite explosions in England and murders in Ireland, the pope's journal already quoted from, of April 20, 1883, said these were the "minor details of a gigantic action which will burst out everywhere at once, at an appointed day and hour."

In regard to the conspiracy in England, when Lord Montague was a Catholic, a certain Jesuit friend often said to him: "Ritualism is the net by which we shall catch the Church of England." In *National Idolatry*, the well-known Robert Brown mentions a lady who on her death-bed confessed to her doctor that she was not only a Catholic but a Jesuit, and that while in the Church of England, she had become affiliated to the Jesuits, and that she had taken the Jesuit's oath over the communion table at the hands of the Protestant rector of the parish, who was himself a Jesuit in secret correspondence with Rome."

This is but one instance out of many that might be cited. The "high church" may be said to represent the nobility and wealth of England, but it is found in rural districts as well as the cities, among the poor as well as the rich; and some of these churches are so "high" that can-

dles and incense are burned, the host elevated, bells rung, and the confessional accessible. Do Jesuits take orders in the Church of England, sworn to do all in their power to bring back the church to Rome? This is affirmed by the clergy of the "low church."

It is believed in case of disestablishment, many of these churches would stampede to the papacy. Catholic England would then be an appropriate title. The last point in the conspiracy was the destruction of a representative government. So high an authority as a Right Honorable member of the House of Lords, says:—

"What have we seen?—Wondrous scenes in the House of Commons,—all night sittings; disgraces heaped upon the representative government; obstruction night after night and day after day. With what object? . . . A conspiracy to discredit representative institutions. When once the liberties of Parliament are extinguished; when once the speaker, or the prime minister has the power, virtually through the cloture, to impose laws on this kingdom, you will see the Act of Settlement repealed, and you will see every safeguard against popery swept away, and then you will have time to repent, but not to resist."

The annual payments in support of Romanism from the public funds in Great Britain are \$3,583,515. The Catholic Directory and Ecclesiastical Register for 1892, gives in Great Britain, exclusive of Ireland, 3 archbishops, 20 bishops, 2,929 priests, and 1,700 churches and chapels. England and Wales alone have 19 Catholic colleges, 23 academies and educational institutions, and 114 convent schools. In 1829 there were in all of Great Britain, Ireland included, 2 colleges, 16 convents, 447 priests, and 449 chapels. Sir Robert Peel said: "*The day is not far distant, and it may be very near, when we shall all have to fight the battle of the Reformation over again.*"

Will there ever be in Great Britain a better opportunity to circulate the printed page containing the warning notes of the third angel than now? B. E. TEFET.

Rochester, Staffordshire, Eng.

A QUARANTINE FOR MORALS.

THE Rev. Dr. Parkhurst, pastor of the Madison Square Presbyterian church of New York City, who has become notorious by his exposure of the wickedness of that city, preached a sermon from his pulpit a few Sundays ago, on the subject of the above heading, and if his statements be true,—and who will doubt them,—some thoughts are presented for the sober consideration of that class who are raising the "peace and safety" cry, and who declare that we are on the eve of the millennium. He says:—

"I quote a responsible public man, when I say that murders here are double the number committed in Europe, per capita. And they are increasing faster than the population. In 1890 there were 4,000, and in 1891, 6,000 crimes of this description occurred. In 1880 there were 709 penitentiary inmates for each 1,000,000 inhabitants; in 1890, 722. The prisoners in the United States in 1850, were 290, and in 1880, 1,169 to the 1,000,000."

As to the condition of politics, and his way of reforming the ballot-box, he offers the following:—

"Both political parties are guilty of bribery at the polls. Good men do not handle the money, but they know how it is handled. If a presidential nominee would accept only on pledge that no man of dirty record be allowed to manipulate the canvass, and that only clean votes be received, it would brace American integrity, and boom the commandments more than endless homilies on ethics from pulpit or elsewhere. A Connecticut statistician declares that the colored and French Canadian voters in that State are generally venal, and that ninety-five out of 1,000 native Americans are purchasable."

He calls attention to the matter of immigration and its evils, by declaring that the committee appointed by Secretary Foster demonstrated that the 100 societies for discharged prisoners in England habitually ship them to America, and then said:—

"We should erect a moral quarantine, and I regard it so urgent that I have given it the emphasis of the occasion we commemorate this morning."

W. E. CORNELL.

—According to the New York *Tribune* there are in this country 4,047 millionaires, some of whom are rated as high as 150,000,000. A millionaire is a greater menace to the peace and prosperity of the country than an anarchist.

The Review and Herald.

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

BATTLE CREEK, MICH., Nov. 15, 1892.

URIAH SMITH, EDITOR.
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SOME SUNDAY PROPS.

In the *Detroit Tribune* of Oct. 3, 1892, appears a synopsis of a discourse by Rev. J. B. Johnson, against the Sabbath and in favor of Sunday. He endeavors to prove that the Sabbath was a local matter, designed for the Jews alone, and not for the Gentiles at all. To prove this he quotes Col. 2:14: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." On this he comments, "called 'handwriting,' because written by God himself on tables of stone."

But the ten commandments are never said to have been written by the hand of God, but by the finger of God, and hence cannot be called "handwriting" in any sense. Other statutes were given through Moses, and are expressly said to have been given by the hand of Moses, and so could properly be called "handwriting."

But Paul is careful to qualify his statement still further by saying, "handwriting of ordinances." Were the ten commandments ordinances? Was it a mere ordinance not to have any other gods before Jehovah? not to swear, lie, steal, murder, and commit adultery? Were all these things only ordinances?

But still further, Paul adds that all this handwriting of ordinances was "against us" and "contrary to us." Does Mr. J. consider it against him, that is, as interfering with his best interests and his right relation to God, to be required not to steal, kill, nor commit adultery? Is freedom from these restraints the liberty he hopes for under the gospel? It is, if his argument is good for anything.

Then he sails up to what he evidently thinks a triumphant conclusion: "Let no man judge you in respect of the Sabbath days [spelled with a big 'S,' though Paul doesn't refer to the weekly Sabbath at all]. 'No man has a right,' he indignantly exclaims, 'to judge us in regard to the Sabbath days, yet some people wish to judge us because we keep the Lord's day instead of the Hebrew Sabbath.'"

By "Lord's day" he of course means Sunday, which is not the Lord's day. But if we must not judge him for keeping that day, how about his people judging us for not keeping it? Will not the rule work both ways? But religionists do judge us, and not only judge us, but condemn us, and fine us, and imprison us, and chain-gang us, for not keeping Sunday. And yet Mr. J., with all his indignation against "judging," has no word of condemnation for this treatment. Verily it makes a wonderful difference on which side the judging happens to be.

Then, like every man who wishes to break down the Sabbath, Mr. J. hastens to Gal. 3:24: "Wherefore the law was our school-master to bring us unto Christ." And "as we are not now under the school-master," he says, "nor any part of the school-master, how then can we be under the Sabbath law?" The trouble with him here is that he forgets that Paul is not in this place speaking about that law which has the weekly Sabbath in it, but about that law which was composed of types and shadows, pointing forward to Christ, and illustrating his work before the world. So far he finds no support for his cause, except in such utter misapplications of Scripture.

"WHAT IS WANTED?"

"If any one," he says, "insists on our keeping the Hebrew Sabbath, tell him what is wanted."

The Sunday doctors use language so inaccurately, and betray such a confusion of ideas that it is hard to follow them. We don't read of any "Hebrew Sabbath" except the seven yearly sabbaths of the ceremonial law; but that is not what he wishes to refer to. Was the weekly Sabbath

ever called the Hebrew Sabbath, or the Jewish Sabbath?—Never; and he ought to know that fact. There was but one weekly Sabbath, and it had no connection with the ceremonial law. It was not a ceremony, nor a type, nor a shadow, nor an ordinance, but a memorial of the great Jehovah, established in Eden before the fall. It is the Sabbath, not of any man or race of men, but from first to last, from beginning to end, the Sabbath of the Lord our God. It was placed in the bosom of the moral law, showing that like every other principle of that law, which can no more change than the character of God can change, it is binding on all his creatures, without respect to where they live, or when they live. But we must not forget Mr. J.'s wants. He says:—

"WANTED.—One New Testament meeting of Christians on the seventh day after the death of Christ; not one where the preacher went to a Jewish meeting to convert the people from Judaism, but one meeting of Christians for worship on that day. The seventh-day cause demands this. It is badly wanted. But we call for it in vain."

Poor man! How long has he been wanting and calling for this? His want might have been supplied long and long ago. The seventh-day cause has not been aware of any such demand for itself. Everything that is needed, by any candid, honest mind, in its behalf is abundantly supplied in the Scriptures. The seventh-day cause knows this: that when Christ came to this world, God had a moral law in full force, for the government of the world, and Christ affirmed the immutability and perpetuity of that law, in every jot and tittle, while heaven and earth should last. That law enjoined the keeping of the seventh day; and they, said Christ, must do and teach it who would have a part in the kingdom of heaven. Matt. 5:17-20.

We know that this commandment, at least, survived the cross; for after the crucifixion, the holy women, who, if following Christ ever makes one a Christian, were certainly Christians, "returned and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:56.

If the Christian disciples therefore did not keep the Sabbath, they simply disobeyed a law to which they were still amenable.

We know further that the seventh day was the only ordinary day for worship for the disciples. No other can be found. And this was the day chosen when the Gentiles, not Jews, were the special objects of the preaching. Acts 13:42-44.

Nor is this all. We know that James expressly declares that there was no other Sabbath but the seventh day in his time. Acts 15:21: "For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." Will Mr. J. or any other one, have the hardihood to affirm that Moses was read in the synagogues on the first day of the week, or on any day except the seventh day?—Not one. And this seventh day was, according to James, every Sabbath. There was no other day that was known, or in any way recognized, as the Sabbath, but the seventh day, so late as A. D. 52. This text, as with a scourge of small cords, drives from the Sabbatic temple every day but the seventh, as a fraud and an intruder, a thief and a robber.

Besides this, we know that there is no record of any religious meeting on the first day of the week but one, and that was an evening meeting; and while Paul remained behind to speak a little while longer to the brethren, his companions were off upon their journey; and he, after preaching all night, started off Sunday morning on his long walk of nearly twenty miles, from Troas to Assos. This is the way the only Sunday on which we have any record of a religious meeting, was kept by the apostles—the companions of Paul sailing all the twenty-four hours, and Paul himself devoting all the light part of the day to secular pursuits. Acts 20:7-14.

So much for meetings in the New Testament. The Sabbath was their only regular day of religious meeting. And if the first day of the week had been ordained as the day for the Christian Sabbath, it is very singular that they did not use it as such, or at least give us some record concerning it. But let us look at another of Mr. J.'s wants:—

"WANTED.—One verse of Scripture wherein some apostle, after Pentecost, taught any Christian to keep the Sabbath day. Without it the seventh cause rests on no foundation. But alas, there is no such verse."

The more we see of Sunday arguments, the more we are convinced that those who use them count largely on the supposition that they can keep the eyes of the people fixed on the one point of the Sabbath, so that they will not see their bearing on other parts of the subject. Thus, here is a wonderful flourish over the demand for a text teaching the seventh day. But suppose we turn the question to the first day of the week and say, "WANTED.—One verse of Scripture wherein some apostle, after Pentecost, ever taught any Christian to keep the first day of the week. Without it the Sunday cause rests on no foundation. But alas, there is no such text." How would that work? It is amusing to see theologians acting over the antic of the Irishman who ascended a tree to saw off a limb, and having taken his position upon the limb, sawed it off between himself and the trunk of the tree,—with what effect the reader can imagine!

In this proposition, the truth, and so the advantage, is wholly on the side of the seventh day. There is not one syllable of instruction or command in all the Bible, for the observance of the first day of the week. And this is generally conceded by first-day writers. But there is all the necessary instruction for the seventh day. As we have seen, Christ taught, in the most positive manner, the perpetuity of the law which contains the Sabbath. And when the young man asked him what he should do to have eternal life, he answered, "Keep the commandments." Matt. 19:17. And then he quoted enough of them to show to what code he referred, which was the decalogue, the law that enjoins the observance of the seventh day.

But our friend tries most desperately to make some showing for Sunday. He says: "But did Christians meet on the first day of the week?" And he answers, "They met on the resurrection day." Yes, we reply, they were necessarily together; for they had one common place of abode. Acts 1:13. It would be a wonderful thing, indeed, if they kept entirely apart from each other, under those circumstances. But they were not together for a religious meeting, or for worship. All the eleven were together only when "they sat at meat," or were partaking of their evening meal. Mark 16:14; Luke 24:33. This was at the very close of the day; and so far from being a meeting to celebrate the resurrection, they did not then believe that their Lord had risen; and when he appeared to them, they were terrified and affrighted, and supposed he was a ghost; and he upbraided them for their unbelief. Yet with this plain record before them, religious teachers will try to make it appear that the disciples were met together by special appointment, for a religious meeting, to celebrate the resurrection which had taken place in the morning of that day, and to lay the foundation of the Christian Sabbath, to reach to the end of time! Such attempted jugglery with the sacred record is most astonishing.

"They met," he continues, "on the day of Pentecost." Yes; but because it was the day of Pentecost, not because it was the first day of the week. But now comes perhaps the most astonishing statement of all: "Which [Pentecost] always came on the first day of the week." This is just as false as it would be to say that the 4th of July always comes on the first day of the week. The Pentecost was a yearly festival, fixed by the day of the month, not the day of the week. But does it not say that the wave sheaf was offered on "the morrow after the Sabbath," and the Pentecost was fifty days after?—Yes; but that sabbath was the sabbath of the passover and not the weekly Sabbath. This mistake arises from not regarding the distinction between the moral and ceremonial laws.

Then referring to Acts 20:7 and 1 Cor. 16:2, he says: "These first-day meetings, we see, were customary." But 1 Corinthians 16 brings to view no meeting, and both that and Acts 20, show that the day was devoted to secular uses. But he concludes: "Under the guidance of the Spirit, the apostles and disciples adopted it as their special day of worship." To which it is sufficient to reply that under the guidance of the Spirit the apostles and disciples uniformly observed the seventh day, and as uniformly ignored the first day as the Sabbath. They never gave any command for its observance as a Sabbath, nor any example for such observance, nor affixed any title of honor to it,

and never held but one religious meeting on that day that we know anything about, and then devoted the remainder of even that day, and every other first day, to secular uses.

Such, in brief, are the comparative claims of the Sabbath and first day in the New Testament. If any reader doubts that the testimony is all in favor of the seventh day, and that alone, let him "SEARCH AND SEE."

IN THE QUESTION CHAIR.

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

267.—POLYGAMY.

Did God sanction polygamy in the old dispensation? If not, how is 2 Sam. 12:8 to be explained? A. T. H.

Answer.—There is no sanction of polygamy in this text. It is not a verdict upon the right or wrong of the transaction referred to, but only a record of how God had favored David in giving him the kingdom. The statements about the wives of Saul being given to him, etc., signified no more than that the household of Saul had passed completely into the power of David, and hence was a sign that the possession of the kingdom had passed entirely over to him; for it was a law of the succession that the household of the preceding king passed into the possession of the following one. And when this was done, it was understood that the kingdom was wholly transferred to the new occupant of the throne. So the household of Saul, including his wives and servants and all that he had, was given into the hands of David, as the then rightful king.

268.—THE SABBATH IN GREEK.

A methodist minister in this place affirms that in every instance in the Greek the Sabbath and the first day are the same; that all Greek lexicons define Sabbath as meaning the first day. Is this correct? J. L. T.

Ans.—So far from being true, there is not one word of truth in it. The word "Sabbath" as used in the Greek, refers first and most frequently to the seventh day of the week, the Sabbath of the Bible (Matt. 12:8, etc.); secondly, to the ceremonial or yearly sabbaths of the Jews (Col. 2:16); and, thirdly, to the period between two Sabbaths, that is, the whole week. Matt. 28:1; Luke 18:12, etc. (See the tract called "A Greek Falsehood," published at this Office.)

CHRISTIAN COURAGE.

COURAGE is as necessary to success in the Christian life as in any less spiritual undertaking, and in nothing is it more certain to be productive of great results.

The maxim that applies so often in worldly matters, "Be sure you are right, and then go ahead," may well be remembered and put in practice by the Christian, with an emphasis on the concluding words. Many fail to reap the results that they might from the knowledge which they possess, simply because they have not the courage to "go ahead." In the last day, the "fearful" are found no better off than the unbelievers and murderers. Rev. 21:8.

Courage, in the spiritual sense, is synonymous with faith. Faith is belief in the word and power of God, the Omnipotent; hence where faith is, there can be no fear. With the eye of faith the individual sees God doing the work, and therefore feels no doubt over the result.

The Christian pathway is beset with difficulties, and it is the purpose of the Devil to magnify these into what will seem to be insuperable obstacles. He will always make the imaginary difficulties much greater than the real ones. He magnifies the difficulties, but carefully hides the blessings. He wants every one to think that the Christian life is a hard, toilsome, and gloomy one. He constantly aims to hide the individual view from the One who is able to do all things, and the sight of whom gives confidence and strength, and to impress him with the thought of the hard things he must do to obtain eternal life.

But there are no conditions under which apparent obstacles will more readily yield to a bold forward movement than those which invest the pathway to immortality. Seen through the gloomy haze which the prince of darkness delights to cast

around it, this pathway appears filled with the shadows of mountains and the vague outlines of spectral shapes that stand to bar the traveler's progress,—things which the dark magician has used all his art to conjure up, and place before the doubtful eye of the faint-hearted candidate for the life to come. There is the denial of self, the loss of wealth or position, the adverse opinion of the public, the loss of earthly friendships, the sacrifices that must be made, and hardships endured, all clothed with the semblance of reality, and wearing their darkest aspect, to deter the timid from venturing onward in response to the divine call. And very many allow these dark specters to impress their minds with fears and doubts, until they halt in the way, and then drift slowly and surely backward. But when with the firm tread of faith they march boldly up to the obstacles, the mountain shrinks to a mole hill, and the shapes which seemed so formidable vanish into the empty realms from whence they came, leaving the pilgrim surprised at his own fearfulness and distrust. The obstacles he does encounter are rarely found to be those which he anticipated, and moving out in faith, he meets no difficulty without also finding the means by which to surmount it.

With God's word beneath us and his power within us, we can march boldly up to what seem the most gigantic obstacles, in the fullest confidence that they will give way before us, if not disappear altogether. Where there is an irresistible power, there can be no immovable obstacle; and where faith is, there is irresistible power. This is the time for every Christian to bear in mind the words of the apostle to the Hebrews (Heb. 10:38, 39), "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

WHAT might have occurred had the Jews at his first advent joyfully received him as the long looked-for heir to David's throne, we may be only able to surmise. But they then were like the great mass of professed disciples now,—worldly, proud, covetous, selfish, bigoted, stubborn, and unbelieving. They would not have the humble Nazarene to reign over them. "He came unto his own, and his own received him not." John 1:11. During the "seventy weeks" (i. e., 490 years cut-off or allotted to the Jewish people, which commenced at the "going forth of the commandment to restore and to build Jerusalem," 457 before Christ, and necessarily terminated 34 years after Christ. Dan. 9:24-27; Ezra 7:11-28. For date of same, see margin of last scripture.), the Jews had certain privileges. They were reckoned as the peculiar people. The preaching of the gospel was confined to them. Not a sermon did Christ or the apostles ever preach to the Gentiles till after that date. Not till after they had rejected Christ and his glorious message of love, did the Lord reject them as a people, and place them on the same basis as the Gentile nations. It is most reasonable, and we think scriptural, to conclude that if they had joyfully welcomed him as the true Messiah, he would still have continued to honor them as a people with peculiar privileges, and would have made them conspicuous and honored as messengers of light and mercy to the Gentiles; Canaan and Jerusalem would have been the most exalted of all lands, and the Gentile nations would indeed have flowed unto them. Christ was born king of the Jews. Matt. 2:2.

When Pilate asked Jesus if he was a king, Jesus answered: "To this end was I born; and for this cause came I into the world." John 18:37. He offered himself to the Jewish people as such. When he first began to preach to the Jews, he said: "Repent ye: for the kingdom of heaven is at hand." "At hand" signifies "near by," or "draweth nigh." The Greek word *enggizo* is so rendered more than by any other definition. It is sometimes rendered "approacheth," and quite often "at hand." The Diaglott renders this passage: "Reform, for the Royal Majesty of the heavens has approached." Christ at this stage of his labors went through all

Galilee "preaching the gospel of the kingdom." He presented himself to the Jewish nation as the heir to David's throne and as their king. Here was the heir, here the capital city, here the territory, here the temple and the law of the kingdom, and here the people. But the subjects would not accept him to reign over them. They wanted a different kind of ruler. Yet he said to them: "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." Matt. 12:28. And when he appointed the seventy to go forth and preach, he told them to "heal the sick that are therein, and say unto them, the kingdom of God is come nigh unto you." Luke 10:9. He even told the Pharisees, when they demanded of him when the kingdom of God should come, "The kingdom of God is among you." Luke 17:21, *margin*. This is in harmony with the words of John the Baptist: "But there standeth one among you, whom ye know not, . . . whose shoe's latchet I am not worthy to unloose." John 1:26. So near did the kingdom of God come to the Jewish people. Yet it was never in that full sense set up. They hated him, and would not have him to rule over them. And when Pilate placed the inscription over Jesus: "The King of the Jews," when he crucified him, it troubled the Jews exceedingly, and they stoutly remonstrated with Pilate, and sought to make him change it. But it was doubtless the divine mind that that statement should stand so recorded. John 19:19-22. As the Saviour distinctly taught in a remarkable parable just before his death, the Jewish people, as a nation, took the position, "We will not have this man to reign over us." Luke 19:11-15.

These considerations clearly indicate Christ's design to be a special blessing to the Jewish people, and to have been accepted of them as their king. What would have occurred had they done so, is not revealed, and we may not surmise what would have followed had they done so. But their rejection of him caused their ruin as a nation, though individually they had the same privileges of salvation as every one else; and no more. The offer of the kingdom was then made to another people—the Gentiles. In one of his last discourses, the matter was set before them so they understood it. Under the form of a parable of a vineyard let out to husbandmen, he speaks of the Jewish nation. The owner of the vineyard sent his servants at various times to receive the fruits due him, but they invariably abused or killed them. At last he sent his only son, saying, "They will reverence my son." But they said: "This is the heir; come, let us kill him, and let us seize on his inheritance." And they "cast him out of the vineyard, and slew him." In conclusion, Christ says to them, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. 21:33-45. Jesus himself taught that "salvation is of the Jews." John 4:22. And it was not till after the Jewish people had fully rejected Christ, the teaching of his apostles, and the expiration of these seventy weeks in A. D. 34, that the work of God went among the Gentiles. Then, indeed, Paul and others said: "So we turn to the Gentiles." They will hear the gospel, and they did. Gentiles then could accept God and be saved, by uniting with his chosen people. Jews can be saved now through Christ by the same rules that the Gentiles can. Yet those peculiar privileges of the Jewish nation would no doubt have been greatly increased had they accepted Christ as their king. But the kingdom of David or the kingdom of glory was not set up when Christ was upon earth, and has not been yet. That God has had a divine arrangement for saving men, called a kingdom, in an accommodated sense, a kingdom of grace, of which there is a "throne of grace," we cannot doubt. Heb. 4:16. The word "kingdom" does not always refer to the same thing. The connection must decide its meaning.

But the everlasting kingdom of glory is to be put in power at the close of earthly rule, at the coming of our Saviour the second time. We have abundance of evidence to show this. It was future at Christ's death, future at his ascension, future when James wrote his epistle A. D. 60 (Acts 1:6, 7; James 2:5), and future yet. Our Saviour and the apostles never intimated that "this gospel of the kingdom" was preached by them after the Jews rejected Christ, in the apostolic age. But our Sav-

hour, when giving in his great prophecy the signs of his near approach, then forcibly declares, It shall be preached in all the world for a testimony, and then shall the consummation come. Then the glorious kingdom long foretold by patriarchs, prophets, and apostles, will be due in all its glorious reality.

We are not to suppose for a moment that had the Jewish nation received Christ with great joy as the heir to David's throne, the kingdom of glory foretold by Daniel and other prophets would then have appeared, and immortality and eternal life been then bestowed. This could not have been; for many predictions in God's word could not have been thus fulfilled. The promises to Abraham, the father of that people, required that the Gentiles should be made to share in these blessings also. "And in thy seed shall all the nations of the earth be blessed." Gen. 22:18. This promise required the proclamation of the gospel to all the nations of the earth, which would have taken time. There were long prophetic periods foretold before Christ came, that must also have had a fulfillment. It may be impossible for us to tell how all these could have been fulfilled, had the Jews accepted Christ, but we must ever remember that God is not confined in his working by any stereotyped ways. He is infinite in resources, and could arrange his providences in a thousand methods unknown to us. Had they received the gospel in the true spirit of it, they would undoubtedly have been used as the special agents of their King to enlighten the benighted nations of the world, and have been greatly honored. Indeed, as it was, all the heralds of the cross, for a time, were Jews. There was no Gentile apostle set apart by Christ. Paul, the great apostle to the Gentiles, was a Jew, of pure descent.

What arrangement Christ would have made, had "his own" "received him," we are not permitted to know, because it is not revealed. But that he did offer himself as king to the Jews, the scriptures quoted, and many others, plainly imply. Even the exact point of time, foretold by Zachariah hundreds of years beforehand, when he should present himself to the nation as such, seems plainly apparent: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zech. 9:9. This was fulfilled to the minutest particular when Christ rode into Jerusalem a few days before he was crucified. The "king" presented himself to the nation as the prophet foretold. A "multitude" of his disciples, the poor, the halt, lame, blind, sick, deaf, lepers, and others whom he had healed in body and soul, met him and shouted for joy, as the prophet declared. But the nation, the rulers, the men of leading influence, the vast majority, were not there. They rejected him. It greatly disturbed them to hear these shouts of joy. As they could not stop these joyous shouts, they sought to have Jesus rebuke his disciples. Mark the reply: "I tell you that, if these should hold their peace, the stones would immediately cry out."

Everything was done on Jesus' part that could be done, to offer himself to that nation, but they would not have him to reign over them. When that decisive point was reached, and they rejected him, the agony of grief which rent the loving heart of the Son of God is indescribable. He saw the result of this terrible decision. Ruin must surely follow the rejection of such great light. He beheld their enemies utterly destroying their glorious city, the death of myriads, the woe, carnage, long years of oppression, and the blindness and darkness of ages. How he longed to save them! Why was this?—"Because thou knewest not the times of thy visitation." Their King came to his own, and was rejected. His visit to the world was not appreciated by those to whom he offered himself. Hence the Father must destroy those wicked husbands, and give the vineyard to others. Luke 19:39-44; 20:16. Since that he has gone to a "far country to receive for himself a kingdom and to return." That return, according to his own great prophecy, is now nigh, even at the door. "This gospel of the kingdom" is the final warning to the world and a luke-warm church, which much resembles the Jewish church when he came the first time. When this closing message has been proclaimed to all the world, "then shall the end come."

G. I. B.

(To be continued.)

CONCERNING COMMENTARIES.

It is a very common practice for writers on biblical subjects to quote frequently from the commentators. We are all liable to do this, and we often do it with considerable satisfaction. If in defense of any doctrine, one is able to say that "all Protestant commentators agree in saying," etc., etc., it is often supposed to be almost, if not quite, as good authority as the Bible itself. We are liable to quote the commentators much as the Catholic Church quotes the "Fathers," and upon many subjects one is about as near the truth as the other.

It is well to consult a commentary to learn what a man's opinion is, and to examine the grounds upon which that opinion is based; but if that opinion is not in harmony with the Scripture, if it is an attempt to disprove or make of less force any fact or truth that is plainly stated in the word of God, it is not worth the paper upon which it is printed. When it is only a matter of inference or opinion, one man's inference or opinion, generally speaking, is as good as another man's. Commentators are not inspired, and after all they may say, the Scripture itself is the last court of appeal upon the matters of which they treat, and in harmony with it every disputed and vexed question must be decided. A commentator's agreement with a plain text of Scripture does not add any force to it, nor does his disagreement take away one iota of strength. Commentaries enable the student of the Bible to study Bible subjects from the standpoint of different minds; then with the Scripture before him, to which alone loyalty is due, he can arrive at a satisfactory, and probably truthful, decision upon the question upon which he is seeking for light. And if in such investigation, the commentator is at variance with the apparent and plain meaning of the Scripture, man's opinion, including our own, must give way, that the voice of God may be heard. Thus when a noted commentator, describing the baptism of the eunuch by the evangelist Philip, says that "while Philip was instructing him, and he professing his faith in Christ, he probably plunged himself under the water," we should believe the Scripture instead of the commentator, and the Scripture says, "And they went down both into the water, both Philip and the eunuch; and he baptized him." Acts 8:38.

Again: when John says in the Revelation, "I was in the spirit on the Lord's day," it is of no account whatever that many commentators add, "the first day of the week," or "the Christian Sabbath, which is the first day of the week;" for the Bible sanctions no such idea, and the opinions of ten thousand commentators will not change the word of God, or make it of none effect. The one grand and God-inspired declaration, covering all time and all the future of eternity, that "the seventh day is the Sabbath of the Lord thy God," cannot be changed in meaning, or made void by a multitude of adverse commentators, whose comments are not according to the "oracles of God." "Let God be true, but every man a liar," is a Scripture rule which will apply to commentators as well as to every person who exalts himself against the knowledge of Christ.

Besides doctrinal topics, there are many other subjects introduced in the Bible,—some fully, and others only casually, such as the customs, habits, and religions of the different nations, and a variety of things concerning which a good commentary is an invaluable assistant, and should therefore not be despised. In short, the commentary is all right if it is not allowed to take the place of the book which has called it forth, and about which it is written. Many persons read the commentary because they are too indolent to study the Bible, and the result is that to that person the Bible is secondary, and the uninspired and fallible commentary is of chief importance. That thousands have done, and are now doing, this very thing, is one of the chief reasons why they are so slow to accept the words of the Bible itself. With many persons the Bible and some favorite commentary are inseparably joined together, and they do not know where to draw the dividing line between them. A quaint writer referring to the large number of "Lives of Christ" which are now selling, said that it "was probable that none of them were any improvement on those written by Matthew, Mark, Luke, and John!" If all will see the idea couched in this pithy sentence, and remember it, it will help them to preserve in their minds the proper relation which the commentary sustains to the Bible.

M. E. K.

Progress of the Cause.

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

CHRIST OUR KING OF GLORY.

BY N. W. VINCENT.

(Stoer, Kans.)

We yield our all to thee,—
Our life, our joy, our God!
Grant us thy Spirit, make us free,
O wash us in thy blood.

O make us pure in heart,
In thought and motive true;
Thy light, thy blessed truth impart,
Our souls with love imbue.

May we by thee be led,
As strangers here we roam;
In thy own footprints may we tread,
And hasten toward our home.

Thy love thou well hast shown,
Thy sovereign, boundless grace!
O King of Glory, take thy throne,
We long to see thy face.

When thou shalt come in power
Thy enemies to slay;
When storms of thy just vengeance lower
In the approaching day;—

When God's great trump shall sound,
Thy voice then may we hear,
And rise immortal from the ground
Before thee to appear.

In New Jerusalem
A thousand years to reign,
To know the love, the joy of them
Who once endured such pain.

Thy glory then we'll see,
Thy faithfulness adore!
Earth's mysteries then solved will be,
That were so dark before.

O feast of perfect love!
O mansions of delight!
Though now unseen, ye wait above,
Ye soon will bless our sight.

HELSINGFORS, FINLAND.

[The following extract from Elder O. Johnson's report will no doubt be read with interest by the readers of the REVIEW:—J. G. MATTESON.]

Helsingfors is situated very beautifully by the Gulf of Finland. It is surrounded by water on three sides, with the fort of Sveaborg in the front. This city was founded in 1850 by Gustaf Wasa. It became the capital of Finland in 1819. It is a fine city, containing 56,000 inhabitants of several different nationalities. Besides Finlanders, we find many Russians, Germans, Swedes, and Poles. The language of all of these nations is used every day. All officers and teachers in the State must be able to understand and speak both the Finnish and Swedish languages. The Russian emperor is the grand-duke of Finland. Besides this, the country is governed by a senate. The senate meets once in three years, but it has no power to make laws and arrange the government, without the sanction of the emperor. He has absolute power, and the life and property of his subjects are in a certain sense in his hands. The political, religious, and social position of the people, is, therefore, to a great extent, dependent on the love and sympathy of the emperor for his subjects. Lately he has manifested great love for his suffering people in Finland.

The Finlanders are generally diligent and contented, but they are much given to the use of liquor and tobacco. It is not uncommon to find a man and his wife, both lying drunk on the floor, side by side, while their small, half-naked children take care of themselves. Lack of work and drunkenness causes great misery and suffering among the poorer classes. Even now (the first of September) many people are without work, and many suffer. The rye this year is of a poor quality. It is still in the field, and it is raining every day. This makes poor prospects for the farmers. The spring crop is hurt by the frost in many places, and the potatoes, the chief article of food for the poor, are small, and have in many places begun to decay. Thus the people can expect nothing but suffering and want; yet we hear no complaint. They are already hardened in poverty and distress. The Finlanders have this great advantage over many others—they very seldom complain.

The darkness in temporal things is great, yet the spiritual darkness is still greater. With a few exceptions, they are full of prejudice, and afraid

of everything that does not come from the church and the priests. In religion the people are in many places twenty or thirty years behind Sweden. When we see all this temporal and spiritual distress, and are unable to remove it, our hearts are filled with sadness. Yet we are not discouraged. We pray and work, trusting in God, believing that the gospel of Christ is able to break down the strongholds of prejudice and unbelief, to lift up this people from the darkness of ignorance and sin, and make them children of God in Christ Jesus. We pray that God may use our humble work in the vineyard of the Lord for the salvation of many souls in this field. And we believe that the last message of mercy will also in this nation prepare souls for the great day of the Lord.

There are also some bright sides to the work in Finland. Most of the people are kind to us, and however wicked they may be, they show respect to the word of God. At our meetings, both young and old are very quiet. We find a few infidels, but infidelity is not nearly so common as in Sweden and other countries in Europe. Most of the people have some idea of a personal God and of a judgment.

In several places, dissenters from the State Church (the Lutheran) are found, but they have not made much advancement. In Helsingfors there is a free church, and a small Methodist and a Baptist church. The Salvation Army has also gained a foothold, after a long struggle with the priests and the police. The priests are enemies of all free religious work, and they hinder it more than the laws and the authorities of the State. The interest in free religion is increasing all the time, especially among the better classes.

When we first came to this place, we did not know how to approach the people. They were so reserved, and the law forbids us to sell books. But we need not be in darkness when we carry the message of a King whose name is "Wonderful, Counselor." He gave us light.

We have hired three rooms and a kitchen. One of the rooms is large, and in this we have our church, as people call it, where we hold meetings. We are foreigners, and all public work is unlawful for us. But it is not unlawful to have family worship. And we are also permitted to invite our friends to worship with us. We have six meetings every week. Considering circumstances, they have been well attended. Those who come are interested, and we have already some friends who we hope will walk in the truth.

Besides these meetings, we have a lively Sunday-school, with about thirty children. Some of them are ragged and barefooted, but they are very much interested, and behave well. We trust these poor children will accept of the salvation of Christ, that they may become rich in faith and heirs of everlasting life.

We also visit in the houses and pray with the people, and lately have begun to circulate our small tracts. We are not allowed to sell them, but we can distribute them free. Then we have a paper with us, on which those who desire, pledge a few cents to the tract society. In this way we get about as much as the tracts are worth. With a few exceptions, the people are very friendly toward us.

I am now on a missionary journey in the interior of the country, and hope to obtain some useful information. Pray for us, and the work here in Finland.

WISCONSIN.

ROBINSON.—After I began to hold meetings here, many tokens of God's favor were granted. The great prejudice against our work was overruled, and many, especially the young people, attended meetings held at three different points. Friendly relations were established with some leading families. Much of the blessing of God was granted, especially in the church meetings and work. A deacon was elected and ordained, and another librarian chosen. Love and earnestness prevail here. Four precious souls were baptized, and four or five more will follow. I praise the Lord for his wondrous love.

PAUL E. GROS.

MISSOURI.

CARTHAGE.—After our good camp-meeting at Sedalia, brother G. M. Ellis and myself held a series of meetings near Collins, Mo. We continued there six weeks. As a result, seven have taken their stand with us. These, with a few scattered Sabbath-keepers, were organized into a church of sixteen members. One other family told us that they were waiting for the husband, and then they would take their stand with us. We left no prejudice.

From there we came to the Schell City company. We found there a few earnest ones, but no suitable place to hold meetings. We called the attention of the brethren to the necessity of having a place

of worship, and the money was subscribed to finish a neat church. They will build as soon as a suitable lot can be obtained. We enjoyed a precious season with this company. Twenty were organized into a church, and officers elected. They will be known as the Clear Creek church. Others will soon unite with them, who could not at this time. We ask the Lord to bless them. We begin meetings at Maple Grove, Jasper Co., next week.

Nov. 4.

C. SANTEE.

MICHIGAN.

LUCE.—Our tent-meeting here has just closed. The tent was up about ten weeks, including the time we were at the camp-meeting. About twenty have decided to obey, and we look for others soon to take a stand with us for the truth. The interest is still good. As brother Sanders has not been able to be with me since camp-meeting, brother Day has assisted me the last three weeks. We will continue the meetings for a time in the school-house. I believe that the guiding hand of God led us to this place, and to his name be all the praise.

Oct. 31.

W. H. FALCONER.

MARYLAND.

ROCK HALL.—We are still located at this place, holding meetings on each Sabbath and Sunday, and visiting among the people during the week. The Lord has been with us all along, and scarcely a week passes but there are one or more added to the number here, which now is eighty-five, an addition of about twenty since our last report. There are still a number who attend meetings who have not taken hold as yet, for whom we have hopes. Others also are interested, and are attending the meetings. We praise the Lord for his truth, which grows brighter all along the way. We expect to have the church here dedicated Nov. 20. Remember us in your prayers.

R. D. HOTTEL.

PENNSYLVANIA.

NORTH WARREN, YOUNGSVILLE, AND BEAR LAKE.—From Sept. 26 to Oct. 16 I spent with the churches at the above places. At North Warren, the quarterly meeting on the first Sabbath was well attended. Three were baptized. Two others intended to be, but were unavoidably detained from coming. The brethren there are anticipating with pleasure the coming ten days' meeting in November. Three new orders were taken for the *Sentinel*. The second Sabbath we held quarterly meeting at Youngsville. This is a small church, but a few faithful members are holding up the light to the people of that place. They had already taken 200 *Sentinels* of the issue of Sept. 22. At this meeting they took 100 more. They are of good courage, and are arranging to attend the coming meeting at North Warren.

The third Sabbath I held quarterly meetings with the Bear Lake church. This church is growing in numbers, and we believe, also, in spiritual life. Six were baptized, and with one other who had been baptized, joined the church. A large portion of the brethren here promised to try to attend the North Warren meeting. The brethren in all three places felt that they had taken an advance step in the light of God's truth. To the Lord be all the praise.

F. PEABODY.

NEW ENGLAND.

SINCE my last report, I have enjoyed the privilege of attending our New England Conference, and surely it was a precious occasion. The Lord came very near, and much freedom was enjoyed by those who preached the word.

The preaching was not of a nature to please the carnal heart, but was calculated to cause all to examine themselves, to see if they were indeed in the faith.

Sabbath, Oct. 8, was a day long to be remembered by all who were present. When a call was made by Elder Olsen for those who desired to seek the Lord for the first time, and those who desired to give themselves more fully to him to make it manifest, nearly, if not quite, one third of the congregation came forward. The remainder of the day was spent in social meeting, and the Lord was magnified by all.

Twenty-five responded to a call to go forward in baptism, on first-day. One was a native of Russia, a son of Abraham, who once was banished to Siberia. He finally made his way to this country, and on arriving at New York, he was given a copy of the New Testament. He was led by the Spirit of God to accept Christ as the true Messiah and his Saviour, and although he could see in the New Testament that Christ was the Saviour of the world, he failed to see any change of the Sabbath of the Lord. And thus we see that every word of God is pure.

The baptizing was done by Elder H. J. Farman and the writer, in a private pond not far from the church, while a large number of people viewed the scene.

I remained with the South Lancaster church over last Sabbath, and the Lord gave freedom in preaching the word. Eighteen were added to the church, making its present membership 218.

I am now at my post of duty at Hartford, Conn. The cause here is on the advance. Our Sabbath meetings and Sabbath-school are good. Some are getting interested. I am now holding Bible readings with some young Armenians, who seem to desire to know what the Bible teaches on these truths for the last days. I feel sure, if the Lord delights in us, we are abundantly able to go up and possess the land.

C. L. KELLOGG.

Oct. 18.

MAINE.

AFTER the close of our good meeting at South Lancaster, Mass., Oct. 4-11, I returned to Maine, and met with the church at South Norridgewock, Sabbath, Oct. 15. Our meeting was free, and the Lord, by his Spirit, was with us. Four were received into the church by baptism, and two by vote. We all felt to praise the Lord for his goodness, and wonderful works to the children of men.

Some came to this meeting from Fairfield. The Lord is ready to work for us in Maine, for which we thank him.

Oct. 22, 23, I was with the church in Danforth. The ordinances were celebrated, and the season was a precious one. The Baptists kindly granted us the use of their house of worship on Sunday afternoon and evening. Good attention was paid to the word spoken, and we expect yet to see others obey the truth in this place. May God bless this people, is my prayer.

J. B. GOODRICH.

AUBURN AND LEWISTON.—I am happy to say that the Lord is still blessing the work in these two cities, for which we praise his name. One old lady in Lewiston, who recently embraced the Sabbath, heard Elder James White lecture on the prophecies, before he was married, and she has ever since believed we were living in the last days. Her attention, however, had never been called to the Sabbath question until recently, and she now rejoices in the truth. Her husband, who is a prominent man, formerly a lawyer, has lately begun the observance of the Sabbath. We find many hungering for the truth, and we pray that the Lord may help us in presenting it, that the honest in heart may be led to accept it. We now have a nice hall in Lewiston, 169 Lisbon St., where we hold our meetings, for which, with all the fuel we need, we pay but eight dollars a month. We are having a fair attendance of those not of our faith at our Sunday afternoon preaching services.

Sabbath and Sunday, Sept. 24, 25, I was with the South Woodstock church. The Lord helped in the presentation of his truth, and we had some good meetings. Two were baptized and united with the church. The outside interest was excellent, and many expressed a desire to have the meetings continue longer; but circumstances were such that it was out of question for me to remain longer. I believe that if a series of meetings could be held there, a good and grand work might be done. The Macedonian cry is coming in from different parts of the State, calling to the living minister for help. O, for more consecrated men and women to enter the Master's vineyard, that these earnest cries for help might be responded to. I rejoice when I read the reports from different parts of the field, and see how the Lord is blessing the efforts of his servants. I am led to say continually, Praise the name of the Lord.

We have organized a tract and missionary society here in Lewiston and Auburn, and we are taking a club of ten *Signs of the Times* and also a club of ten *American Sentinels*, and I hope to be able to work up a club of each in all the churches within my district. We are of good courage in the Lord.

Oct. 24.

M. G. HUFFMAN.

KANSAS.

AMONG THE CHURCHES.—Since the close of the Herington meeting, I have visited Topeka, Ozawie, Alton, Marvin, Kirwin, and Morton. At Ozawie the regular quarterly meeting was held, and an effort made to assist the young people, especially by way of instruction and encouragement. A good Sabbath service was held with the few at Morton, who have but few opportunities of this kind.

The canvassing company at Osborne is rejoicing in successful work. The territory is good, and the canvassers are pushing the work with energy; in fact, all the canvassers in the State are doing exceptionally well this season. We are especially interested in the work of two of our lady canvassers who are staying with us and canvassing our neighborhood.

There have been three camp-meetings held in the territory they are working, besides several courses of lectures. There has also been a large church within the same limit, but most of the members have moved away now. These workers always introduce the book as published by the Seventh-day Adventists at Battle Creek, Mich.; and as the people freely question them, and learn that they are Adventists, and are staying with an Adventist family with whom these people are acquainted, it is a matter of some curiosity to know the success of the work under such conditions. The fact is, these workers are having greater success than ever before in their experience, and rejoice in working, while fully acknowledging their religious views and the character of the book they sell. God's blessing is surely attending this kind of work among our canvassers throughout the State. C. A. HALL.

INDIANA.

AMONG THE CHURCHES.—Since our good camp-meeting, I have visited Poseyville, Salem Chapel, Farmersburg, and Patricksburgh. At Poseyville I was granted the free use of the best hall in the place in which to hold meetings. There was not a very good outside attendance, because of some influences that have hung over the church in the past, but it is now free from these influences, and we hope for a better hearing in the future.

There were four added to the church; these were baptized, and the church was much encouraged. I preached one night at Wadesville. The house was almost full. Good attention was given to the word spoken, and quite an interest was manifested to hear more.

At Salem Chapel the enemy has been trying to get in his work for more than a year in the past, but the difficulties were so arranged that they will be disposed of without further trouble. At the quarterly meeting all took part in the ordinances. This was the largest congregation of Sabbath-keepers that ever met in this part of the country. Their house of worship was well nigh filled. The interest here is good. One was added to the church, and a number of others are "almost persuaded."

The church is now in good working order. I am now at Marion, in the midst of a most interesting meeting. One family kept last Sabbath for the first time. One person was baptized yesterday. Last night all the seating capacity of the house of worship was taken up, and invitations to visit are coming in from many inquiring ones. To the Lord be all the praise. He is beginning to make his power known in this place. Pray for the work here.

Oct. 24. D. H. OBERHOLTZER.

VIRGINIA.

LURAY.—According to the request of brother Roberts, brother Stillwell and myself remained with the tent, and continued the meetings from Sept. 14 to Oct. 3. We then took down the tent, and shipped it to Winchester for storage during the winter. The interest was still good up to the last night of the meeting, when we had a large congregation, many regretting to have us leave; but on account of cold weather, we were obliged to close the meetings in the tent. The Lord came very near to us in laboring for the advancement of his cause in this place, and we have learned what it is to bear responsibility in the work of the Master. Two who seemed to be pillars in the work here, have given up, but it only makes the rest of the brethren and sisters stronger in the glorious truth. We trust that those who have become discouraged because of the cares of life and persecution, may again unite with those who are holding up the truth at this place. I never saw such bitter prejudice manifested against us as there is at this place. The ministers of the Baptist and Lutheran churches have preached on the Sabbath question. They acknowledged that the Sabbath was all right down to the time of Christ, but since that time we have something better. They warned their members not to follow Jews and devils. They both were very much excited when they were preaching. Some of their members did not go to hear them, and some who did, said they were the poorest sermons they ever heard.

The brethren and sisters wish us to organize a church here right away, and they want to build a house of worship. The preachers and others have warned all who had houses or halls to rent, not to rent to us, and to keep these Jews out of town. We tried to get the school-houses, and other rooms that would do to hold our Sabbath-school and other meetings in, but we failed.

I have been with these friends since we took down the tent, and visited, held Bible readings, and talked the truth, from house to house. I also have organized a Sabbath-school of eighteen members which we hold in the house of brother George W. Miller, I trust by the blessing of God we will have a house of worship at this place soon.

A lady who visited our meetings is calling for preaching in her neighborhood, about fifteen miles below Luray. She is a very zealous Christian. One member has been added to the Stanley church. Brother Stillwell has returned to his field of labor at Mt. Pleasant. I am now at Stanleyton, with my own church. I will be here for a week or two, and will then go to some other field of labor, as the Lord may direct. Pray for the work in this State. T. H. PAINTER.

Nov. 2.

TENNESSEE AND KENTUCKY.

SINCE my last report, I have visited the Sabbath-keepers in Nebo, Fulton, and Bowling Green, Ky., and Cheatham county and Edgefield Junction, Tenn. In each place except Edgefield, a short series of meetings was held. In Nebo a young school-teacher has since embraced the truth. In Fulton two of the Sabbath-keepers were baptized, and in Bowling Green one sister who had begun the observance of the Sabbath as the result of a previous effort there, was baptized and united with the church. A brother and his wife from the Springville, Tenn., church have just moved there. I trust that by their faithfulness they will be a strength to the church.

The society voted to take a small club of Signs. Instead of remaining in Bowling Green, as anticipated in my last report, I am just beginning work in Nashville, Tenn. There is not a colored Sabbath-keeper here that I know of. May the Lord bless the efforts to be made here, is my prayer.

Oct. 12. C. M. KINNY.

TEXAS AND GEORGIA.

BEFORE leaving Texas for Georgia, as recommended by the General Conference Committee, I was privileged to visit the Ferris, Peoria, and Ladonia churches, and also the new company at Lott, where I had last labored with the tent in connection with Elder J. O. Beard. In most of these meetings we had special manifestations of God's presence with us, particularly in the first two and last-named places. The meeting at Ferris was a most remarkable one. Such deep movings of God's Spirit I have rarely seen. There were fourteen accessions to the church, increasing the membership to thirty-six. One year ago it was organized with sixteen members. Thus it will be seen that this church has more than doubled in membership in the one year of its existence.

When we came to the closing meeting, it seemed to me that it certainly was a very near approach to what Paul's parting meeting with the elders at Ephesus, must have been. Acts 20:17-38. Having been instrumental in God's hands of helping to raise up this church, there was a feeling of very close attachment between us, and when we came to part, we, too, like these elders, could not help but "weep sore," not knowing but what we should see each other's faces "no more" on earth. Like Paul, we "kneeled down and prayed with them all," commending them to God's care, and with flowing tears left them to God's keeping.

We spent four days with the new friends at Lott, and also on Sabbath had a precious season with them. The last meeting with the church at Peoria was similar to the one at Ferris. Here, the place of my boyhood days, around which clung so many loving memories,—here where I was reared and first heard the sweet sound of the blessed truths of the third angel's message fifteen years ago,—here at my old home church, whose members have always seemed so near to me, and whom I have always loved so dearly,—here where live loved ones—mother, brothers, and sisters in the flesh as well as in Christ,—here when we came to separate, much feeling was manifested also. But the Lord gives grace for it all.

I next spent a week at Ladonia by request of the church there. One man took his stand for the truth. The last Sabbath I was in the State I spent with the church at Dallas, where the Lord gave us of his good blessing also, and many spoke feelingly in the social meeting following the preaching.

I have now been in Georgia nearly four weeks. The first Sabbath here I spent with the Atlanta church. It was quarterly meeting occasion, and we had a good time together. The following week I spent in getting my family located in Atlanta, and the next two Sabbaths with the week intervening I spent with the church at Alpharetta, I hope with some profit. I held meetings nightly through the entire time, with two services each Sabbath and Sunday. The last Sabbath there we held quarterly meeting, and celebrated the ordinances with them, a privilege they had not had for over two years. They felt encouraged by the visit and meeting. I am now at Austell, having spent the Sabbath and Sunday just past here. After all the labor this place has had in the way of tent-meetings, institute meetings, etc., I thought it hardly worth while to hold any public meetings here, but

just have meetings with the few Sabbath-keepers. But the friends here desired meetings, and secured a hall, and we had public preaching services with very fair attendance, for a place where the people have repeatedly heard the truth. I go from here to-day to look after the work in Douglassville, where Elder Wilson held his last tent-meeting before leaving the State. I find much work to be done in this field. May God give grace and strength for it. W. A. McCUTCHEN.

TENNESSEE RIVER CONFERENCE.

ROCKBRIDGE, SUMNER CO.—We came to this place Oct. 7, and began preaching in the Baptist church, the members having granted me the privilege of holding a series of meetings there. We have been preaching Christ to them, in the subjects of salvation by grace, conversion, justification by faith, the coming of the Lord, the Sabbath, and kindred truths. We have been having a good hearing during the week, and the attendance on Sundays has been large. A man and his wife have fully accepted the Sabbath, and are in harmony with us on other points, so far as they have investigated. We will continue to hold public meetings and visit with the people, as the interest demands. We have had no open opposition, but some who will not come to hear us, are prejudiced, and do what they can to hinder others from coming.

This county is very much in need of missionary labor, and any who desire to help in this work, can do so by sending reading-matter in the form of pamphlets, tracts, or periodicals, post-paid to my address here, and I will see that they are distributed. I will also furnish a list of names to any who wish to send reading-matter, if they will write to me. I do want so much to see the good work go forward. Brethren and sisters, let us be so faithful in this work that our Saviour can say of us as of one of old: "She hath done what she could." Pray for us and the work here.

Oct. 20. R. G. GARRETT.

DURING the few weeks following our late camp-meeting, brother Reed and the writer conducted a series of meetings in Nashville. The fruits of the seed thus sown have not matured, but we hope that some of it fell on good ground. Mrs. Boyd is now engaged in Bible work, for which the way is wonderfully open. Many more doors are open than it is possible for her to enter. I greatly wish that we had several devoted Bible workers to enter this city just now. Brother Garrett reports one family commencing to keep the Sabbath at Rock Bridge, where he is engaged in meetings, and many others are interested in the truth to which they are listening.

Brother Reed is in Cheatham county, from whence he reports a crowded house of attentive listeners, among whom he hopes are some who will be saved from the approaching storm. I am now in Dickson county, in response to an invitation from brother Johnson, who recently began the observance of the Lord's Sabbath, having never seen a Sabbath-keeper. He and his wife were members of the United Presbyterian Church, but were seekers for truth. The Lord so directed that "Marvel of Nations" fell into his hands. The light and truth which were found in the book were received. He then sent for the REVIEW and other literature, and is now rejoicing in the light which God has so graciously let shine upon his pathway. Besides teaching this family the way of God more perfectly, I hope to see others going with them in the way of his commandments.

An effort is being made to enlighten the people of this Conference through the agency of the National Religious Liberty literature. Our canvassing agents are meeting with encouragement, and we expect that several new workers will enter the field next week. Brother C. M. Kinny is laboring among the colored people in Nashville. He has but recently begun here, and the results are awaited with interest.

We feel to thank the Lord and to take courage for all that he is doing and has promised to do for us. CHAS. L. BOYD.

KANSAS CONFERENCE PROCEEDINGS.

THE eighteenth annual session of the Kansas Conference convened at Herington, Sept. 20.

FIRST MEETING, SEPT. 20, AT 9:15 A. M.—President C. A. Hall in the chair. Prayer was offered by Elder J. H. Durland. The list of delegates as read, showed fifty-eight delegates present, representing thirty-five churches, out of a total of sixty-seven, leaving thirty-two churches without reported representation.

The President gave an interesting review of the past four or five years, showing, though there has been a marked increase in accessions each year, why it was our membership was less now than several years ago. The financial showing is also gratifying. The committee appointed to audit

the Treasurer's book, found a balance of \$2,500 in the treasury.

The work of the three tent companies was briefly reviewed, also the mission work at Kansas City, and the director's work.

The Chair being authorized, announced the following committees: On Auditing, T. J. Eagle, R. Dobbins, W. H. Mills, C. W. Olsen, O. O. Bridges, U. Dake; on Nominations, L. Dyo Chambers, A. A. Meyer, Geo. Knight, G. Mathieson, J. H. Durland; on Credentials, W. S. Hyatt, W. W. Stebbins, S. S. Shrock; on Credentials of Delegates, J. A. Morrow, H. Shultz, E. A. Morey; on Pastoral Work, W. W. Stebbins, M. W. Neal, T. M. Thorn, O. Hill, Ruie Hill, S. S. Shrock, and Bible workers; on Resolutions, H. Shultz, O. Hill, E. L. Fortner; on Locating, A. E. Field, C. W. Hardesty, G. Mathieson; Sanitary Committee, Drs. Dobbins and Fitzgerald; on Children's Meetings, Mrs. L. D. Chambers; Superintendent, Geo. Knight.

A request from the Harvey county church that their name be changed to Halstead, was granted, also a request from the Milan church that their name be changed to Argonia was granted. It was voted that the Elk City church be added to the list, as belonging to the Conference, it having previously been admitted, but not recorded. The church recently organized at Iola requested admittance to the Conference, with its delegate, brother Neal, which was granted.

Adjourned to call of Chair.

SECOND MEETING, THURSDAY, SEPT. 22, AT 9:15 A. M.—Two additional delegates took seats in the Conference. The Committee on Nominations reported as follows: For President, C. A. Hall; Executive Committee, C. A. Hall, S. S. Shrock, O. S. Ferren, John Heligass, G. Mathieson; Secretary, Wm. H. Mills; Treasurer, Lucy M. Olds. The report was adopted.

The Committee on Resolutions reported as follows:—

Whereas, The Sabbath-school work has become an important part of the work of the third angel's message, not only in teaching Bible truth, but also in the raising of means for carrying the work to destitute fields; therefore,—

1. Resolved, That in this Conference the Sabbath-school secretaries be considered employees of the Conference, and that they receive a remuneration from the Conference for their services.

After stirring remarks by brethren Durland, Hall, Shultz, and others, fully setting forth its intent and purpose, the resolution was adopted. Resolutions were also adopted, extending a vote of thanks to the fair association, railroad companies, and the citizens of Herington, for free use of grounds, favors shown, and the many courtesies tendered.

The Committee on Credentials and Licenses also reported as follows: For Credentials, C. A. Hall, O. Hill, W. W. Stebbins, O. S. Ferren, M. H. Gregory, J. A. Morrow, S. S. Shrock; Ministerial Licenses, E. L. Fortner, T. M. Thorn, A. A. Meyer, E. A. Morey, Ruie Hill, G. Mathieson; Missionary Licenses, A. E. Field, M. W. Neal, J. C. Foster, S. C. Osborne, E. B. Potts, Mary L. Doan, Anna Agee, Stella J. Ketrang, Jessie Capps.

A motion was adopted, requesting the General Conference to consider at its coming session the needs of our State, and that brother Hall be relieved from the cares of the presidency, his physical condition demanding a change. Brother Johnson spoke of the needs of the Swedish work in our State, which in a measure had been overlooked.

On motion, the Conference adjourned *sine die*.

C. A. HALL, Pres.

WM. H. MILLS, Sec.

NEBRASKA TRACT SOCIETY PROCEEDINGS.

THE fourteenth annual session of the Nebraska Tract Society was held in connection with the camp-meeting at Seward.

FIRST MEETING, AUG. 30, AT 10 A. M.—President W. B. White in the chair. Prayer by Elder D. Nettleton. The committees appointed by the Chair were as follows: On Nominations, James Skinner, D. R. Callahan, P. M. Buchanan; on Resolutions, J. J. Devereaux, Geo. Boughton, W. C. Boynton.

Adjourned to call of Chair.

SECOND MEETING, AUG. 31, AT 5 P. M.—The Committee on Resolutions presented the following partial report:—

Whereas, The present circumstances seem to call for a change in the State tract and missionary districts; therefore,—

1. Resolved, That the President be authorized to appoint a committee of five, whose duty it shall be to consider the matter and bring before the body such resolutions as the state of things seems to demand.

Whereas, Considering the expense incurred and the vast amount of labor necessary in getting out the Nebraska Reporter; therefore,—

2. Resolved, That it be enlarged by an addition of one sheet, and that it be published but once in two weeks.

Whereas, Everything indicates that the crisis for which we have long been looking is upon us and demands our immediate attention; therefore,—

3. Resolved, That we interest ourselves individually in the National Religious Liberty work as never before, and that steps be taken at once to place in the hands of all leading men, especially legislators, judges, attorneys, and editors, our National Religious Liberty literature, and that expenses thus incurred be met by a fund created by setting apart one per cent of the income of the society.

The committee called for by Resolution 1 was appointed as follows: C. S. Anderson, L. B. Porter, E. L. Stewart, O. E. Jones, W. C. Boynton. Resolution 2 was laid on the table. After quite a lengthy discussion, Resolution 3 was referred to the committee.

Adjourned to call of Chair.

THIRD MEETING, SEPT. 5, AT 8 A. M.—The Committee on Resolutions offered the remainder of their report, as follows:—

Whereas, God has, by bestowing an abundant harvest and prosperity otherwise, given us a most favorable time for advancing the interests of the canvassing work; and,—

Whereas, He has plainly told us through the spirit of prophecy that work neglected now will have to be done under most trying circumstances; therefore,—

4. Resolved, That we hereby express our thankfulness for the manner in which he has blessed our efforts during the past year; and further,—

5. Resolved, That we will, by our prayers and in whatever way we can, put forth a most earnest effort to make such use of this favorable time as will be pleasing to God.

Whereas, There are many successful canvassers among us, and also those who might, with proper training, become efficient in this work, but who are not able to attend college; and,—

Whereas, In order to keep up with this rapidly advancing work, we must be improving our intellectual as well as spiritual powers; therefore,—

6. Resolved, That a canvassers' school be held the coming winter, beginning soon after New Years, and continuing as long as it may seem advisable, and that all expense thus incurred, except board, be met from the canvassers' fund. Carried.

Whereas, We believe that the formation of the organization known among us as the tract and missionary society means emphatically a call from God for all to engage in the advancement of the message; therefore,—

7. Resolved, That immediately upon our return to our homes we will put forth earnest efforts to renew the weekly missionary meetings, and by taking clubs of the *Signs*, *Sentinel*, and other papers for free distribution, and by writing letters and by personal effort, do all we can to revive the missionary spirit among us; and further,—

8. Resolved, That the responsibility of seeing this carried out be laid upon our directors, church elders, and librarians. Carried.

Whereas, The crisis for which we have long been looking is now upon us and demands our immediate attention; therefore,—

9. Resolved, That steps be taken to place our National Religious Liberty literature in the hands of all leading men of the State, especially legislators, judges, attorneys, and editors, and that the following plans be adopted: (1) That the various societies in the State work that part of the field that would naturally come under their jurisdiction, and such other parts as may be allotted to them; (2) that the State society procure the names of all State officers, and distribute them among the various societies, according to their strength and ability. Carried.

The Committee on Re-districting offered the following recommendations: that the State districts be reduced from seven to four; that Dist. No. 1 shall embrace all the territory south of the Platte River and east of the First Guide Meridian west; that Dist. No. 2 shall embrace all the territory south of the Platte River, and west of the First Guide Meridian west; that Dist. No. 3 shall embrace all the territory north of the Platte River, and east of the First Guide Meridian west, also the counties of Holt, Brown, and Keya Paha; that Dist. No. 4 embrace all the remaining territory of the State. The report was adopted.

The Committee on Nominations offered the following: For President, W. B. White; Vice-President, L. A. Hoopes; Secretary and Treasurer, Mary F. Beatty; Assistant Secretary, Isa Ransom; district directors to be appointed by the Conference Committee. The report was adopted.

Adjourned *sine die*.

W. B. WHITE, Pres.

W. A. HENIG, Sec.

Special Notices.

TENNESSEE RIVER CONFERENCE.

A GENERAL meeting is appointed to be held at Springville, commencing Thursday evening, Dec. 1, 1892. The immediate object of this meeting is to fit laborers to carry the third angel's message to the good people of Tennessee. We expect brother A. F. Ballenger, one of our oldest Religious Liberty workers, to be with us to give instruction.

We especially need a new baptism of the holy Spirit, to fit us for our great work. We hope for some drops of the latter rain at this meeting.

Let there be as general an attendance as is consistent, especially of such brethren and sisters as can spend a few days in circulating Religious Liberty literature in their respective neighborhoods. The instruction of brother Ballenger will be of the greatest importance to such, CHAS. L. BOYD.

NEBRASKA GENERAL MEETINGS.

It has been thought best, after the busy season of the year is past, to hold four general meetings in this Conference, one in each district. After carefully considering the matter, it has been thought best to appoint meetings as follows:—

Beaver City,	Dec. 7-11
North Loup,	" 14-18
Blair City,	Jan. 11-15
Lincoln,	" 18-22

These meetings will each commence Wednesday evening, and continue till Sunday evening. They will all be very important occasions, and we trust to see a general rally from all parts of the Conference. All our meetings in Nebraska this season have been greatly blessed of God, and we trust these may be no exception. Good help will be furnished for these meetings, and we have some encouragement that the General Conference will remember us with some assistance.

At this season of the year all will need to bring plenty of bedding and warm clothing. This surely should be brought if all are made comfortable. We hope that librarians, elders, leaders, and Sabbath-school officers will make a special effort to be present, as there are many matters of interest we desire to consider. The work is onward, brethren, and let us be up and doing; for the night cometh in which no man can work.

W. B. WHITE.

IMPORTANT WORK FOR THIS FALL AND WINTER.

We have just sent circular letters to a number of our leading brethren in the United States, setting forth some of our plans for aggressive work for this fall and winter. We trust that these plans will receive due consideration, and believe that if they are put into operation in the various States, they will be a means of spreading the principles of truth more extensively than anything we have yet done. It is designed to begin our work by a strong and persistent effort to increase the circulation of the *American Sentinel*, and by putting out millions of pages of our Religious Liberty literature.

We begin on this line because the agitation upon this Sunday question, particularly in connection with the closing of the World's Fair on that day, makes it seem exceedingly opportune to push this branch of our work first. We design that other lines of work will follow right along. Our plans embrace every individual in the denomination, so that all can do effective work. Some of our brethren, however, in writing to us, seem to think that it will not be possible for them to push this work in their localities this winter, because there is no special issue over this Sunday question in their States. If they had a Sunday law before their legislature, or if they had some brethren in prison for conscience' sake, or something of that kind, they think they could do something, but until they get some special incentive of this kind, they feel that they would not be able to get up much enthusiasm. Which would be the most advisable, to wait until we get into jail for refusing to honor the Sunday institution, before making a special effort, or would it not be better to push the work with all the vigor possible now while we have our liberty, knowing from the prophecy that these things are coming, and that the people must be warned?

I greatly fear that those of our brethren who are depending on some special excitement to move them, will get so accustomed to depending on a stimulus of this kind, that after awhile nothing can arouse them this side of the thunders of the last great day. We know these things are coming, not only from the prophecy, which is quite sufficient, but we see the fulfillments of the word of God on every hand. Then let us, as wise men, work from principle, and not from excitement or sentiment, and if we work thus from principle, we will not have much difficulty in drawing inspiration for our work from the things that are taking place in other localities, even though there may be no special excitement in our own neighborhoods. Now is our time to work. We have the present. The future is not ours.

Any of our brethren in the various churches who may not have received the outline of our plans from their State officers, can get them by writing to the office of their State society. If any should desire specially to correspond with us in regard to these questions, we would be glad to hear from them.

Brethren and sisters, the time has come for the message to go as it never has gone before; and furthermore, it is going. Ask ourselves the question, every day, Are we going with it? A. O. TARR.

—Backsliding always begins on the day we neglect to pray.

—We are never sad except when we forget that God is good.

The Sabbath-School.

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

DUTIES OF SABBATH-SCHOOL TEACHERS.—NO. 4.

How They May Qualify.

THE promise of the gospel commission is to every one who may teach in the name of Jesus Christ—to the teacher of the Sabbath-school class as certainly as to him who proclaims Christ before the masses of mankind. That promise vouchsafes the presence of Christ with his representatives, to the end of the world. This means much to every one whose faith appropriates the pledge. To have Christ is to have the fullness of the power of God at command; for Christ is the "power of God and the wisdom of God." 1 Cor. 1:24. In him "are hid all the treasures of wisdom and knowledge." "For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." Col. 2:3, 9, 10.

Christ is not only therefore the power (*dunamis*, ability) of God, but being thus declared the head of all beginning and authority, it is evident that when he said: "All power [*exousia*, privilege or authority] is given unto me in heaven and in earth. Go ye therefore, and teach, . . . and, lo, I am with you alway," he meant to assure us all as teachers that we might, with him, also have the authority which he possesses. And how illimitable is his power and authority! Not only is it ability to keep us from the touch of "that wicked one" (1 John 5:18), and so prevent our falling (Jude 24), but it is also a wisdom, or understanding, which, coming from the authority of Christ, makes it a "wellspring [source] of life" to those who have it. Prov. 16:22.

But we should never forget that these "treasures of wisdom and knowledge" are *hid in Christ*, and therefore are not to be had outside of him. To have these, then, it is absolutely necessary first to have Christ. Worldly wisdom cannot possibly supply the need, because it does not know God, who can be understood only through the life of Jesus Christ, as seen by the aid of the holy Spirit. The natural, or sensuous, man knows nothing beyond the things of a man, hence regards the things of God as folly. 1 Cor. 1:23; 2:14. To all such, the wisdom of God is shrouded in mystery. The work of the gospel is, therefore, to make all men see what the mystery is, that they may enjoy the fellowship of its wisdom (Eph. 3:9), and so have its riches, which is Christ in them, "the hope of glory." Col. 1:27.

This is the authority given to every teacher, even as it was given to the great apostle. It is this mystery which they are commissioned by the grace of God to reveal. It is a "dispensation of the gospel" committed to them, as verily as to Paul, even though their field of labor may be more contracted. Then if unfaithfully administered, why may they not be subject to the same state of mind as was the apostle? (See 1 Cor. 9:16, 17; Gal. 1:9.) But the gospel, while a mystery to the world, is the "power of God" to every believer. It therefore follows that to dispense the gospel is to distribute, or administer the power of God, rather than simply to deal out intellectual argument.

But if a teacher has none of the power of God in his own life, how is it possible for him to give it to others? The apostle had a practical knowledge of this mystery, and that was the real secret of his success in presenting Christ to others. Why should the teacher expect success with a less accomplishment? But one may ask, How may it be obtained? The answer is simple: In the same way that the apostle obtained it. He did not receive it from man, but by the revelation of Jesus Christ. Gal. 1:12. Does this mean that he took notes of what the Saviour said, and then repeated the same words which he had heard? That could not be; for he was not one of the favored twelve, but was like one "born out of due time." But even the twelve did not teach the gospel after such a method. In all their writings, nothing is seen which would suggest such a thing. What Christ said to them was received as *seed* into good ground, from which, by the Spirit of God, was grown a bountiful harvest. This harvest carried its own seed, which was in turn sown for the benefit of the world. It was the same with Paul. He did not attempt to present Christ to others until he had him to present. He says, "But when it pleased God . . . to reveal his Son in me, that I might preach him among the heathen: immediately I conferred not with flesh and blood." Gal. 1:15, 16.

Certainly not. Why should he confer with flesh and blood concerning his work, when Christ, with all his wisdom, was revealed in him? No wonder that he could so boldly say that his preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. It was indeed the "wisdom of God in a mystery." 1 Cor. 2:4-7. The revelation of Jesus Christ in the teacher of the Sabbath-school will accomplish the same for him in his work now as it did for the great apostle in his labors then. He did not expect to carry others beyond his own knowledge. Then why should we? Yet he was made a minister, that he might make all men see what is the "fellowship" of the mystery of God.

But if it was necessary for Paul to know the fellowship of that mystery in order to teach it to others, does it not follow that those who now assume to teach it, must have the same experience? Talking *about* anything is not certainly teaching it. To teach a principle is to impart knowledge concerning it. It is therefore not enough to know that there is a mystery of God spoken of in the Bible; we must know *what* it is by its actually dwelling within us, which is to have fellowship with it.

We are earnestly exhorted to be considered "stewards of the mysteries of God." 1 Cor. 4:1. A steward is a house manager, or one through whom the affairs of a household are conducted. But every person instructed in the things of the kingdom of heaven "is like unto a man that is a householder" (Matt. 13:52), and is consequently to be regarded as an appointed steward of God, who it is expected will be "found faithful." 1 Cor. 4:2. To every true believer in Christ, it is given "to know the mystery of the kingdom of God." Mark 4:11. But being stewards of God, this knowledge is not wholly their own. The steward is but the dispenser of the treasures which he holds in trust, hence every believer has a dispensation of the gospel committed to him.

He who is not willing faithfully to give to others that which has been graciously bestowed on him, will in time find himself put out of the stewardship, and another assuming the work, which God designed he should do. It is not well for any believer to suppose that he is not included in this class; for the Saviour has plainly taught that talents have been distributed to every one according to his ability. Matt. 25:15. This grace has been given to every one of us, "according to the measure of the gift of Christ." Eph. 4:8. God is willing, and anxious, too, that these talents shall be so increased that when the Master calls for their return, he may receive them accompanied by other talents which were won by bringing those to Christ who also had talents of their own.

It is this very work which has been committed to every Sabbath-school teacher. Is it not plain, then, that mere worldly intelligence is not all the qualification necessary to successful teaching in the Sabbath-school? Let every teacher answer to his own conscience, and when the matter is decided, shall we not all seek that spirit of wisdom and revelation in the knowledge of Christ, which will enlighten the eyes of our understanding, that we may know the "hope of his calling;" the "riches of the glory of his inheritance in the saints;" and the "exceeding greatness of his power," even the power which was wrought in Christ, when he was raised from the dead, and set at the right hand of God? Eph. 1:17-21.

This is the power God wants each one of us to have, and who will now seek it, that he may have the required qualification to teach the power of God, and so lead others to a knowledge of that saving grace which has gladdened his own heart? Let the Sabbath-school work for the year to come reveal who has responded.

J. O. CORLISS.

LESSONS FROM THE NEW TESTAMENT.

LESSON IX.—THE APOSTLES TURNING TO THE GENTILES. ACTS 13:44 to 14:1-7.

Commit Verses 46-48.

(Sabbath, Nov. 26.)

TEXT.—"I have set thee to be a light of the Gentiles." Acts 13:47.

1. Relate the circumstances of Paul's preaching in the synagogue at Antioch in Pisidia.
2. What request was made at the close of the sermon?
3. Who came the next Sabbath? Acts 13:44.
4. How did this interest affect the Jews? Verse 45.
5. What did Paul and Barnabas say to them? Verse 46.
6. What command had they to preach to the Gentiles? Verse 47.
7. Where is this scripture found? Isa. 49:6.
8. How did this saying affect the Gentiles? Acts 13:48.
9. How extensively was the word preached in that region? Verse 49.
10. What brought the work of Paul and Barnabas to a close? Verse 50.
11. To what place did they then go? Verse 51.
12. In what condition did they leave the converts? Verse 52.
13. What was the result of the speaking in Iconium? Acts 14:1.
14. What opposition did they encounter here? Verse 2.
15. How did the Lord witness to their preaching? Verse 3.
16. What exhortation is given to us in view of preaching thus witnessed? Heb. 2:1-4.
17. What was the result of the work in Iconium? Acts 14:4, 5.
18. Where did the apostles then go? Verses 6, 7.

NOTE.—It is worthy of notice that the Sabbath is mentioned four times in this chapter. In verse 27 it is referred to as the time when the prophets are read in the synagogues. It is said that this is done every Sabbath day. This excludes any day from being called the Sabbath except those days on which the Jews assembled for worship. But the most important point to notice is the fact that the day on which the Jews worshiped is called the Sabbath. The only reason for this is that that is its name. The fourth commandment says that the seventh day is the Sabbath. Ex. 20:10. The

seventh day of the week is the only day that the Lord named. All the other days are designated simply by numbers; the seventh has a name—the Sabbath. That should be sufficient to settle the matter, but there is an opinion among some that after Christ came, things were entirely changed,—that he came to make a revolution, to overthrow the Father's work and substitute his own. On this see John 4:34; 5:19, 20, etc. But this chapter and other passages show that in the New Testament things have the same names that they do in the Old Testament. The only place where we can learn of Christianity and Christian institutions is in the Bible; therefore, since the Bible calls the seventh day the Sabbath, all Christians are bound to call it the same. Without any controversy over the Old Testament, all Christians must agree that the New Testament was written years after what is commonly known as the Christian era, by Christian men, for the guidance of Christians, and that it was inspired by the Holy Ghost. Therefore the writers of the New Testament did not refer to the seventh day as the Sabbath because they had in their early life been accustomed so to call it, but because that is the name the holy Spirit gave it in the beginning, and in all time since. No other day than the seventh can be called the Sabbath as long as the Bible is taken as the only standard of Christian faith and practice.

ADDITIONAL NOTES.

1. "THE NEXT SABBATH."—As this was the first occasion when the apostles ever preached to a large assembly of Gentiles, it is worth noting that the meeting for the Gentiles was held upon the Sabbath, showing that the day for worship was to be the same for the Gentiles as it had been for the Jews. The law of ten commandments was not affected, unless it was to be made more honorable by the cross of Christ. It is probable that this second Sabbath meeting was not held in the synagogue. The Jews would not allow such doctrines to be preached in the synagogue a second time. Neither could "almost the whole city" convene in a synagogue or any other building. Hence we must conclude that Paul and Barnabas conducted an immense out-door Sabbath meeting expressly for the Gentiles.

2. ENVY.—These Jews had no doubt conducted religious services there for a long time, but had made no great progress in the conversion of the Gentiles to Judaism. The sight, therefore, of multitudes of Gentiles listening attentively to the words of Paul and Barnabas, and eagerly receiving the new doctrine, touched their selfishness at once. They were "filled with envy." They would not have it so. They "contradicted and blasphemed." These Jews have many spiritual descendants in these days, who are stirred far more at the sight of people receiving the truth, than they ever were at the sight of thousands thronging the broad road.

3. ETERNAL LIFE.—The gospel was first to be given to the chosen people. It was God's purpose that that people among whom the promised seed should appear, and to whom the promises had been especially made, should have the first opportunity to receive or reject the light. Thus Jesus "came unto his own, and his own received him not." The mass of his people rejected him. To those who did receive him he gave power to become the sons of God. When he first sent out his apostles to preach, he commanded them not to go to the Gentiles, not even to the Samaritans, who lived near by, but they were to go to the "lost sheep of the house of Israel." Matt. 10:5, 6. After the death and resurrection of Christ, the offers of salvation were apparently only for the Jews. The seventy weeks which were allotted to Daniel's people (Dan. 9:24) did not expire until A. D. 34, and not until this time arrived and the Jewish people who had not only rejected Christ during his life, but also denied his resurrection and the evidences of the Holy Ghost as manifested at Pentecost, could the apostles begin to labor for the Gentiles. From the conversion of Cornelius, attended by a wonderful display of the power of the Holy Ghost, the work for the Gentiles was continuously increasing until finally large audiences of Gentiles listened and believed, and so the prophecy was fulfilled: "I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth."

4. ENVY AND JOY.—Under the preaching of the gospel in this place, very different results were experienced. The enemies of the truth were filled with "envy," but the disciples, those who received the word of God, were "filled with joy and the Holy Ghost." As an envious person cannot be happy, those who rejected the truth were unhappy and miserable, while those who received it were filled with holy joy. This experience was not confined to one age. It is just as true of believers now as it was then. When believers are really filled with the Spirit, they will bear the fruits of the Spirit. These fruits,—love, joy, peace, longsuffering, gentleness, etc., are sufficient evidence that the possessor is filled with joy. No one can live such a life and be unhappy.

5. DIVISION.—The result of the preaching of Paul and Barnabas at Iconium was that there was a division. Truth never fails to have this effect. Christ said that he came to set men at variance, that families would be divided by his gospel. The blame for this division is upon those who do not believe. Often the truth is met

by the cry, "You are making division." No doubt Paul and Barnabas were well acquainted with this cry. However, they were not frightened away from their work. When they found great opposition, they did not flee, but they thought it a sufficient reason why they should stay there a "long time," "speaking boldly in the Lord." Whenever the Devil stirs up great opposition, we may know that the Lord has there a work to be done.

News of the Week.

FOR WEEK ENDING NOV. 12.

DOMESTIC.

—A real blizzard was raging in North Dakota, Nov. 7. The storm was quite general in the northwest.

—General Miles believes that we shall have trouble with the Cheyenne and Arapahoe Indians before spring. The army is in readiness to meet them.

—A fire in Brooklyn, Nov. 6, destroyed property to the value of \$600,000. For the first time in the history of the city, the fire department of New York City was called upon for help.

—The mayor of New Orleans finds himself unable to manage the great strike in that city by means of the police force, and he has called for the military power of the State to help preserve order.

—One of the greatest strikes that ever took place in this country began in New Orleans, La., Nov. 5. Sixty-four unions, representing 25,000 men, presented to their employers their final and only terms, and were rejected.

—Another United States cruiser was launched at San Francisco, Cal., Nov. 6. The vessel is of the protected cruiser type, exceeding in size any vessel of similar type in the United States service and a majority of her class in foreign navies. Her length on the water line is 340 feet, her length over all is 344 feet. Her beam is 53 feet, her mean draught 21 feet, 6 inches; displacement, 5,750 tons; guaranteed speed on trial, twenty knots, with sustained sea speed of nineteen knots. The cruiser has a coal-carrying capacity of 1,300 tons, which at a ten-knot rate would carry her 13,000 miles without re-coaling. The battery of the "Olympia" consists of four eight-inch breech-loading rifles, ten five-inch rapid firing guns, four rapid-firing six-pounders, eight one-pound rapid-firing guns and six torpedo-tubes. The eighteen-inch Whitehead torpedoes are used. The outer armor of the vessel consists of steel plates of a thickness of from two to five and three-quarters inches, the barbettes having a thickness of four inches, and the revolving turret a thickness of three inches. The cruiser carries 390 men. She was constructed under an appropriation by Congress, Sept. 7, 1888, and will cost when complete, in the neighborhood of \$1,800,000.

FOREIGN.

—Brazil has passed a bill inviting the Chinese to that country.

—Colonel Dodds, who has so successfully conducted the French campaign in Dahomey, has been made a general.

—The Hungarian prime minister has resigned, and the king has accepted his resignation and that of the entire ministry.

—The whaling bark "Helen Mar" was crushed in the ice in the Arctic seas, Oct. 6, and thirty-five of her crew, all but two, were killed.

—The two daughters of General Booth of the Salvation Army, have been arrested at Geneva, Switzerland, and will be expelled from the canton.

—Over fifty thousand mill operatives, principally cotton spinners, have ceased work in London, Eng. A reduction of five per cent of their wages is the cause.

—There is a prospect of another war in South America. It is said that the Argentine Republic and Peru are preparing to invade Chili. All three countries are actively preparing for war.

—Ex-premier Mercier, who has lately been cleared by the courts of Canada from the charge of embezzlement of the public funds, has declared his intention to re-enter Canadian politics.

—A violent demonstration of Socialists occurred at Ghent, Nov. 8. They paraded the streets, singing revolutionary songs and denouncing the aristocrats. The police were unable to disperse them, and troops were summoned to their assistance, when the mob was broken up.

—Experiments show the German rifle to be the most merciful weapon in use in European armies, while the Lebel rifle, used by the French in Dahomey, makes a very ragged wound. The new English magazine rifle seems to be the cruellest of the three, as its bullet smashes bones and tears flesh at a distance of 1,000 yards.

—France has spent \$360,000,000 on her army since 1871, and an enormous sum upon her navy. This is the sort of armed peace that the German victory of 1870

has forced all Europe to pay for. The *Courrier des Etats-Unis* does not know which is most astonishing, the size of the figures or the wonderful development of France, which has enabled her to pay such a sum and steadily prosper.

—The presidential election, which has so absorbed the attention of the people of this country for several weeks, is at last decided. Grover Cleveland of New York, and Adlai Stevenson of Illinois, have been elected President and Vice-President, by an overwhelming majority. The electoral vote will stand thus: Democratic, 302, Republican, 115, People's party 27. Of the popular vote, the Democratic candidates got 600,000 majority above all their competitors. The Republicans have made gains in the House of Representatives, but the returns indicate that the Democrats will be able to control all branches of the government.

RELIGIOUS.

—A papal brief has been issued, confirming the election of Father Martin as general of the Jesuits.

—M. Rodriguez, the Catholic president of Costa Rica, in Central America, since the 8th of May, 1890, has resolved to establish religious education in all the public schools of his government.

—It is announced as probable that the next papal consistory will be held in Rome, Dec. 10, when it is expected that the pope will create thirteen new cardinals, there being at present seventeen vacancies to be filled.

—It is said that a new theological court is to be established in this country, to try cases of difference between bishops and priests, without necessitating an appeal to Rome. The sessions of this court will be held in Washington.

—For the hundredth time, a court in California has decided, in the case of an appeal by the Rev. Dr. Ellis, that the action of an ecclesiastical court, this time a presbytery acting within the scope of its jurisdiction and without malice, is not to be reviewed by a civil court.

—A number of Catholic missionaries are about to be sent to Liberia, at the request of the president of the Black Republic. Although this fringe of territory on the Gulf of Guinea has more than two millions of inhabitants, its influence extends over twenty millions.

—Professor Harnack, teacher of church history in the University of Berlin, has published a pamphlet in which he denies the doctrine of the miraculous conception of the infant Christ. This, however, does not seem to endanger his theological position in the German university.

—The Congregational National Council at a recent session adopted a resolution declaring in effect that while Congregational churches generally practice infant baptism by sprinkling, they do not regard baptism by immersion or the omission of infant baptism as any bar to membership or fellowship.

—The engagement is announced of the Protestant princess Marie of Edinburgh, to the Catholic Crown Prince Ferdinand of Hohenzollern and Rumania, the former having consented to the conditions which the pope exacts in such cases; namely, that the children should be brought up in the Catholic faith.

—The directors of the World's Columbian Exhibition, at their regular monthly meeting, which was held on Friday last, put themselves on record in favor of an open Sunday Fair, by adopting a resolution declaring that in their judgment the art gallery, horticultural building, and all other buildings devoted to the exhibition of mechanical art, should be thrown open to the public on Sundays, but that every employee should be given one day each week for rest, study, or recreation.

—How great the tension is in Germany between Protestants and Roman Catholics can be seen from the fact that Bishop Korum, under whose auspices the holy coat crusade at Treves was carried out some months ago, brought suit against a Protestant student of theology, Wilhelm Reichard, who had published a brochure criticizing the whole affair. The best legal talent was engaged on both sides, and the young man was condemned to imprisonment for six weeks, and his publisher to three. The case has been appealed, and will undoubtedly reach the Supreme Court of the empire at Leipzig.

Appointments.

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

WE will meet with the churches in Ohio on the following dates:—

Mendon,	Nov.	18-21
Walnut Grove,	"	22, 23
Yellow Springs,	"	25-28
Grape Grove,	"	29 to Dec. 1
New Antioch,	Dec.	2-5
Newark,	"	6-8
Belleville,	"	9-12

We would like to have as many of the brethren in

the districts as possible, meet with the churches of Mendon, Yellow Springs, New Antioch, and Belleville, as we wish to make these district meetings for the purpose of working up the canvass for our Religious Liberty literature for the winter.

GEO. A. IRWIN,
H. M. MITCHELL.

BUSINESS NOTICES.

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

WANTED.—A clean, orderly, conscientious, Seventh-day Adventist girl, for general housework; two in family; no washing. For particulars, address Mrs. Frank Granello, 175 N. Prospect, Grand Rapids, Mich. References: Elders L. G. Moore and I. H. Evans.

WANTED.—A man to work on a farm. Will give steady employment to a good single man. W. Walworth, Groverville, Calhoun Co., Mich.

LABOR BUREAU.

WANTED.—A place to work during the winter, by a Seventh-day Adventist man. Also a farm to rent near some Seventh-day Adventist church, in northern or eastern Nebraska. Address H. S. Deland, Bookwalter, Pawnee Co., Nebr.

DISCONTINUE PAPERS.

F. B. FLEMING, Carlton Center, Mich., has enough papers for the present.

MRS. CARRIE BLOCK, Mitchell, So. Dak., has all the papers she needs for the present.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 12, 1892.

EAST.		*N. Shore Limited.	*N. Y. Express.	*N. Falls & Buffalo Special.	†Night Express.	†Detroit Accom'n.	*Atl'ntic Express.
STATIONS.							
Chicago.....	am 9.00	pm 12.20	pm 3.10	pm 5.02	pm 9.20		pm 10.10
Michigan City.....	11.05	2.05	4.55	6.45	11.15		am 12.25
Niles.....	pm 12.55	2.57	5.45	7.35	am 12.25		1.45
Kalamazoo.....	2.05	4.00	7.04	9.00	1.57	am 7.10	3.37
Battle Creek.....	2.45	4.50	7.37	9.29	2.35	7.55	4.25
Jackson.....	4.30	5.38	8.52	10.42	4.05	9.45	6.25
Ann Arbor.....	5.25	6.27	9.45	11.27	6.35	10.47	7.47
Detroit.....	6.45	7.25	10.45	12.30	7.10	11.55	9.20
Buffalo.....		am 3.00	am 6.25	am 7.35		pm 7.55	pm 5.00
Rochester.....		5.50	9.55				
Syracuse.....		8.00	pm 12.15				
New York.....		pm 3.45	8.50				
Boston.....		6.05	11.05	pm 6.15			
WEST.		†Day Express.	*N. Shore Limited.	*Chicago Express.	†Kalamazoo Accom'n.	*Pacific Express.	*Chic. Special.
STATIONS.							
Boston.....	am 8.30	pm 2.00	pm 3.00		pm 6.45		
New York.....	10.30	4.30	6.00		9.15	am 8.30	
Syracuse.....	pm 7.30	11.30	am 2.10		am 7.20		
Rochester.....	9.35	am 1.25	4.30		9.35		
Buffalo.....	11.00	2.20	5.50	am 8.45	11.50	pm 7.45	
Detroit.....	am 8.20	am 7.40	9.05	pm 1.20	pm 4.45	pm 9.00	am 2.15
Ann Arbor.....	9.37	8.30	9.59	2.19	5.50	10.27	3.07
Jackson.....	11.30	9.40	10.58	3.17	7.15	am 12.01	4.00
Battle Creek.....	pm 1.05	10.45	pm 12.02	4.30	8.47	1.20	4.59
Kalamazoo.....	2.05	11.50	12.59	5.05	9.45	2.18	5.35
Niles.....	4.00	pm 12.35	1.48	6.17		4.15	7.00
Michigan City.....	6.20	1.55	2.45	7.20		5.35	8.19
Chicago.....	7.35	3.35	4.30	9.00		7.55	9.55

*Daily. †Daily except Sunday. ‡Except Saturday.
Accommodation Mail train goes East at 1.05 p. m. daily except Sunday.
Night Express goes West at 12.05 a. m. daily except Monday.
Trains on Battle Creek Division depart at 8.03 a. m. and 4.35 p. m., and arrive at 11.40 a. m. and 6.45 p. m. daily except Sunday.

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



Chicago & Grand Trunk R.R.

Time Table, in Effect June 26, 1892.

GOING WEST.				STATIONS.		GOING EAST.			
Day Exp.	B. O. Pass.	Lmd Exp.	Pacific Exp.	Mail Exp.		Mail.	Lmd Exp.	Adlt Exp.	Day Exp.
am	pm	pm	pm	pm	Dep.	Arr.	pm	am	pm
7.15	3.00	11.00	7.00		Port Huron.....	10.01	am	am	pm
8.50	5.10	12.22	8.40	6.19	Port Huron Tunnel.....	9.56	12.35	7.30	8.50
9.45	5.10	1.27	10.07	7.49	Lapeer.....	8.15	11.20	6.15	7.30
8.35	5.41	1.55	10.47	8.35	Flint.....	7.30	10.47	6.40	7.05
4.05	4.05	8.00	6.50	9.25	Detroit.....	9.25		7.45	9.25
7.15	4.40	8.25	7.15	10.15	Bay City.....	8.77	7.15	8.37	11.30
7.50	5.17	9.00	7.50		Saginaw.....	8.00	6.40	8.00	10.43
9.05	6.50	2.22	11.20	9.35	Durand.....	6.50	10.20	5.09	6.35
10.10	7.55	3.07	12.20	10.40	Lansing.....	6.10	9.30	4.30	6.40
10.50	8.30	3.34	12.52	11.15	Charlotte.....	4.34	9.01	3.25	5.11
11.15	9.25	4.15	1.50	12.25	BATTLE CREEK.....	4.40	8.20	2.40	4.30
11.53	pm		2.35	1.08	Ypsilanti.....	2.33	7.40	1.48	am
				1.19	Schoolcraft.....	2.21			
12.40	5.45	8.30	2.05	2.05	Cassopolis.....	1.25	6.58	12.45	8.07
1.20	6.20	4.10	2.50	2.50	South Bend.....	12.45	6.20	12.00	9.35
2.45	7.35	5.45	3.40	3.40	Valparaiso.....	11.10	5.00	10.30	1.20
4.50	9.30	8.00	7.00	7.00	Chicago.....	8.40	8.00	8.15	11.25
pm	pm	pm	pm	pm	Arr.	Dep.	am	pm	pm

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., NOV. 15, 1892.

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To those who are sending in questions on the subject of tithing, we would recommend a perusal of the little pamphlet, entitled "The Tithing System; or God's Plan for Supporting Laborers in his Cause," by Elder Geo. I. Butler. Price 10 cents. For sale at this Office.

As a straw on the current of public movements at the present time, the agitation for an effort to "consolidate Protestant Christendom," should not be overlooked. The idea seems to be taking possession of many minds, and is directly in the trend of prophetic fulfillment for this time.

We received a very pleasant call last week, from Elder D. H. Davis, Seventh-day Baptist, who has charge of the Seventh-day Baptist Mission in Shanghai, China. During his stay, he gave a stereopticon lecture on China to a large audience in the Tabernacle, which was full of instruction and interesting points connected with the religion, customs, and habits of that people. He also gave a number of interesting missionary talks at the Sanitarium. He soon returns to his field in China.

During the last few weeks, the city of Detroit, Mich., has been much agitated over the attempt made by certain persons to mix their politics and religion. The Patriotic Sons of America, a strong anti-Catholic organization, and their allies, and the Catholics of Detroit, are the contending parties. The agitation has become so strong that it has had a perceptible effect upon business, and the newspapers of the city are beginning to cry out against it. But if Congress drags religion into politics as it has in the matter of the closing of the World's Fair Sunday, why should not everybody else do the same? What we now see is but the bubbles upon the surface that are precursors of the upheaval which is sure to come. For all this, Congress paved the way by deliberately legislating in regard to religion.

Reports from every quarter reveal the "distress" and "perplexity" that exists to a greater or less degree among all nations; but none seem to be in a worse condition than unhappy Ireland. While the population there is decreasing, the diseased, pauper, and insane classes are increasing, which is certainly a bad showing. An article, "Some Facts from the Census," from the October number of the *Lyceum* (Dublin), closes as follows:—

"Both the temporarily and permanently diseased show a relative increase in the number at the previous census, a census taken immediately after a partial famine; and there has been an absolute as well as a greatly relative increase in the number of

lunatics in the population. Fewer human beings, more grass, more beasts, more lunatics, more paupers—this is how the wheel of 'progress' turns in Ireland."

Speaking of the appropriation by Congress of money to the World's Fair, conditioned on the religious proviso that the gates shall be closed on Sunday, the *Investigator* says:—

"We deny distinctly and emphatically that the legislative branch of our central government was ever vested by the Constitution with any power to establish as a condition to the enjoyment of a grant of public money an ecclesiastical or religious restriction."

Of course it never was; and the Sunday-closing legislation indulged in by Congress was as direct and palpable a violation of the Constitution as could be committed; and the people may tell them so before they are through with it. Congressmen tremblingly put to themselves the question, "How many of us will get back here, if we refuse the demands of the churches?" when perhaps they would have been nearer right if they had said, "How many of us will get back here if we grant them?" This is the way Mr. Bryan, a Chicago director of the World's Fair, puts it:—

"From harsh decrees there may come recoil;
This cry goes up from the ranks of toil,
Let Congress guard its next debates,
We'll bolt the men who bolt the gates."

NO SABBATH WEST OF THE MISSISSIPPI.

The *Christian Nation* of Oct. 29 says:—

"A correspondent of a religious paper, speaking of the lax way in which Sunday is observed in California, says: 'It is said, and perhaps with a modicum of truth, that west of the Mississippi there is no Sabbath.' Thank God, that's a lie."

To which we can also respond that that's a lie, using the same italic, but referring to the true Sabbath, not the counterfeit. We can say this because there are in Iowa, Minnesota, and Nebraska, over five thousand good Sabbath-keepers; in Kansas and adjoining States over four thousand more; in California and adjoining States nearly four thousand more, besides isolated individuals in all sections of the country west of the Mississippi. "No Sabbath west of the Mississippi," forsooth! The Sabbath is there, whether men will keep it or not; and we are glad that a few are found willing to observe it. But as for Sunday, whether it is kept or not does not count in reference to Sabbath-keeping. The Bible knows only the Sabbath of the Lord; not anything of any other except to condemn it.

CHRIST AND "THE POWERS THAT BE."

The *Christian Statesman* in a late issue gives this remarkable commentary on the familiar passage from St. Paul in Rom. 13:1, "The powers that be are ordained of God:"—

"On next Tuesday you will cast your ballot for certain men to be put in trust with the powers, prerogatives, and crown rights of Jesus Christ in the government of this nation, . . . and if your votes are successful, as you desire and expect them to be, these men will be set before Jesus Christ, the king and head of the nation, to be clothed with all the powers of the civil magistracy over this great people. According to the form and methods of our government, Jesus Christ accepts the decision of the voters, and invests with his governmental authority those whom the majority of voters set before him for that purpose."

What a conception, or rather misconception, of the office and work of Christ is here portrayed! Who but a "National Reformer," self-styled, could ever seriously imagine the Son of God depending upon the political vote of a country to determine upon whom he will confer power and authority? Who that has any acquaintance with the pure and holy Head of the church, could imagine him giving his sanction to that which is earthly and corrupt? He has declared that Christ hath no concord with Belial, and there is certainly plenty of the spirit of the latter in politics wherever we may go, notwithstanding the small church element which joins with the worldly in determining the result. A little leaven does not leaven the whole lump in such a case as this. A few good people uniting with the ungodly do not make the whole party like themselves.

This, however, is good National Reform doctrine, and we expect to see the time when it will be generally accepted and indorsed. It is no very startling conclusion to draw from the theory that Christ is this world's king, and that civil government exists

for the purpose of carrying out his will; and that is the theory of the National Reform party and its allies, who now comprise the larger part of the orthodox church in America. No matter how evil the political choice may be, how ungodly and unholy the candidate of the successful party, Christ is according to this obliged to invest him with his sanction and his authority; to be used as the Devil whose servant he is, may direct! We could think of no arrangement that would better suit his Satanic Majesty than this.

St. Paul's statement that "the powers that be are ordained of God," is not by any means equivalent to saying that Jesus Christ indorses and upholds any civil ruler in doing that which is wicked and unjust. Civil government is ordained of God, for without it there would be confusion and anarchy; but whether civil rulers have the sanction of heaven or not, depends not on vote of the majority, but upon the justice with which he exercises the civil power conferred upon him.

L. A. S.

A GREAT MORAL VICTORY.

A WRITER in the *Christian Statesman* of Nov. 12, speaking of the action of Congress in conditioning the appropriation for the World's Fair, upon the Sunday-closing, says:—

"It is an open secret that a considerable number of those who voted for this measure were at heart opposed to it. But they dared not do otherwise. The representative who defies the religious convictions of his constituency, does so at his peril."

It is generally claimed that the Sabbath which Congress is asked to enforce, is what is known as the civil Sabbath; but here is a frank acknowledgment that behind this movement for Sunday is the "religious convictions" of the people. So it is a religious affair, after all. And why did they vote for it?—Because they put themselves in "peril" if they did not do so—peril of not going back to Congress! And so from pure selfishness they prostituted their honor, and voted against their own convictions of right! Thus a movement begun in religious bigotry and accomplished through unfeigned selfishness, is heralded to the world as a great moral victory!

M. E. K.

IN THE CHAIN-GANG FOR CONSCIENCE' SAKE.

In advertising the new tract, "In the Chain-Gang for Conscience' Sake," it was stated that orders for the same should be sent to the Religious Liberty Association, Battle Creek, Mich. We wish to say that the Religious Liberty Association does not handle any of its literature. We have arranged with the REVIEW AND HERALD to do this, and if our friends in the field will make a note of the fact, and always send their orders for literature to the REVIEW AND HERALD, Battle Creek, Mich., it will save us much extra bother.

A. O. TAIT.

THE CANVASS FOR THE "SENTINEL" AND OUR N. R. L. A. LITERATURE.

We are glad to report good progress in our plans for circulating the *Sentinel* and our Religious Liberty tracts and pamphlets. We have received a number of encouraging replies in response to the letters on this question, that we sent out a short time since to the leading men in the several States. From present prospects, the *Sentinel* will be placed in thousands of homes this winter, and millions of pages of our literature will be circulated in connection with it. Some of the States, especially, are taking hold of this work vigorously. We trust that all will see the importance of pushing things along this line. The agitation on the Sunday question at the present time, makes it especially opportune for us extensively to circulate this literature at once.

We know that a great work is to be done in a very short time. Some one is going to do this work. Now the question for each of us to be asking ourselves is, Will we have a part in it? The leading brethren in the several States have doubtless laid our plans for aggressive work before the churches, and we trust that all are ready to fall into line and do what they can this winter.

A. O. TAIT.