

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

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

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### SOME TIME.

SOME time, when all life's lessons have been learned,  
 And sun and stars forever more have set,  
 The things which our weak judgment here has  
 spurned—

The things o'er which we grieve with lashes wet—  
 Will flash before us out of life's dark night,  
 As stars shine most in deeper tints of blue;  
 And we shall see how all God's plans were right,  
 And how what seemed reproof was love most true.

And we shall see, that, while we frown and sigh,  
 God's plans go on as best for you and me;  
 How, when we called, he heeded not our cry,  
 Because his wisdom to the end could see;  
 And e'en as prudent parents disallow  
 Too much of sweet to craving babyhood,  
 So, God, perhaps, is keeping from us now  
 Life's sweetest things, because it seemeth good.

And if, some time, commingled with life's wine,  
 We find the wormwood, and rebel and shrink,  
 Be sure a wiser hand than yours or mine  
 Pours out this potion for our lips to drink;  
 And if some friend we love is lying low,  
 Where human kisses cannot reach his face,  
 O, do not blame the loving Father so,  
 But bear your sorrow with obedient grace.

And you shall shortly know that lengthened breath  
 Is not the sweetest gift God sends his friend,  
 And that sometimes the sable pall of death  
 Conceals the fairest boon his love can send.  
 If we could push ajar the gates of life,  
 And stand within, and all God's working see,  
 We could interpret all this doubt and strife,  
 And for each mystery could find a key.

But not to-day. Then be content, poor heart:  
 God's plans, like lilies pure and white unfold;  
 We must not tear the close-shut leaves apart;  
 Time will reveal the stamens of pure gold.  
 And if, through patient toil, we reach the land  
 Where tired feet, with sandals loose, may rest,  
 When we shall clearly know and understand,  
 I think that we shall say that "God knew best."  
 —Selected.

### 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.

#### THE MYSTERY OF GODLINESS.\*

BY PROF. W. W. PRESCOTT.  
 (Battle Creek, Mich.)

(Concluded.)

Now the other point which I wish specially to emphasize is this: just as in Christ was revealed God, just as in him was the union of the human and divine in the incarnation, and just as in this word of God there is the union of the divine and human, so in us the secret of piety, the mystery of godliness, is the union of divinity and humanity, and that is the Christian life.

\*Sermon delivered by Prof. W. W. Prescott at the Tabernacle, Battle Creek, Mich., Sabbath, Nov. 12, 1892. Stenographically reported by L. A. Phippeny.

That is the Christian experience. In this connection read 1 Cor. 15:49: "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." The margin of the Revised Version puts it, "Let us also bear the image of the heavenly," making it an exhortation for a present experience, and I always like the idea of having these experiences present. "Let us also bear the image of the heavenly."

In the beginning God said: "Let us make man in our image," and he did so. But sin came in and destroyed that image. So when Adam and Eve left the garden, they did not go out bearing the impress of God, but the image was marred and partially obliterated, and it has been marred ever since, until you can hardly see any of the true image left. After Adam and Eve left the garden in that way, we read in Gen. 5:3: "And Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image." Adam was created in the image of God, but sin obliterated that image. The descendants of Adam were in Adam's likeness, and that was sin. So the work of the gospel through Christ is to restore the image that God gave in the first place. We are begotten in the image of Adam. The scripture says, "As we have borne the image of the earthy, let us also bear the image of the heavenly."

Paul says in Eph. 3:9 that the purpose of his preaching was to make all men see the fellowship of the mystery, etc. Perhaps a different rendering will throw additional light upon this text: He should preach the unsearchable riches of Christ, and "enlighten all as to what is the administration of the secret which . . . hath been hid in God." That is, to make clear to all what is the administration of this mystery. He does not say here what was the mystery. We have seen elsewhere that it was the union of the divine and human in the plan of redemption. He says there is such an administration, and that he himself tells everybody how this comes about. And not simply to tell them that Christ is in him the hope of glory—the mystery—but how that mystery may be made manifest in them. That is, he wants to enlighten everybody so that every one may know how in his own individual experience there may be a union of the human and divine; because that is our means of salvation through Christ. So it was his purpose, as a minister of the gospel, to make it clear to everybody that desired to know. Let us look at that idea a moment. To tell everybody in a simple way of the manifestation of the power, so that every one who desires in himself the administration of that secret, the working of that mystery, the working of that divine nature in his, may have it. That is what I would like to do this morning. How simple it is! Because when it is told, there is nothing about it to prevent every one from experiencing it. But no one can explain it. It is that wisdom that is unsearchable, that is past finding out, that angels and prophets desired to look into. But the fact can be just as certainly realized, as we are certain that it was in Christ Jesus when he was here. And the very fact that it has been done illustrates the fact that it can be done in us and for us.

Read 2 Pet. 1:2-4: "Grace and peace be

multiplied unto you *through the knowledge of God*, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, *through the knowledge of him* that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Now what was prophesied concerning Christ? "Thou wilt not leave my soul in hell [the grave]; neither wilt thou suffer thine Holy One to see corruption." 1 Pet. 3:18 says he was "quickened by the Spirit"—made alive by the Spirit. The Spirit quickened him, and saved him from corruption. Whereby are given unto us exceeding great and precious promises. In every one of those promises dwells the Spirit of God and the power of God, and every one that hath the Spirit of God and the power of God is saved from corruption that is in the world through lust. And those promises, working as they do with the power of God, create a new nature in us. That is the new birth. The man that is born from above is born of the Spirit, is made partaker of the divine nature. That is the union of the human and divine.

Then how does it come about?—By believing God's word, and that that word is the union of the human and divine just as much as Christ was. God's word is made effectual in you that believe. And as the Spirit of God in Christ kept him from the corruption of the grave, so the Spirit of God in his word, by that word, keeps us from the corruption in the world. By that word we are raised up to sit in heavenly places, just as God raised up Christ and "set him at his own right hand." By that word the new life is begotten, so that we become partakers of the divine nature. Then trust in the word of God. In the same connection I read again: "Grace and peace be unto you *through the knowledge of God* and Jesus our Lord." I will refer to the idea of the image again. Here we see a perfect coin. But this coin had no will or consent in the matter. It was simply a mass of silver, and without any will, or consent, or choice, a perfect image was made the first thing. It was not necessary to make an imperfect image and work it up to a perfect one. We are to be made in the image of God, so far as character is concerned. We find that the likeness which was originally perfect is all marred, just as though one had taken a sharp instrument, and scratched and obliterated it, until you cannot tell what it originally was. The difference between us and the coin is that we have a choice, and the silver has not; we have a will, and the silver has none.

Here is a place in my character that is not in the image of God. How shall I know it? How shall that be revealed to me? Here is the perfect character of God revealed in Christ in his word. Then if I take the word of God and study it by the knowledge of God which I find in his word, I am enabled to see where I am not an image of God. Then I say, Lord, remove that. It is his will that we should be cleansed from all unrighteousness. It is his will that his image should be placed upon us. Sin has drawn a sharp instrument across our characters, and left a mark. I am anxious that he shall take that away and

make the image perfect. He does it, and there is one mark gone. Then I find another mark across it. I say, Lord, there is another place. Take it away, Lord, and make me in thy likeness. Through knowing the character of God as revealed in his word, I can be made pure in character, which is to be like him, created anew in Christ Jesus, that I shall be transformed by the renewing of my mind, that I shall be renewed in knowledge after the image of him that created me. That is how God in his purpose will reveal to us the imperfection, and will take it away. As I learn more perfectly of God, I see more and more how utterly unlike him I am, that there is no good thing in me; that is to say, the nearer I come to Jesus Christ the more clearly I see my own deformity, and the brighter the light that shines from God's word, the more clearly I see that there is one and one only truly like him, and that is the one that bears his impress, and so I take Jesus Christ, the image of the invisible God.

Understand, all the time we are told to fight the good fight of faith, to war a good war, but all the power by which we are to stand and by which we fight the fight of faith, is from God. It must all come from him. "Without me ye can do nothing." And who is sufficient for these things? Our sufficiency is in God. I can do all things through Christ which strengtheneth me.

We read in 2 Cor. 3:18, as follows: "But we all, with open face [unveiled face] beholding as in a glass the glory of the Lord [the character of the Lord], are changed into the same image from glory to glory," from character to character. By beholding or looking unto the author and finisher of our faith, we become changed into the same image. As we have borne the image of the earthy, let us also bear the image of the heavenly.

Where shall we look into the face of Jesus Christ? Where shall we find him?—We find him revealed in this word. There is where we learn of the character of God. It is to meditate upon the character of God. It is to seek the enlightening influence of his Spirit to teach us. They shall be all taught of God. He will show us if we go to his word. He will show us what is his will concerning us. He will reveal himself, so that by looking to him, by meditating upon him, he will dwell in us, and we shall become changed into the same image, from character to character.

We have spoken of the secret of the Lord, the mystery of God, the union of the human and divine. A word further: "The secret of the Lord is with them that fear him." Ps. 25:14. Do you want to know that secret? I can only tell you something about it. I can tell you that this secret is the union of the divine and human in the plan of redemption, but I cannot give you that secret. Do you not see that I cannot make that a fact in your own experience? I can tell you that it is the secret of the Lord which he desires every one to know, but I cannot make it yours. Well, how are you going to get that secret? "The secret of the Lord is with them that fear him." "He that willeth to do his will shall know of the doctrine." Only God himself can make that secret an actual experience in your lives. But that is just what God desires to do. He sends us, as it were, around to tell you of the secret that God wants to tell you, to tell you that God wants to convey something to you. I cannot make it yours. Just come to the Lord and say, Lord, I have learned there is a secret you want to tell me. What is it? "The secret of the Lord is with them that fear him," and for those who desire to know this secret, and to know his fullness, he will make it an open secret in their lives.

Notice 2 Tim. 1:9, 10, referring to God: "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." It was decided before man was created, that if he should fail, Jesus Christ should come in as his substitute. This was given us before

the world began, "but now is made manifest by the appearing of our Saviour Jesus Christ." That is, when Christ was here upon the earth, God manifested in him what he could do with human flesh, because he was the one in whom dwelt the fullness of the Godhead bodily. It is God's will that we shall be kept from the power of sin, and that will was perfectly manifested in the life of Christ. It was his will that we shall have perfect salvation and complete victory, as revealed in the life of Jesus Christ without sin.

Now he says, Be of good cheer. I overcame the world, and this is the victory that overcometh the world, even our faith. When we lay hold of the life of Christ, we obtain the victory that was wrought out in him. So that secret, that mystery, has been the same through ages. It was the purpose of the ages, the eternal purpose that God purposed in his Son, that if man should fail, Jesus Christ should take upon him human nature, and come to this earth and lift him up, restore him, and renew in him the image of God. That was the secret hidden from the foundation of the world, but is now fully manifested. Jesus Christ has come and manifested the divine and human to the world. He lived our example, as well as died our sacrifice. Then the Lord wants to tell every one of us this secret. Just open the ear, and hear what he says. Just open the heart, and let him work out by his own mighty power in every one of us the union of the divine and human.

### 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.

#### THE PERILS AND PRIVILEGES OF THE LAST DAYS.

BY MRS. E. G. WHITE.

(Concluded.)

THE truth is efficient, and through obedience its power changes the mind into the image of Jesus. It is the truth as it is in Jesus that quickens the conscience and transforms the mind; for it is accompanied to the heart by the holy Spirit. There are many, who, lacking spiritual discernment, take the bare letter of the word, and find that unaccompanied by the Spirit of God, it quickens not the soul, it sanctifies not the heart. One may be able to quote from the Old and the New Testament, may be familiar with the commands and promises of the word of God; but unless the holy Spirit sends the truth home to the heart, enlightening the mind with divine light, no soul falls upon the Rock and is broken; for it is the divine agency that connects the soul with God. Without the enlightenment of the Spirit of God, we shall not be able to discern truth from error, and shall fall under the masterful temptations and deceptions that Satan will bring upon the world. We are near the close of the controversy between the Prince of light and the prince of darkness, and soon the delusions of the enemy will try our faith, of what sort it is. Satan will work miracles in the sight of the beast, and deceive "them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast."

But though the prince of darkness will work to cover the earth with darkness, and with gross darkness the people, the Lord will manifest his converting power. A work is to be accomplished in the earth similar to that which took place at the outpouring of the holy Spirit in the days of the early disciples, when they preached Jesus and him crucified. Many will be converted in a day; for the message will go with power. It can then be said: "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost." It is the holy Spirit that draws men to Christ; for he takes of the things of God,

and shows them unto the sinner. Jesus said: "He shall glorify me: for he shall receive of mine, and shall show it unto you."

The work of the holy Spirit is immeasurably great. It is from this source that power and efficiency come to the worker for God; and the holy Spirit is the comforter, as the personal presence of Christ to the soul. He who looks to Christ in simple, childlike faith, is made a partaker of the divine nature through the agency of the holy Spirit. When led by the Spirit of God, the Christian may know that he is made complete in him who is the head of all things. As Christ was glorified on the day of Pentecost, so will he again be glorified in the closing work of the gospel, when he shall prepare a people to stand the final test, in the closing conflict of the great controversy. The prophet describes the enemy's plan of battle, saying:—

"I beheld another beast coming up out of the earth; and he had two horns like a lamb, but he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." "These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful." "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. . . . And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

The people of God are to be called out from their association with worldlings, and evil-doers, to stand in the battle for the Lord against the powers of darkness. When the earth is lightened with the glory of God, we shall see a work similar to that which was wrought when the disciples, filled with the holy Spirit, proclaimed the power of a risen Saviour. The light of heaven penetrated the darkened minds of those who had been deceived by the enemies of Christ, and the false representation of him was rejected; for through the efficiency of the holy Spirit they now saw him exalted to be a prince and Saviour, to give repentance unto Israel, and remission of sins. They saw him encircled with the glory of heaven, with infinite treasures in his hands to bestow upon those who turn from their rebellion. As the apostles set forth the glory of the only begotten of the Father, 3,000 souls were pricked to the heart, and they were made to see themselves as they were, sinful and polluted, and Christ as their Saviour and Redeemer. Christ was lifted up, Christ was glorified, through the power of the holy Spirit resting upon men. By the eye of faith these believers saw him as the one who had borne humiliation, suffering, and death, that they might not perish, but have everlasting life. As they looked upon his spotless righteousness, they saw their own deformity and pollution, and were filled with godly fear, with love and adoration for Him who gave his life a sacrifice for them. They humbled their souls to the very dust, and repented of their wicked works, and glorified God for his salvation.

They said one to another, "This is the very one who was accused of gluttony, of eating with publicans and sinners; the one who was bound, and scourged, and crucified. We believe in him as the Son of God, the prince and Saviour." The revelation of Christ by the holy Spirit brought to them a realizing sense of his power and majesty, and they stretched forth their hands unto him by faith, saying, "I believe." Thus it was in the time of the early rain; but the latter rain will be more abundant. The Saviour of men will be glorified, and the earth will be lightened with the bright shining of the beams of his righteous-

ness. He is the fountain of light, and light from the gates ajar has been shining upon the people of God, that they may lift him up in his glorious character before those who sit in darkness.

Christ has not been presented in connection with the law as a faithful and merciful High Priest, who was in all points tempted like as we are, yet without sin. He has not been lifted up before the sinner as the divine sacrifice. His work as sacrifice, substitute, and surety, has been only coldly and casually dwelt upon; but this is what the sinner needs to know. It is Christ in his fullness as a sin-pardoning Saviour, that the sinner must see; for the unparalleled love of Christ, through the agency of the holy Spirit, will bring conviction and conversion to the hardened heart. It is the divine influence that is the savor of the salt in the Christian. Many present the doctrines and theories of our faith; but their presentation is as salt without savor; for the holy Spirit is not working through their faithless ministry. They have not opened the heart to receive the grace of Christ; they know not the operation of the Spirit; they are as meal without leaven; for there is no working principle in all their labor, and they fail to win souls to Christ. They do not appropriate the righteousness of Christ; it is a robe unworn by them, a fullness unknown, a fountain untouched.

O that the atoning work of Christ might be carefully studied! O that all would carefully and prayerfully study the word of God, not to qualify themselves for debating controverted points of doctrine; but that as hungry souls they might be filled, as those that thirst, be refreshed at the fountain of life. It is when we search the Scriptures with humble hearts, feeling our weakness and unworthiness, that Jesus is revealed to our souls in all his preciousness. When we become partakers of the divine nature, we shall look with abhorrence upon all our exaltation of self, and that which we have cherished as wisdom, will seem as dross and rubbish. Those who have educated themselves as debaters, who have looked upon themselves as sharp, keen men, will view their work with sorrow and shame, and know that their offering has been as valueless as was Cain's; for it has been destitute of the righteousness of Christ.

O that we as a people might humble our hearts before God, and plead with him for the endowment of the holy Spirit! If we came to the Lord in humility and contrition of soul, he would answer our petitions; for he says that he is more willing to give us the holy Spirit than are parents to give good gifts to their children. Then would Christ be glorified, and in him we should discern the fullness of the Godhead bodily. For Christ has said of the Comforter, "He shall glorify me; for he shall receive of mine, and shall show it unto you." This is the thing most essential to us. For "this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

—There are two things needed to a good sermon,—good preaching and good hearing; and the second is often the more important of the two. A poor sermon may be blessed to us if we are in the right frame of mind, and will make the best of it. The poorest preacher uses sacred words, which may be a theme of profitable meditation if we will ask ourselves just what those words mean in themselves. The best sermon may be defeated by inattention, distraction, or idle curiosity as to the preacher's manner, language, and the like. Paul probably preached as well at Troas as at any other point of his missionary journeys; but Eutychus, who fell asleep, got little good of the sermon, and just escaped neck-break.—*Selected.*

—If the follower of Christ could only know the truth as God knows it, there would never be another tear of sorrow shed on earth.

#### PATIENCE IN AFFLICTION.

BY MRS. ALICE M. AVERY-HARPER.  
(Vernon, Mich.)

THOUGH billows may threaten on life's treacherous sea,

Great Rock of Salvation, to thee let me flee;  
Though stormy the tempest, to thee will I cling,  
My God and my Refuge, Redeemer and King.

Like Job in affliction, I patient would be,  
Remembering my Saviour beholds even me.  
I read in his word that he knoweth my frame,  
Beholds all my sorrows, and calls me by name.

And if I prove faithful, with him I shall live,  
A bright crown of glory I soon shall receive,  
Behold him in rapture, recline on his breast,  
In the glorified garden forever at rest.

#### THE SABBATH IN PROPHECY;

Or a Sabbath Movement to Take Place in the Last Days.

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

(Concluded.)

#### CONCLUSION.

It is now time that this discussion should be brought to a close. Before this is done, however, there are several significant questions that ought to be propounded. Can it be possible that a given work should be a logical necessity; that such a work should be clearly predicted in eight lines of prophecy; that the time of its rise should be definitely fixed by those lines of prophecy, and that at the precise point when that time is reached, a movement answering exactly to the one looked for should take place, unless the finger of God be in the matter? If so, how is it possible to decide when the fulfillment of genuine prophecies is realized? God has provided two tests by which the true prophet can be distinguished from the false. The first of these is, that which the prophet says, must lead to God; the second is that what he declares, must come to pass. Deut. 18:22; 13:1-3. The converse of this must be equally correct; that is, any interpretation of the prophecies which leads to God and is confirmed by the events of history, must be a sound interpretation. Applying these principles to the Sabbath restoration movement now going to the world, it has been seen that it meets their demand in both particulars. First, it leads to God, because the moral of the movement is *exact obedience to the requirements of Jehovah*; secondly, it is *in itself* a most wonderful historic fulfillment of what the prophets have spoken. I repeat, the movement bears every credential of heavenly origin. It is scouted by the multitude, not because its exegesis of the Scriptures is unsound, or because its identity cannot be established beyond all reasonable doubt. Men cavil at and reject it, as they have the work of God in all ages, simply because they will not believe, lest they should be compelled to obey. To them the language addressed by the apostle Paul to a similar class in his day applies with terrible force: "Beware, therefore, lest that come upon you, which is spoken of in the prophets; behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Acts 13:40, 41.

As a rule, the masses in all ages have rejected the work of God for their time. Permit me to hope, thoughtful reader, that you will not be numbered among the unbelievers. Has it never occurred to you that it would be a very desirable thing to be connected with some great providential movement intimately related to the development and progress of God's cause in the earth? Have you never said to yourself that the little handful of true and tried men and women who shared the labors and braved the dangers incident to a confession of the faith in the days of the first advent were greatly favored of heaven? Have you never asked yourself whether your piety would have borne the strain to which the followers of Luther were subjected, at the same

time indulging the hope that it might have done so? Have you not fondly said to yourself that had you lived in the sixteenth century your name might have been enrolled in the list of those who stood by duty at the cost of all things? If so, allow me to say to you here and now, that God is offering to you at this juncture an opportunity to distinguish yourself by deeds of valor for his truth, no less glorious than any which has been offered to the men of past generations. The coming of our Lord is near at hand. Already the work of gathering out a people who will be ready for that event, has been entered upon. The basis of this gathering message is the "commandments of God and the faith of Jesus." God is testing you as well as others by causing the light to shine upon his downtrodden Sabbath. The path of duty is plain and straight before your face. Adopt the principle that God means what he says, and says nothing but what he means, and you cannot go wrong. Do you reply that your social standing and your pecuniary interests are in the way of your embracing the Sabbath? I answer that the same obstacles were in the way of the first church, as well as that of the men of the sixteenth century in their peculiar work. Examine yourself closely here. Are you ready to give up all for Christ? If not, do not flatter yourself that you are even one of his disciples, much less one who has progressed so far in the Christian life as to attain to the crown of that martyrdom which you have coveted. Eternal life must be purchased at the loss of all things.

Before the church of this generation there is a conflict, short, to be sure, but sharp and decisive. They are to be found keeping the commandments of God. The dragon, or Satan, is to make war with them on account of their faith. Rev. 12:17. He will muster, indeed, he is already mustering, his hosts for the conflict. The spirits of devils are even now going forth to deceive the nations in order to gather them to the battle of the great day of God Almighty. Rev. 16:13, 14. The wonders of modern Spiritism will increase in number and importance until there will be produced in this country a fully developed image to the papal beast. This will be done by the union directly or indirectly of Church and State. When this is accomplished, the whole force of the Satanic host will be turned against the remnant church. The universal clamor at the present time for the enforcement of Sunday laws, and the imprisonment of Sabbath-keepers, heretofore alluded to, are but the premonitions of the storm that is about to burst with terrific energy over the heads of the little band of commandment keepers. Soon it will be decreed that unless they will bow to the papal Sunday, they shall neither buy nor sell. Rev. 13:15-17. A little later probation will end. The Spirit of God will be withdrawn from the earth, and it will be ordained that those who will not hallow the papal Sabbath shall be put to death.

That decree will never be executed. The Son of God is watching the development of Satan's masterly plan. He will allow it to progress to the very point of final execution, and then he will come to the relief of those who have staked all upon obedience to his word. Clothed with a vesture dipped in blood, the King of kings and Lord of lords will put himself at the head of the armies of heaven, and with the rapidity of lightning he will descend to meet and conquer again the mighty angel whom he once hurled from the battlements of heaven. Rev. 19:11-16. With the thunder-bolts of his power he will smite the hosts of the rebel chief, until not a man of them remains to lift his hand against the saints of God. The great chief himself he will bind and cast into the bottomless pit. Rev. 20:1-3. Victory then will be complete. God's law and those who keep it will have been vindicated. The latter, along with the resurrected saints, will ascend with their beloved commander to the New Jerusalem, which he has prepared to be their eternal abode. John 14:1-3. It will be then

and there that the 144,000 who have the Father's name in their foreheads will strike their celestial harps, and sing the song of Moses and the Lamb. Rev. 14: 1-3. A thousand years will be spent by them in the glorious city of their God. The earth in the meantime will remain desolate. At the expiration of the thousand years, the wicked dead will be raised, punished, and destroyed, as being unworthy of a place in the universe of that God whom they will not obey. Rev. 20: 4-9. The earth purified by fire will be recast, and clothed with more than Edenic beauty. 2 Pet. 3: 10-13. The New Jerusalem, having descended from heaven, will become its grand metropolis or capital city. Revelation 21.

So long as the sun and moon endure, the renovated earth will remain the happy, sinless abode of the redeemed. Equal to the angels and incapable of death, they will spend the eternal ages in a round of innocent delights, intellectual development, and physical activity. Isa. 65: 21, 22; Luke 20: 34-36. They will be the constant companions of Christ (Rev. 14: 4, 5), and God will have a throne among them. Nothing will be lacking which is necessary to make their felicity complete. Morally, physically, and intellectually they will meet the highest ideal of perfect manhood. In them the wisdom of God's dealings with our race will be vindicated. The brief reign of sin will be past, and that of absolute holiness will be unbroken through the cycles of eternity. With hearts overflowing with gratitude to the God who made them, their appreciation of his goodness will find suitable expression in the joyous celebration of his chosen memorial of the work of creation. From one new moon to another, and from one Sabbath to another, all flesh will go up to the New Jerusalem to worship the great God. Isa. 66: 23.

Reader, will you be among them then? If not, the fault will be your own. Prove your loyalty to the God of heaven, by keeping his commandments and accepting the faith of Jesus. Separate yourself from the heaven-daring sinners of this untoward generation, permit the Spirit of God to impress the seal of God upon your forehead, and eventually your voice will be heard among the voices of the ransomed of the Lord in the new earth, who with songs and everlasting joy upon their heads shall return and come to Zion on each Sabbath day to worship the great God. Isa. 35: 10.

#### JOHN WESLEY'S EXPERIENCE IN OBTAINING TRUE CONVERSION.

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

The struggle of that great and good man, John Wesley, in his effort to gain true conversion and reach that experience in the Christian life where he could continually reap the fruits of justification by faith, and have that love, joy, and peace with God which are so abundantly promised in his word, is quite vividly set forth in his life, as written by Watson, and gives an experience that is probably not unlike that of many others seeking the same boon.

He was born of English parents, in 1703, was the second of three sons, of whom Charles, his companion in tribulation, was the younger. His father was a minister of the Established Church. His mother was also the daughter of an eminent divine, and a lady of culture, who gave to her sons their primary education and that mold of character which afterward shaped their course of life.

During the seventeenth century, the dissenters of England and Scotland had greatly agitated the religious mind on the subject of conformity to the standard of the State religion. The parents of Wesley had opposed the non-conformists, yet several great points of doctrine, especially justification by faith, and the offices of the Holy Spirit, continued to affect their minds till the close of life, and took root in the hearts of their two sons, John and Charles.

While yet in school, Wesley made the dis-

tinction between the assurance of present and future salvation. He is quoted as saying:—

"We can never be so certain of the pardon of our sins as to be assured that they will never again rise up against us. We know they will infallibly do so if ever we apostatize. But I am persuaded that we may know if we are now in a state of salvation, since that is expressly promised in the Holy Scriptures to our sincere endeavors, and we are surely able to judge of our own sincerity."—p. 14.

His ambitious spirit, as well as that of his brother Charles, was not satisfied with the environments of the established mode of worship. They were strict in their adherence to the rules of the college, and zealous in their religious duties.

They organized societies among the students for literary improvements, also for religious instruction and missionary purposes.

They inculcated a systematic method of visiting the sick, holding services among the poor, preaching in the streets, and otherwise laboring among the masses, many of whom were brought to a saving knowledge of Christ. This class being outside of the caste of the religious circles of the day, the Wesleys were subject to much criticism. It revived the issue of predestination, one of the doctrines which broke connection with the English church.

In a letter written while undergoing this pressure, he thus expresses himself to his mother on the subject:—

"What then shall I say of predestination? An everlasting purpose of God to deliver some from damnation does, I suppose, exclude all from that deliverance who are not chosen. And if it was inevitably decreed from eternity that such a determinate part of mankind should be saved, and none besides, then a vast majority of the world were only born to eternal death without so much as the possibility of avoiding it. How is this consistent with divine justice or mercy? Is it just to punish a man for crimes which he cannot but commit? That God should be the author of sin and injustice, which must, I think, be the consequence of maintaining this opinion, is a contradiction to the clearest ideas we have of divine nature and perfection."—p. 15.

He never departed from this belief, and ever sought to extend the offer of mercy to all classes, regardless of their position in life, fully believing that whosoever would, might come and take of the water of life freely.

The reading of Bishop Taylor's chapters on purity of intention, first convinced Mr. Wesley of the necessity of holiness of heart, as well as regularity in his outward conduct. This caused him to set out in earnest to seek a new life. He watched against all sin, and began to aim at, and pray for, inward purification, but still, with painful consequences, as he did not realize that which he sought. He had yet to learn that justification was obtained solely upon the condition of faith in Christ, and that he who is justified is where "sin shall no longer have dominion over" him. Rom. 6: 14.

His mind in this condition was deeply agitated for many years, before he found that peace and joy he so much desired; but when once in his possession, it never forsook him, "but gave serenity to his countenance and cheerfulness to his heart to the last hours of his life."

While struggling in doubt, he says:—

"I was convinced more than ever of the exceeding height and breadth and depth of the law of God. I cried to God for help, and resolved not to prolong the time of obeying him now as I had never done before, and by my continued endeavor, to keep his law inward and outward to the best of my power. I was persuaded that I would be accepted of him, and that I was even then in a state of salvation."—p. 25.

During this time, he was seeking justification by an effort at perfect obedience and rigid practice of every known duty, in hopes of obtaining the great prize he sought, but with a continual inward consciousness that he was not in possession of that state of mind—that settled enjoyment of conscious peace with God, so abundantly promised in the Scriptures. During these years of trial, he often became greatly depressed, and at times was dull and formal in church services, which threw him into distress and perplexity, so that he seemed at a loss which way to proceed to obtain the happiness he so much desired.

It was while on his way to America, in 1736, that he saw the true light. He took passage in a vessel with a company of Moravians, Germans, whose devotion and experience exceeded anything he had ever before witnessed. During the pas-

sage they encountered many storms, in which Mr. Wesley realized that the fear of death had not been taken from him, and concluded, therefore, that he was not fit to die. On the contrary, he admired the absence of all such slavish dread on the part of the Germans; also their humility in performing servile offices for the other passengers, which none of the English would undertake, and for which they desired and would receive no pay, saying, "It was good for their proud hearts, and their loving Saviour had done more for them."

It was also noticed that whatever abuse or accident the Germans met with, they had no complaint or murmur. At one time while singing a psalm, in the midst of their religious service, a heavy wave dashed over the vessel, splitting the mainsail, and pouring in between decks as if the vessel would be swallowed up in the angry deep. The English began a terrible screaming, but the Moravians calmly sang on, continuing their service as though nothing had occurred. "Were you not afraid?" asked Mr. Wesley of one of them afterward. "I thank God, no," was the answer. "But were not your women and children afraid?" continued Wesley. "No; our women and children are not afraid to die," was the answer of this experienced child of God.

This was solid food for the mind of Wesley. He had his first glimpse of a religious experience which keeps the mind at peace under all circumstances. He could not help contrasting his own defective experience, which only lulled to a temporary feeling of security, and did not eradicate the fear of death.

He afterward sought the council of a Moravian minister as to his own condition, and when the question was asked him, "My brother, have you the witness within yourself; does the Spirit of God bear witness with your spirit that you are the child of God?" Mr. Wesley says, "I was surprised, and knew not what to answer."

Again he was asked: "Do you know Jesus Christ; do you know he has saved you?" and his only answer was, "I hope he has died to save me." By this, Wesley was convinced that he had no such faith in Christ as these people manifested. He says, "I went to America to convert the Indians, but O, who shall convert me?" Afterward, in his moments of meditation, he is quoted as saying:—

"I want that faith which none has without knowing that he hath it, though many imagine they have it who have it not; for whosoever hath it is freed from sin; the whole body of sin is destroyed in him; he is freed from doubt, having the love of God shed abroad in his heart, whose Spirit itself beareth witness with our spirit that he is a child of God."—p. 59.

Mr. Wesley afterward learned the German language, in order to have a freer communication with this people. Subsequent to his obtaining his coveted peace with God, he visited their colonies in Germany, where he feasted as he never had before, in the depths of a living experience of a present salvation.

The particular circumstances of his conversion, however, occurred soon after his return from America to London, in 1738, and are related by himself as recorded in his journal in the following language:—

"After wrestling with God until May 24, 1738, I think it was about five in the morning that I opened my Testament on these words: 'Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature' (2 Pet. 1: 4), and again on these words: 'Thou art not far from the kingdom of God.' This was followed by other impressive readings and services during the evening, and while listening to the reading of Luther's preface to the Epistle of Romans, about a quarter before nine o'clock, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed, I felt I did trust in Christ, Christ alone for salvation, and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death."

There were times after this when Wesley entertained some doubts as to his full acceptance with God, but never to that degree as before, and only for brief periods. His great work was effectually begun after this experience, and he found himself prepared, having no fear of danger or dread of his persecutors in the fiery ordeals through which he had to pass.

## 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.

### THE PRESENT DAYS ARE BEST.

THE past is dead and buried, and I have locked the door

Upon its joys and sorrows, to open never more ;  
Its key is safely hidden on memory's faithful breast,  
And to my heart I whisper : "The present days are best."

Think not I have forgotten the cherished friends of yore,  
Call them not lost, my loved ones, they're just within the door ;  
And often when I'm lonely, they share my evening rest,  
And their dear voices whisper : "The present days are best."

O golden days of childhood! O girlhood's sunny hours!  
When in the fragrant wildwood I plucked the summer flowers,  
Your very memory cheers me like some dear, welcomed guest ;  
Yet chide me not for saying : "The present days are best."

Dear are the friendly faces that meet me on the way,  
Sweet are the roadside blossoms that smile on me to-day ;  
A few bright sprays I'll gather, and wear them on my breast ;  
For they, too, softly whisper : "The present days are best."

To do the work appointed by Him who rules my life,  
To face, with dauntless spirit, the world's opposing strife,  
Or if, in utter weakness, e'er noonday I must rest,  
God wills it, and I answer : "The present days are best."

O friends, who count your dearest among the silent dead,  
Sit not within the shadows, mourning the joys now fled ;  
The living claim your service, and they indeed are blest  
Who help to make for others the present days the best.

—Angelique De Lande.

### A SOCIABLE MAN.

MR. PERRY was an exceedingly polite and temperate man. One day he met an acquaintance who called out : "Hello, Perry ! I was just going to take a drink. Come in and take something."

"Thank you," said Perry, "I don't care for anything."

"But," persisted the other, "come in and take something just for sociability's sake."

"I want to be sociable," answered Perry. "I am anxious to be sociable, but I can't drink with you."

"All right," growled the friend. "If you don't want to be sociable, I'll go without drinking."

The two men walked silently along for a minute or two, the sociable man in a state of great irritation, until Perry suddenly halted in front of a drug-store.

"I am not feeling well to-day," said he, with a pleasant smile, "and I think I'll go in here and get a dose of castor-oil. Will you join me?"

"What!" exclaimed the other, "a dose of castor-oil!"

"Yes ; I'll pay for it."

"Ugh," cried the sociable man, with a very wry face, "I hate the stuff."

"But I want you to take a glass of oil with me just to be sociable, you know."

"I won't do it."

"Indeed, my friend," said Perry, gravely, "your sociable whisky is just as distasteful to me as my sociable oil is to you. Don't you think I have as much right to be offended with you as you have with me?"

The sociable man saw the point, and it would be money, health, and morals saved, if the lesson could be firmly implanted in the minds of every young man in the land.—*Selected.*

### KISSING MOTHER.

A FATHER, talking to his careless daughter, said :—

I want to speak to you of your mother. It may be that you have noticed a careworn look upon her face lately. Of course it has not been brought there by any act of yours, still it is your duty to chase it away. I want you to get up tomorrow morning and get breakfast ; and when your mother comes and begins to express her surprise, go right up to her and kiss her on the mouth. You can't imagine how it will brighten her dear face.

Besides, you owe her a kiss or two. Away back, when you were a little girl, she kissed you when no one else was tempted by your fever-tainted breath and swollen face. You were not as attractive then as you are now. And through those years of childish sunshine and shadows, she was always ready to cure, by the magic of a mother's kiss, the little, dirty, chubby hands, whenever they were injured in those skirmishes with the rough old world.

And then the midnight kisses with which she routed so many bad dreams as she leaned above your pillow, have all been on interest these long, long years.

Of course she is not so pretty and kissable as you are ; but if you had done your share of work during the past ten years, the contrast would not be so marked.

Her face has more wrinkles than yours, and yet if you were sick, that face would appear far more beautiful than an angel's, as it hovered over you, watching every opportunity to minister to your comfort, and every one of those wrinkles would seem to be bright wavelets of sunshine chasing each other over the dear old face.

She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her down. Those rough, hard hands, that have done so many necessary things for you, will be crossed upon her lifeless breast.

Those neglected lips that gave you your first baby kiss, and those sad, tired eyes will be forever closed, and then you will appreciate your mother ; but it will be too late!—*Selected.*

### A HINDU SUGGESTION.

A CONVERTED Hindu, says the *Indian Witness*, expressed his views on faith and sin in a paper read before an association of young men as follows : "While writing this paper, I was thinking what faith and sin are, and a thought flashed across my mind and threw a flood of light on the subject. Sin, I thought, is a combination of Satan and I, while faith is the combination of the Father and I. I must tell you how the thought came to my mind. In English there are two ways of abbreviating words : one is by putting the first and last letters, as Rs. for rupees ; and the other by putting a few letters from the beginning of the word, as Marq. for marquis. According to this rule, Sn. is an abbreviation of Satan, and when 'i' is joined with it, it becomes sin. And again on the other hand, Fath. is an abbreviation of Father, and when 'i' is joined with it, it becomes faith. In both cases 'i' is exactly in the middle, showing 'i' seized by Satan is sin, and 'i' yielded to the Father is faith."—*Selected.*

### A WORD TO PARENTS.

In the great work of caring for and training the children, parents need wisdom which God alone can give. But he has promised to give it freely to those who ask.

If all understood the importance of this work,

we should see better disciplined and cultured children in the families of our people.

If mothers understood the hearts of the little children, and the fertility of the soil in which they are sowing seed day by day, they would do the work with more carefulness. Every seed will grow, and if we neglect to put in good seed, Satan will sow tares.

Submission is the great lesson of life, and it is most important that this lesson be learned early ; for it is much harder to learn it after years of indulgence in rebellion. Happy is that child who is taught submission in its babyhood. For as soon as a child shows will and determination to have its own way, it can be taught to yield that will, and obey ; and as it advances in years and growth, it can understand how necessary this discipline is to its own good.

It is positively necessary to a happy childhood that the little one obey, and when once taught this lesson, he will heed the instruction which is so necessary to his best development. He will be happy in the society of his parents, and show an interest in, and respect for, them. But when a child is allowed to disobey, and grow up in rebellion, how different is the whole character.

Dear parents, the soul put into your care is worth too much, and your obligations are too great to allow of carelessness in this matter. The Roman Catholics say that if they can have the training of a child until he is seven years of age, he will always be a Catholic. And I, too, say, give me the first seven years as the time for making lasting impressions on a child's mind.

O, you who have the little ones in your hands to mold like wax, tell them that in obedience and carefulness is life, but in disobedience is death and eternal ruin.

Many children think their parents perfectly free to do as they please. They should be taught that God requires submission of us, and that it is just as wrong for us to disobey God's requirements as for them. We are no freer to disobey than are the children. And so submission is the great lesson the dear Lord would teach us all in this life.

Dear brethren and sisters, if we are children of the light, and children of the day, let us reflect this blessed light upon our families.

MRS. P. ALDERMAN.

Cleveland, Ohio.

### MR. SPURGEON'S ADVICE TO BOYS.

WHEN I was just fifteen, I believed in the Lord Jesus, was baptized, and joined the Church of Christ. This is twenty-five years ago, and I have never been sorry for what I then did ; no, not even once.

I have had plenty of time to think it over, and many temptations to try some other course, and if I had found out that I had been deceived or had made a gross blunder, I would have made a change before now, and would do my best to prevent others from falling into the same delusion.

I tell you, boys, the day I gave myself up to the Lord Jesus, to be his servant, was the very best day of my life. Then I began to be safe and happy ; then I found out the secret of living ; and had a worthy object for life's exertions and an unfailing comfort for life's troubles.

Because I wish every boy to have a bright eye, a light head, a joyful heart, and overflowing spirits, I plead with him to consider whether he will not follow my example ; for I speak from experience.—*Selected.*

—Wine drinking is the mother of all mischief, the root of crimes, the spring of vices, the whirlwind of the brain, the overthrow of the sense, the tempest of the tongue, the ruin of the body, the shame of life, the stain of honesty, and the plague and corruption of the soul.—*Augustine.*

## The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 52:20.

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

### THE BRITISH FIELD.

WHEN we take into account the area comprised in the British field, together with its 40,000,000 people, we see at a glance that there is no spot in the world where the English tongue prevails that is so destitute of laborers as is this field; and the question I desire to emphasize is, Why should this continue to be so?

The United Kingdom of Great Britain and Ireland covers about one hundred and twenty-two thousand square miles, and the last census gave, as already stated, a population of 40,000,000, or about two thirds as many people as there are in the United States. As we look at this vast population, and consider the work to be done, it is difficult to control the feelings, more especially so, when one takes into account the grand openings here for getting the truth before the people. Are these opportunities to pass unimproved for the lack of men and means to meet the demands of the hour?

For the benefit of all our brethren and sisters throughout the field, I wish to make a brief statement of the situation here. The territory here is about four per cent in size of the territory covered by the United States, but the population is about sixty-six per cent of what it is in the States. In the latter field there are, according to the last year-book, 342 laborers, aside from canvassers and Bible workers, while in this field there are five, one of whom is devoting his time very largely to editorial work in London. Thus in the United States we have 342 persons engaged in publicly proclaiming the truth among the 60,000,000 there, and in the United Kingdom we have five devoting their time in a similar way among the 40,000,000 here. It is very gratifying to our brethren in this country, that during the past year the General Conference has sent Elders Washburn, Waggoner, and Farnsworth to labor in this field, and yet it is difficult to suppress the question, What are these among so many?

Taking the five different General Conference districts in America, outside of Dist. No. 1, we have a population about equal to that of the United Kingdom. Now in these two fields, each containing about the same number of people, there are 285 public laborers; in the one there are 280, and in the other there are five. Why should such a great difference as this exist? Among the 40,000,000 people in the five districts, outside of Dist. No. 1, in the United States, we would hardly expect to create any great sensation with five laborers. Some may say, however, that it is hardly fair to throw out Dist. No. 1, as that is the most populous in all the country. Let us examine it a moment. Dist. No. 1 is just about the size of this field. One will get around over it at less expense in money, if not in time, than he will over this territory. The population of Dist. No. 1 is about twenty millions, or one half as much as it is here, but that district has sixty-two laborers; while this field has only five. How would our brethren in Dist. No. 1 feel if they had in that territory only five laborers? If such were the case, they would then have, according to the population, twice as many as there are laboring here.

If we consider the canvassing work as it stands related to the two fields, we shall find very much the same condition of things; for there is no territory in the world containing so many millions of English-speaking people where there is such a limited number of laborers who are engaged in the circulation of our publications. We do not speak thus because there is less disposition to labor in some branch of the work here than there is in other countries; for probably not less than twenty-five per cent of all believers in the truth

in this field are engaged in some branch of the work.

The question will doubtless arise, Why does such a state of things exist? It is not, we may say, because the field is less promising than other fields; for the work done in the line of selling our books will show results equally as good as in any other field. Neither is it because those who accept the truth in this country are less liberal in giving of their means to spread the truth than are the people elsewhere; for the friends here willingly do all in their power to carry forward the work. Prior to 1887, several hundreds of dollars were raised here from year to year. For the Conference year closing in 1888, the amount raised in this field in tithes and donations was \$700. The next year the tithe alone was \$1,226.27; the following year, \$2,020. In 1891 it amounted to \$2,707.92, and the year just passed, \$3,235.58. During the past year, this country has raised in tithes, first-day offerings, and Christmas offerings, the sum of \$3,876.52. Besides this, \$1,611.04 have been donated the past year toward a church fund for a church in the city of London, making a total, during the year, of \$5,487.56, which makes an average of over twenty dollars each for every Sabbath-keeper in this field. In this we have nothing to boast of; for what has been done is all "to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved," and I mention it merely to show the willingness of the brethren here to support the work.

### OUR GREAT NEEDS.

We need workers, and we need means. Doors are open which we are utterly unable to fill. Where we have one canvasser at work to-day, we ought to have ten. The time for selling our books is most opportune. Taking everything into account, it is doubtful if there is any better territory anywhere for this line of work. But as yet we are doing but little in that direction. God has greatly blessed those who have taken hold of the work, and yet when we see how few there are among these millions, we are led to pray more earnestly than ever for the Lord of the harvest to send more laborers into his harvest.

We look to the United States for more help in this direction. We now have nine canvassers laboring here who came from America, but from the hundreds of canvassers in the States, it is to be hoped that at the close of the next General Conference, twenty-five efficient men and women at least will be spared for this field. Experienced Bible workers are greatly needed. The fields that are opening up by the sale of our publications must be entered, but how are we to do this? Look at these great cities of Liverpool, Manchester, Leeds, Birmingham, Bristol, Belfast, Edinburgh, Glasgow, and others we might name, each with a population greater than not a few whole Conferences in the United States, and yet we are not able even to begin the work in the most of them. Then here are scores of country towns which would pass for good sized cities in America, where nothing has been done. How are these people to hear the message of truth that must go to every nation, tongue, and people?

The General Conference, doubtless, has done all in its power to help us. We have appealed to the committee again and again, until we know that the great destitution here for laborers and means to carry on the work is a burden that bears heavy on the hearts of these men, and they have done what they could. The British field greatly needs the help and labors of several more efficient ministers. How much longer must this field wait before we make a strong, vigorous strike in placing the truth before the people here? The answers to these questions may be given by our brethren and sisters to whom God has intrusted means.

The laborers in this field are willing to econo-

mize in every way it is consistent; they will gladly deny themselves of luxuries here which at home would not be regarded as luxuries, and make no complaint; but we do plead, brethren, for the sake of souls here for whom Christ has died, that you carefully and prayerfully consider the situation, and by your means in these closing days of 1892, enable the General Conference Committee to do for the British field what ought to be done. The time for giving ourselves and our means for the cause of God is rapidly drawing to a close. Presently he who will call to the heavens, and to the earth, that he may judge his people, will gather those to himself who have made a covenant with him by sacrifice. The labors will then be over, and the redeemed will return and come to Zion with songs and everlasting joy.

D. A. ROBINSON.

London, Eng.

### LABORERS AND MEANS.

As the remaining weeks and days of the old year are rapidly passing, are we looking forward and planning what we are going to do to show forth our gratitude and thanksgiving for all the blessings that we have received from God's hand, by giving ourselves anew to his service in carrying the last gospel to those in darkness? Are there not young men and young women who will give their lives to the work of the Lord? Are there not parents who will give their children, as Hannah did of old, to carry the gospel beyond the sea?

The call comes from afar, and with pleadings that should quicken the souls of all God's children. We have reached a point in carrying forth the gospel, from which we cannot go back or remain even where we are; but, "Go forward" is the watch-word. "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes. . . . Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame." Isa. 54:2, 4. These words are for us at this present time. We are commanded to go forth and enlarge upon that which has been done in the past, lengthen our cords of love, and strengthen the cause by giving freely of our means to send forth laborers. We are also commanded not to fear, for the Lord has promised abundant blessings upon those who are willing to trust him.

As I have read of how our various denominational schools opened this year with so large attendance, I have wondered how many of these students will fill openings in some foreign field in the near future. The year-book for 1892 gives a total of 1,066 churches. Now if each church would select one of its members, and take the responsibility of educating such person and sending him to a foreign field, how many openings could be filled, and what blessings would come to those churches!

Some small church may say, We have no one among us who can act as a missionary; we have two or three canvassers,—well, those are just the kind of missionaries that are wanted in Great Britain, Scandinavia, Europe, India, China, Africa, South America, and the various islands of the sea. The canvassing work is purely a missionary work. I do not regard it as a business by which to gain a livelihood, but it is the Lord's work. And the progress the canvassing work has made in these foreign fields the past few years, is evidence that the Lord has set his seal to it, and has gone out before the workers; and I am happy to say that the canvassers in these fields enter upon the work with a deep solemnity resting upon them that they are missionaries for Christ.

I have been pained, as I have traveled over these broad fields teeming with their millions of souls, to realize the limited number of laborers to carry the truth. O that we would all come in closer touch with the divine, the unselfish love of

Christ, and let him be in our hearts, and through us shine to others; then we may go forth with power. It was this close touch that enabled the disciples to work with such power at Pentecost.

The faith and confidence with which many missionaries of other denominations go forth to untried heathen lands, are brilliant examples to those who have the threefold message to carry to the world. They leave home and friends, and go forth with unwavering purpose, with no thought of ever returning. There is a young lady here at the British Mission now, waiting her passage to India, who has taken a course of training in a New York mission school. She is going forth alone into the heart of India, to devote her life to giving the heathen a knowledge of Christ. Her friends all opposed her going, but she gave herself to the Lord, reserving nothing, and in her own language, "The call came," and she was constrained to obey; for "it was the call of the Master."

We dare not compare our pleasant homes and tender ties with the home of Christ with the Father, yet he left all and came to this world on a mission of love. "For our sakes he became poor, that we might be made rich." The true missionary will always keep before him the motives that actuated the life of our Saviour.

The natives of Africa distinguish between two kinds of thanks, *i. e.*, "thanks of words only," and "thanks with a gift." Now we have lifted our voices in thanksgiving in our families, in our closets, in our churches, during the past ten months; shall we not, as the heathen, give thanks by bringing *gifts* into the store-house of the Lord? May God help his people to feel and comprehend the value of souls, and may we move together as a mighty army for the battle.

FLORENCE J. MORRISON.

London, Eng.

#### TURKEY.

ELDER HOLSER writes that since the publication and circulation of tracts in the Turkish language, the interest in the work in Constantinople and vicinity has increased. In addition to Sabbath meetings and Bible readings, brother Baharian began recently to hold Sunday services. Elder Holser sends the following copy of a letter written to him, from brother Baharian:—

—Constantinople, Sept. 28, 1892.

"DEAR BROTHER HOLSER:—

"Your letter of Sept. 16 has been received. I am glad to hear that the Lord opens so many doors to carry on this last message. We are working now with the tracts printed. Day by day our truths attract the attention of the people. We have two meetings on the Sabbath, attended mostly by our own brethren; from ten to fifteen are present each time. We decided to have special meetings on Sunday for outsiders, and announced this with circulars. The result was good. After service, fourteen remained a few hours, and we had a good time in conversation with them. . . . My hope for Constantinople increases daily. Another Baptist is very much interested in the truth. He has attended our Sabbath meetings for a month; but this week he goes to his own town, some six hours distant. This is an Armenian town, and I hope to visit it some time this year.

"This week we had some trouble. Some one, an enemy of course, presented one of our circulars to the police, and made harsh accusations against us. Brother Anthony was arrested while distributing circulars; but he is safe, as there was nothing irregular in the circulars. The second commissioner called at our house to know about our work, and told me not to do such a thing again at such a bad time. I thought this was all; but not so. They called me twice more, to examine me more closely. I saw that the subject of the end of the world had especially attracted their attention. This was a good opportunity for me to tell them the last message. The commissioner told me that they would think about us, and perhaps we shall be forbidden to hold meetings in the house. I don't know yet what the end will be, but I am sure that God will turn it to our good."

—Elder Holser has been visiting the churches in France, and finds a large field for work in that country among our own people. He has not before had opportunity to visit the churches in this field, and is now seeking to get acquainted with the work there and lay a good foundation for future labor. He is encouraged at the prospect, and believes the few churches in France can be worked up to do more to extend the work. A general meeting in their behalf is in prospect for next summer.

## Special Mention.

### BRITISH AND RUSSIAN MOVEMENTS IN AFGHANISTAN.

FOR some months the public press has frequently called attention to the condition of affairs in Afghanistan. This independent country of 5,000,000 population, lying north of British India, has had a rebellion upon its hands which has apparently taxed its powers very nearly to the limit of its strength to put down. As the rebellion seemed about to be suppressed, Russia appeared upon the scene in a way that leads to a suspicion that these rebellious subjects of the ameer had been put up to their rebellion by the emissaries of the czar. To foment trouble in a half-civilized country until it is ready to go to pieces from internal dissensions, and then, under the pretext of pacifying the country, to seize upon and occupy it permanently, is a practice that England and Russia both know how to do, and it is hard to say which of these two powers is the greater adept at such work. Russia is evidently now at that game, with the intention of gaining possession of Afghanistan, as before, when she seized upon Independent Turkestan. Afghanistan is now the last power between Russia and British India, and it bids fair to become the battle-ground between England and Russia, when the time comes for these two powerful nations to enter the lists against each other. The prize for which they will contend is the British possessions in India. These two great powers have for many years been extending their borders toward each other, —England northward from India, and Russia by making conquest after conquest southward through the heart of Asia, always followed by complete annexation of the conquered country, until now Afghanistan is all that prevents the British lion and the Russian bear from standing face to face, not upon the ocean, where England has an undoubted supremacy, but upon the land, where the chances in her favor are not so certain.

It has been the policy of England to prevent if possible an actual contact of her dominions in Asia with those of the czar. For this reason, although she could have taken possession of Afghanistan for herself, she has preferred to allow this country to remain in independence under her protection, to serve as a buffer between her and her powerful northern neighbor. In this way she can keep Russia farther from her, and save herself the trouble of governing a turbulent people of the Mohammedan faith, who in this way may be made to become the allies of England in any struggle that might arise between her and Russia. There is apparently no end to the ambition of the powers of Europe in regard to the increase of their dominions; especially is this true of those powers in the eastern part of Europe, that border upon countries only partially civilized, which they are anxious to incorporate into their kingdoms. Like Bulgaria, Afghanistan is such a coveted country. This makes her a political storm center, where plotting and counter-plotting are constantly going on, and where at any time complications are liable to arise that will precipitate a conflict of nations which are far greater than those where the conflict originated.

Lately a body of Russian troops, which no doubt have been acting in collusion with the rebellious tribesmen, have been operating in the Pamirs, a high table-land country northeast of Afghanistan, chiefly valuable as a strategic position, because the rivers from this region open the way to India. The Afghans, who are quick to see and ready to repel any intrusion near their borders, were soon drawn into conflict with them, and the British government perceiving the gravity of the occasion, at once augmented its military stores in India, and hurried several regiments northward to be in readiness to support the Afghans, if necessary. The Afghans, who are a very independent and warlike race, are not

particularly pleased with the thought of any other power fighting their battles for them. They have had several severe conflicts with England, at one time entirely destroying an English army of 16,000 men. They are therefore about as fearful of an army of English coming to their relief as they are of a Russian army marching to their overthrow, and many of the chieftains who acknowledge the ameer's authority, strongly objected against receiving any help from England, which was proffered them to put down the rebellious tribes. But the Russian aggression is so manifest, and their inability to cope single handed with Russia so certain, that the ameer has at last decided to invite the English to his assistance. This he did by an announcement to his chieftains in the following proclamation, which was issued Oct. 7, and posted upon the gate of Jellalabad:—

"Be it known to the head men of the Shinwari, Mahmood, and Ghilzai tribes, I have sent for two brigades of British troops to assist me. None of you should have any suspicion of their intentions; they also having none regarding yours. I will station them on the banks of the Amu Daria for the purpose of repelling the Russians, who are tyrannical Kafirs, so that Afghanistan may remain in safety."

Thus the ameer in his announcement of his intention to form a closer alliance with England, and to call the British troops to his assistance, declares that it is for the defense of the country against Russian aggression. The presence of two brigades of British troops in strong position on the Afghan border, will probably have the effect to keep the Russian troops from renewed acts of aggression for awhile. A conflict between Russian and British troops, even although it were in the defense of Afghanistan and not of India, could not fail to result in war between these great powers. The interests of Afghanistan clearly lie with England, rather than with Russia, even if she should in consequence be entirely absorbed by England, as the condition of the princes of India who hold their kingdoms under England, in comparison with those subjected to Russia, plainly shows. The civilized world will watch with deep interest the next move of these nations; for the greatest issues may arise at any moment.

M. E. K.

### LEGISLATION ON RELIGIOUS QUESTIONS.

THE following opinion of Judge Thomas Barlow, of Canastota, N. Y., written nearly two years ago, to a friend, is worthy of careful consideration. We commend it to the zealous advocates of Sunday law:—

"As you take deep interest in the questions of the day, being agitated by some branches of the church on a subject of legislation to enforce a more strict observance of the Sabbath day, it occurred to me that I would express in brief my views in relation to that movement. Our government is equally tolerant of all religions. It no more fosters the Christian church than any other temple of worship of other religious worshippers. It tolerates and protects the church as against annoyances, but it is no more based upon Christianity than Mohammedanism. So our highest tribunals have often decided. There is not an instance in history where any civil government has attempted or assumed to foster and support the church, but what thereby both the church and civil government have been corrupted and demoralized. Christianity being of a kingdom not of this world, cannot be united with that of this world. This is too plain a proposition to be denied, and when the church descends to asking civil power for aid in its support, there is something dangerously carnal in the purpose.

"Religion addresses itself entirely to the heart and the conscience, and no man shall be forced in any direction of his conscience in favor nor against any religious doctrine or faith. That all are to be protected in the free right of worship cannot be denied, whether Christian, Buddhist, or Confucian. And that a day of rest or Sabbath day should be recognized and observed, is not to be denied. But this should be done in a way equally protective to the conscientious views of all.

"No honest religionist or worshiper can ask anything more in this respect than peaceable protection in his observance and worship on any day. He has no right to demand of any other person a sacrifice of any right of conscience. An honest man will make no such demand. If any one does so, there is something rotten in his moral nature. The observers of the first day of the week as the Sabbath can ask no more for their religious convictions than can those who observe the seventh day. If the seventh-day worshippers were to demand of government a forced observance of their day, those of the first day would look upon it as intolerant and presumptuous, and rightfully so, too, and so is the demand of the observers of the first day toward those of the seventh day; and a free government must so consider it."

—The girl whose heaven is in society is usually the girl whose society is not in heaven.

## The Review and Herald.

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

BATTLE CREEK, MICH., Nov. 29, 1892.

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### THE WORLD.

THE social, industrial, and political problems of the present day are greater and more perplexing than have ever before weighed upon the nations of the earth. And the trouble all arises from the prejudices and passions of the unregenerate heart and the selfishness of human nature. The world is without God, and has been trying for 6,000 years to manage its own affairs and attain the good which it craves. But it has plunged deeper and deeper into trouble and perplexity at every step, and finds itself to-day farther from the goal than ever before. The stupendous failure is an object lesson for angels and men.

Those who take a gloomy view of the situation, and look for evil in the future, are called pessimists; those who paint all the future in rosy colors, and look only for good, are called optimists. And when we warn the world of coming evils, the cry is at once raised, "O you are an alarmist, you are a pessimist." But the student of prophecy, whose mind is enlightened by the word of God, is neither a pessimist nor an optimist. He takes his points from the great chart of truth, and fashions his views according thereto. And when he sees the word of God plainly fulfilling before his eyes, and knows that what is predicted for the future is as sure to come as that which has been accomplished in the past was sure, he will not hesitate to declare the truth for the time, regardless of the outcries or the opposition of men.

Nations are selfish the same as individuals. The stronger will prey upon the weaker. Every nation therefore must exert its powers in preparations for defense. But excess of power to defend is power to be aggressive; and this on the part of one nation leads all other nations to increase their power for offensive and defensive war. The two forces mutually operate to inflame and stimulate each other. And so Europe has come to be a vast armed camp. The flower of the people is drafted into their immense armies, and the remainder taxed to the utmost verge of endurance. And Germany is even now insanely endeavoring to pile upon the people still heavier burdens in the same direction. This naturally precipitates a ministerial crisis. A ministerial crisis is when affairs reach such a pass that a change of policy is necessary, and the government is committed to new hands. There are more or less possibilities of revolution in every such change. And now a ministerial crisis is reported in France, and one in Italy, and another in Hungary. Thus the nations are in a state of unrest and perplexity.

The encroachments of France in northern Africa, and her endeavors, by the increase and strengthening of her fleet, to hold the balance of power in the Mediterranean, and thus transform that sea into what others are pleased to term "a French lake," is exciting the jealousy and displeasure of other nations.

The October number of the *Edinburgh Review* speaks of this in language which will remind the reader of the prophecy of Revelation concerning the anger of the nations:—

"The eagerness of the French to add Tunis to Algeria, and encroach toward the west on the empire of Morocco, shows that they have not realized how seriously extensions of territory must diminish their relative naval strength. To judge from the angry remonstrances which their actions and supposed intentions have aroused in Germany and Italy, . . . their continental neighbors have not realized it any more than the French themselves."

In the east Russia continues her aggressive operations toward India, which threaten collisions with the English. Pressing down toward Constantinople in the west, a collision is threatened between that power and Austria.

The trouble between capital and labor, socialism and aristocracy, is increasing, and strikes are

growing more wide-spread, violent, and determined. Meanwhile, the tide of social evil is rising alarmingly. Drunkenness, with its attendant crimes and vices, rages like a flood of death in all civilized lands. Epidemics of old and fatal diseases, and new forms of sickness and death prey upon the living. Insanity increases in far more rapid ratio than the population. Romanism, heathenism, and Mohammedanism hold the bulk of the human family in ignorance, error, and superstition. And now Protestantism is turning its back upon its former protests against apostasy and wrong, and like apostate Israel, when they turned back toward Egypt, and said, "Up, make us gods that shall go before us," is seeking for means and measures that will lead back to the civil and religious tyranny of the Middle Ages.

As stated above, the child of God, walking in the light of his prophetic word, can look calmly on this picture, while the hearts of men around him are failing them for fear, and for looking after those things which are coming upon the earth; for he sees in them the deepening shadows laid down upon the chart as just preceding the dawning of the eternal day. Evil men and seducers shall wax worse and worse, and the scenes of earth shall close in a time of trouble such as never was; but every one found written in the book shall be delivered; for "in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

The only hope of this poor world is in the coming of its blessed Redeemer and King. Let us so live that we can ever pray, "Come, Lord Jesus, and come quickly."

### THE SITUATION.

THE late election, which assumed such phases as to be a great surprise to the winning party, no less than to the defeated, is everywhere looked upon in the light of a complete political revolution. Nothing like it has taken place for an entire generation. It is now admitted that there must be a new basis arranged for the future, and a readjustment of party lines, party issues, and party policies.

The question which of course most interests us is, what effect this sudden change in the aspect of affairs may have upon the outlook of our own work. That we are living in a prophetic age, at the point where all lines of prophetic fulfillment converge, must be a settled conviction with every Seventh-day Adventist,—an age in which the winds are being stayed, that the work of the gospel may be accomplished. And so events in this land must tend more or less rapidly to the end pointed out in prophecy.

The present political change will doubtless bring some conditions more favorable to our work, but others, perhaps, not so much so. When the party which is now coming into control of the government was in power four years ago, there was one bad feature in the situation, and that was, a truckling to the papal church in every possible way by favors and concessions. And if their present success is owing to a bargain with the papal machine, as some eminent men, according to the *Inter Ocean*, claim to have good reason to believe, we shall probably see Romanism fastening its fangs still more deeply in the vitals of the government.

The present administration has done itself honor in one respect; and that is, in standing firmly against Jesuitical malice, falsehood, and intrigue, put forth in all its strength to remove Commissioner Morgan from the head of Indian affairs, because he has labored to maintain a decent standard in the government schools, and to treat all denominations with equal justice and fairness, instead of giving to Catholics all the advantage and nearly all the funds, as they had in the past, and endeavored still to retain.

In the coming administration all this will probably be reversed, which is very unfortunate.

On the other hand, under the present administration, terrible strides have been made in the way of religious legislation, and the iniquitous idea of uniting Church and State, which is being propagated among Protestants. To this movement both the legislative and executive branches of the

government have made haste to bow. And the old goose-quill with which President Harrison signed the appropriation to the World's Fair, with its Sunday-closing condition, which was presented to, and is preserved by, Colonel Elliot F. (Fernando Nunez?) Shepard, in the satin-lined case, stands as the infamous emblem of the whole business.

These steps are leading right along to the development of the image. So, from a prophetic standpoint, if one party favors the beast, the other does the image; and between the beast and the image of the beast, Seventh-day Adventists have not much to choose; only the oppressive measures of this government are to be put forth under the name and the auspices of Protestantism, not Catholicism. We apprehend that before another presidential campaign the religious question will come to be the leading issue.

But in any case our duty is clear; namely, to work while the day lasts; to spread abroad to the extent of our means and ability the true principles of the gospel in its closing phases, and to warn both government and people of the evils that lie in the course they are pursuing, and the doom that will follow.

### COLOSSAL FORTUNES.

THAT the rapid piling up of wealth, and the accumulation of colossal fortunes in these days, is something phenomenal, all will admit; and that the prophecy of James (5:1-8) has reference to it, seems equally evident. This prophecy applies to the last days, and predicts great trouble for the rich, such as will cause them to "weep and howl" because of the retribution called down upon them for the selfishness and oppression developed in the accumulation of their vast estates.

An article in the *Social Economist* (New York, November) headed "The Initial Anarchist," commences with these startling words:—

"Law and Anarchy. These are the two opposing principles whose conflict society is watching with intense interest at the present time, and especially in our own Republic. Thirty years ago a man with a hundred thousand dollars attracted attention. There are now in the metropolis several hundred millionaires. In the whole country there are, according to statisticians, 100 men who control an aggregate of \$3,000,000,000, and 25,000 hold half the total wealth of the Union. This vast accumulation of wealth has, during the last twenty years, been hedged in and sustained by an intricate mass of legislation. Cæsuses have multiplied, and great fortunes increased with a rapidity unequalled in any other country. Great fortunes and their inevitable attendant, great poverty, have produced a separation of class interests, and social confusion, of which anarchy is the apparent natural corollary."

The writer then goes on to show, with a good degree of force in his reasoning, that the initial anarchist, the one who begins the trouble, is not the man who first resorts to violence, but those who by a long antecedent course of wrong bring upon him a pressure which human nature is not able to endure. These rich classes override the provisions of law and considerations for the good of society, and resort to the subversion of the duties and functions of judicial and legislative bodies, by bribery, corruption, and intimidation, to secure laws by which they, as one class, may be favored, and the accumulation of wealth made easy for them.

This is a violation of law in its essence, and so is the initial of anarchy, which means simply acting without regard to law. This brings a pressure upon the poor, resistance to which, shows itself in violence.

The initial anarchists are not therefore the so-called lower classes, but the upper. The rich are themselves planting dynamite bombs along their own pathway.

The inequalities and wrongs of society can never be adjusted except by the grace of God, which men will not receive. They attempt to equalize themselves occasionally by social and industrial explosions, like the discharges which accompany the overcharged electric thunder cloud; but only disaster and ruin can follow. When the Prince of peace returns to remove both the causes and the agents of all oppression and evil, then only will the ideal condition be reached. Is it not time for the people of God to sigh and cry for all the abominations done in the land (Eze. 9:4), and by preparing the way for the King of Righteousness, hasten his glad return?



## OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

## A Marvelous Manifestation of Satanic Power; a Last-day Sign.

"For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24. Where do these words of Christ apply? Do they apply in ages long past?—They cannot.

In earlier chapters it was shown that after Christ's ascension, false pretenders did appear among the Jews, claiming to be the long-promised Messiah. These were evidently referred to in verse 5: "For many shall come in my name, saying, I am Christ; and shall deceive many." Mr. Buck and other authors mention by name some twenty-four or more of these. They were all Jews, and sought to deceive the Jews who rejected Jesus. They professed to be the fulfillment of the prophetic predictions concerning the first advent of the Messiah, all of them denying Jesus' claims to the messiahship. The fact is apparent that there are *two* sets of these false Christs. The *true* has its counterfeits.

There would be none of these, were there nothing genuine to counterfeit. When the gospel of Christ went forth in power to the world, Satan, ever busy to thwart and injure the work of God, fulfilled this prediction of Christ by inciting men to pretend to be the Messiah the Jews had looked for so long. They fought to establish their claims, and as a result, multitudes were ruined, and many slain, in consequence of accepting them. In the reign of Adrian, about 131 A. D., under the pretended Christ, Bar-Cocheba, a vile robber, some 600,000 were slain, according to the best authors. But it was not said of these Jewish false Christs that they should "show great signs and wonders" to deceive, but of a class which should arise in the last days.

When Christ's second coming is near, the same work of counterfeiting should appear in another place, and of a far more dangerous character. How do we know but these false Christs which "show great signs and wonders," are those which commenced to manifest themselves soon after Christ's ascension? We are forced to a contrary conclusion by the connection in which this text is found, and by the statements made. Their coming is placed *after* the "great tribulation," which we have heretofore proved to close about a century since. The 1260 years allotted to the tribulation closed in 1798, and by the shortening of the tribulation "for the elect's sake," it preceded the close of the days a little. "Then," says Christ, "if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Verses 23-27.

One leading thought of these texts of Scripture is this: a little previous to the actual appearing of Christ at his second advent, there will be a great effort, or series of efforts, rather, to confuse people's minds in regard to the *nature* of his coming. Among these efforts, one very prominent one will be the work of evil spirits, counterfeiting Christ's work, and teaching doctrines utterly subversive of the religion which he taught, and a strange, marvelous, and wonderful display of Satanic power, which will finally be carried to such an astonishing degree that it will utterly deceive all but the elect of God, or those who are saved by Christ when he comes. All the rest will be deceived to their ruin. "Great signs and wonders" will be shown. If it were possible, even the "elect" of God would be deceived. But this will be *impossible*, because the elect are such as are true and faithful, thoroughly conversant with God's word, fully warned of the perils of the last days, humble, earnest, devoted Christians, "who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." 1 Pet. 1:5. Such it is

impossible to deceive, for the simple reason that they live up to the conditions upon which Christ offers salvation. Hence his word is pledged to save them by his grace and coming, and his word can never fail. All others will be deceived and lost.

The great effort of Satan, then, a little before Christ comes, is to lead away the minds of mankind from that event, by a variety of devices: "Lo here;" "lo there;" "behold he is in the desert;" "behold he is in the secret chambers;" "behold his power is manifest in the mighty signs and wonders displayed: this is his second advent." There are a variety of agents who engage in this work of diverting attention from the real and grandly important event of the last generation. Though all these cries tend to one and the same object,—keeping from the people's view the most glorious event this world ever has beheld or ever will behold—the coming of the Lord in his glory,—they will be discordant, contradictory voices; though all wrong, all will be used by the great enemy to accomplish one object. Our Saviour's command is to believe none of them. His coming is to be in no secret, retired, spiritualized manner, but public, startling; grand, beyond anything ever beheld, visible to all men living on our globe. More visible, brilliant, and dazzling than the sheet of brightest lightning which illuminates the whole visible heaven, to every one on the earth. This is *his* descriptive reply to all these "lo here's," and "lo there's." They are all false. In this chapter we shall have space for only one of these last-day counterfeits and deceptions, noticing others later. It is proper at this point to notice parallel scriptures which speak of this predicted movement of Satanic power in the last days, the work of false Christs and prophets.

"Bind up the testimony, seal the law among my disciples. And I will wait for the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion. And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead? To the law and to the testimony! if they speak not according to this word, surely there is no morning for them. And they shall pass through it, hardly bestead and hungry: and it shall come to pass that, when they shall be hungry, they shall fret themselves, and curse by their king and by their God, and turn their faces upward: and they shall look unto the earth, and behold, distress and darkness, the gloom of anguish; and into thick darkness they shall be driven away." Isa. 8:16-22, Revised Version. This is a remarkable scripture. None can fail to locate it who have ever studied their Bibles and the doctrine of Christ's soon coming, with the clear light of the great message of the last days.

"Bind up the testimony," "seal the law among my disciples." This is the only text of the Old Testament where the word "disciples" occurs. It applies therefore to this dispensation. "The testimony" undoubtedly is God's law of the ten commandments. It is so-called many times. It is to be bound up, a necessary inference, therefore, that it has been separated, or a portion of it removed. The "seal" is once more to be applied to the law among Christ's true disciples. This is the last work of the true church, under the last solemn message: "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. "Here is the patience of the saints." When is this?—When the prophet says some "will wait for the Lord," and "look for him." This clearly refers to the time when the Lord is near, and a class are looking for his soon return. At such a time there will be many with "familiar spirits," "wizards" that "chirp and mutter" and seek to "the dead" for knowledge.

Right here the people are referred to God's great standard of right, as the detector of spurious spiritual agencies. "To the law and to the testimony: if they speak not according to this word, it is because there is no light [margin, no morning] in them." Perpetual night, the blackness of despair, and eternal ruin are the portion of all whose lives do not harmonize with that standard. How plain is this evidence that a great reform is

to be proclaimed in the last days, of which the law of God is to be a prominent feature. This is a leading element of the last message of warning to go to the world. That law has been tampered with by the man of sin, Daniel's little horn, who thought to change that law, and exalted himself above God by seeking to change it, and claiming to have succeeded (Dan. 7:25; 2 Thess. 2:3, 4) by placing the Sunday in the place of God's holy Sabbath, and calling on mankind to obey him instead of God. The last work, then, of the true church, will place in their practice God's Sabbath in its rightful position, and spurn the interloper from pagan and papal sources.

The prophet agrees with our Saviour in here predicting a great work of counterfeit miracles, connected with familiar spirits—spirits supposed to be of the dead, coming back to communicate with the living and impart their wisdom. But the inference is plain that such will not harmonize with "the law and the testimony," and are therefore to be rejected. There is no morning of glory for such. They are driven to darkness at last.

St. Paul refers to the same subject: "In the last days perilous times shall come." He gives a terrible catalogue of eighteen sins which should specially characterize the last days. We have only to look about us to see them everywhere. He then introduces the subject we are considering, "Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was." 2 Tim. 3:1-9. Jannes and Jambres were evidently the two magicians in Pharaoh's court, who wrought miracles by the agency of Satanic influence, to counterfeit and thwart the work of Moses, whom God commissioned to perform mighty works at an important crisis in ages past. These magicians by their enchantments appeared to perform the same miracles that Moses did in opposition to the work of God for that time. But at last their folly was shown; the plagues afflicting them, they soon disappeared from view, after terrible calamities had come upon the people for refusing to obey God. Ex. 7:11, 22; 8:7, 18, 19; 9:11.

The apostle says it will be so in the last days. "So" means in like manner. Then there will be a class in the last days that will work miracles to deceive, and to oppose the work of God, hinder the message he has sent to warn the people, and cause the ruin of multitudes. But they will perish miserably, as did those in ancient times. A most important truth, greatly needed to be understood in our time, is the fact that there are *two* mighty spiritual miracle-working, supernatural powers in our world, which are opposed to each other. If the Bible makes anything plain, it does this great fact.

Paul also says, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1. The most obvious meaning of "latter times" is the last days of this dispensation. The apostle could not make the fact more emphatic by human language than he has that "seducing spirits and doctrines of devils" will prevail in the last days. God's Spirit "expressly" declares it as a fact of vast importance, and many will give up the true faith to receive the teaching of these spirits. He also brings the same fact before us in 2 Thess. 2:9. After telling the Thessalonian church that the Lord's coming would *not* take place in their day, but that a great apostasy must first occur in the church, and "the man of sin"—the papacy—must first be developed, who would exalt "himself above all that is called God, or that is worshiped," he then locates the time when the brightness of Christ's coming would be seen. "Even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send [i. e., permit to be sent] them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:9-12.

Just before Christ's coming, then, Satan is to work "with all power, and signs, and lying won-

ders." Such a work will transcend anything ever exhibited by this great adversary of Christ, in any past age. He has been always specially busy in every great religious crisis during the past ages. He deceived the masses before the flood. At the exode he performed many wonderful works counterfeiting the work of God. When Christ came, he sought to deceive Christ himself in the temptation in the wilderness, placing him on the pinnacle of the temple and seeking to bribe him from the self-denying pathway of suffering and death, by offering him all the kingdoms of the world, if he would only recognize his Satanic Majesty as a superior. Multitudes possessed with demons were scattered through those countries. Sorcerers sought to hinder the gospel. But Satan's greatest deceptions are reserved for the last great struggle in the time of the end. Six thousand years' experience in deception qualify him for special proficiency in ruining the human family. "All deceivableness of unrighteousness" is certainly the very acme of all deception—something so dangerous that none, as Christ says, but the very elect can escape it. This work is already in our world, molding public opinion, and making millions of votaries. It is a wonderful last-day sign.

G. I. B.

(To be continued.)

#### DID ABRAHAM KEEP THE SABBATH?

A WRITER in the *Sunday-school Times*, in an article upon the "Rest Day," attempts to show that Abraham did not keep the Sabbath. He thinks he finds a reason in that they led a pastoral life, caring for their flocks; and having abundance of leisure every day, they did not need a weekly day of rest. Thus he says:—

"The description of Abraham's faithfulness in his house makes no mention of his enjoining the day of rest on his family. This omission has been found puzzling, but it is perfectly explicable. Until the exodus, the elect seed had not attained to that social development which fitted them to exhibit the divine image in labor and in rest. From the days of Abel they had had but one occupation—the keeping of sheep, an employment designed to fit them for understanding and sympathizing with God's care of his people. But the shepherd's life is not one which alternates between strenuous work and earned repose. Its duties must be much the same on one day as on another. It has abundance of leisure on every day. So the Sabbath could not come to the front until a more advanced industrial condition was reached."

If the above supposition is correct, that the Sabbath arises from "social development" rather than from the command of God to commemorate the creation of the heavens and the earth and the spiritual needs of mankind, of course it follows that where the same social conditions are not realized, then there is no necessity for a Sabbath; or in other words, the Sabbath need not be observed where there is not enough "strenuous labor" to make one feel the need of an "earned repose." If this is true, then all those whose labors are not very arduous have no necessity for the Sabbath! The number of those who upon such grounds have no need of the Sabbath, is very great. There are many thousands of shepherds now, probably far more than there were in the days of Abraham. Nor is it at all probable that the majority of men attended sheep in the days of Abraham. The number of producers and consumers must then, as now, have balanced each other by the natural law of supply and demand. To assume, as this writer does, that the Sabbath was only given to the "elect seed," is to assume that God did not provide for one of the greatest wants of the majority of the human family.

But how does the writer know that Abraham did not keep the Sabbath?—Because there is no record of his "enjoining the day of rest on his family." This looks like drawing a very great conclusion from an exceedingly attenuated premise. He did not enjoin the Sabbath upon his family. How do you know?—It is not so recorded. Very well; now we are prepared to ask a few questions upon some other points. Is there any record that Abraham enjoined upon his family the commandment, "Thou shalt not steal"?—There is no such record. Where is it recorded of Abraham that he enjoined upon his family the commandment, "Thou shalt not commit adultery"?—It cannot be found. Do the recorded acts of Abraham specifically mention that he commanded his family in regard to honoring parents, coveting, murder, etc.?—They do not. What, then, shall we conclude was the patriarch's

custom upon these vital points of morality and virtue? If we should adopt the method of reasoning of this writer in the *Times*, we should conclude that this silence was "perfectly explicable," on the ground that they "had not attained to that social development which fitted them to exhibit the divine image" in these things! We are not going to take such a position, for the simple reason that there would be no soundness in it; and yet it is just as sound as the one advanced by this writer in reference to the Sabbath.

There is one general statement made about Abraham in the Scriptures, which has in it a great depth of meaning. God said to Abraham: "And in thy seed shall all the nations of the earth be blessed: because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:4, 5. And again he said of him: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." Gen. 18:19. It therefore appears that in the days of Abraham God had stated commandments and laws, and when we consider the fact that the Sabbath was sanctified or appointed at the close of creation week, there is certainly as much evidence that the appointed day of rest was one of the "commandments" which Abraham kept, as there is that the command not to worship images was kept by him. This is further strengthened by the fact that after the deliverance of Abraham's descendants from bondage, and before the law of the Sabbath was formally proclaimed on Mount Sinai, those who went out to gather manna upon the rest day were rebuked of God in the following words: "How long refuse ye to keep my commandments and my laws?" Ex. 16:28. In this rebuke to Abraham's descendants for what they did *not* do, almost exactly similar terms are used to tell what their father Abraham *did* do. From the concurrent testimony of these scriptures, it is therefore easier specifically to prove that Abraham kept the Sabbath than it is to show that he kept any other one of the ten commandments, unless it be the commandment which says, "Thou shalt have no other gods before me;" and this commandment embraces all the other ten, the fourth as well as the rest, so that one cannot truly keep the first without keeping all the rest, and any violation of the fourth commandment would also be a breach of this first commandment.

But what was the real object of the Sabbath? Upon this point the greatest mistake of all is made; for upon a misapprehension of the object of the Sabbath, the fallacious reasoning we have been considering is based. Physical rest is the sum total of the idea which this writer seems to find in the Sabbath rest. Upon this idea his argument of "strenuous work" followed by "earned repose," is based. Physical rest, however, far from being the object of the weekly rest, is merely an incidental in Sabbath observance. An "earned repose" upon the Sabbath may not have in it any of the elements of true Sabbath-keeping. Some people read the fourth commandment very carelessly. This is about the way they render it: "Remember the Sabbath day and keep from working; for in six days you will get very tired with your strenuous work, and you will be in great need of an earned repose!" Nothing could be more false or contrary to the true meaning and object of Sabbath-keeping. The reason given for the Sabbath in the commandment which enjoins it, is very specific in its statement of the reason underlying the commandment, "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20:11. Here is the reason, and it is very plainly stated. Not a word about "strenuous work," or anything like it, not a hint of "earned repose," nothing about its being particularly applicable when "a more advanced industrial condition was reached;" but the commandment is based upon the grand facts recorded in Genesis 1 and 2, that in "six days the Lord made heaven and earth."

The Sabbath is the memorial of the creation of the heavens and the earth. It was sanctified or set apart,—appointed for man before he had sinned,—and when the prospect before him was not one of arduous work, but of a life of delightful occupation and possession of the earth, over which, at God's

command, he was to have dominion. The facts of creation and man's need of a commemorative institution to keep before him a reminder of God as the Creator, and consequently as the one to whom he owed allegiance, were just as true at the close of the first week of time, and during the patriarchal age, as they were at any subsequent time of the earth's history, and no social development could make the necessity any greater. To keep the Sabbath simply as a day of relaxation from toil, for the recuperation of the bodily powers, is not keeping it at all; and he who does not keep it for the reasons specified in the commandment, that he may give unto the Lord the glory due unto his name, ceasing from the common avocations of life, that he may better consider the work of God's hands and yield to him becoming reverence as the Creator and upholder of all things, does not fulfill the Sabbath commandment, no matter how hard he has labored, nor how much he enjoys his repose. The Sabbath was given to mankind before sin had entered his fair domain. When sin had entered there, and the majority of the sons of men were forgetting their Creator, and were turning to the worship of the heavenly bodies,—turning from the Creator to that which he had created,—how necessary was the Sabbath to preserve in their minds the Creator of the heavens and the earth.

The patriarch Abraham was one who remembered God and separated himself from his father's house, who were idolaters, that he might be faithful to God. And as we have shown that the keeping of the Sabbath was the divinely appointed barrier against idolatry, since it was a weekly reminder of the creation, we are therefore confident that the "father of the faithful" was a consistent observer of the Sabbath of the Lord.

M. E. K.

#### Editorial Notes.

NOBODY can quote scripture more glibly than the Devil.

Principles are more dangerous than men, and theories are often more productive of harm than facts.

The person who waits until he feels able or competent to do work that God wants him to do, will keep on waiting forever.

Due reverence in the house of God is entirely incompatible with the haste exhibited by so many to get out of it the moment the service is ended.

The "loud cry" of the last message to the world will not be so loud that it will sound above the din of earth in the ears of those who are not listening for it.

The shortest way to become a millionaire now is to make deposits in the bank of heaven. It pays a much higher rate of interest than any other, and is absolutely safe.

King Herod was a very wicked man when he killed the apostle James and tried to put Peter to death; but it was when in the pride of his wicked heart, he made an oration before the people, that the angel of the Lord smote him, "because he gave not God the glory." His case furnishes a strong commentary on the sinfulness of pride.

As the time draws near when we expect to go upon a journey for pleasure or worldly profit, we begin to make preparation for it. But how many professedly expect in a short time to go on the greatest and most eventful journey that could be imagined,—that from earth to the abode of God,—and yet are making no particular preparation in view of it. Possibly they expect to make preparation all at once, when they cannot possibly put it off any longer; but they will discover when too late, that it cannot be done that way.

L. A. S.

## 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.

### UNDERNEATH.

BY MRS. M. J. BAHLER.  
(El Paso, Colo.)

UNDERNEATH the swinging millions  
Of resplendent orbs of light,  
Moving in accord harmonious,  
Blazing, glorious, and bright,—  
Underneath this vast creation  
Of infinity most grand.  
Are Jehovah's arms; and surely  
Naught shall fail which they command.

Underneath *theo*, fainting pilgrim,  
Worn and weary,—never strong,—  
O, rest sweetly in their keeping,  
And thy sighs shall turn to song.  
Everlasting arms, so loving,  
Never weary, never fail,—  
Look above, at countless circling  
Worlds, and hush thy plaintive wail.

Underneath are everlasting  
Arms which foe can ne'er overpower,  
O then, trust those arms, and sweetly  
Sing that trust through every hour.  
Sing and trust, and rest thee ever,  
Heeding not the foe's alarms;  
Sing and trust, and rest securely  
In those everlasting arms.

### MAINE.

MARIAVILLE, HANCOCK Co.—We began meetings here Thursday evening, Nov. 3, and have held ten meetings. We are glad to report a good interest on the part of some to hear. Four adults have already decided to walk in all of God's commandments, and several others acknowledge the truth. We hope for a good company here. Brother Chas. W. Cook has been with me, and has rendered good service in visiting and in the meetings. The Lord has helped in presenting his truth. To him be all the praise. GEO. W. HOWARD.

### NEBRASKA.

GRAND ISLAND.—Not long since I had the pleasure of holding some meetings with the company at this place. There are quite a number here who for years have been keeping the commandments of God, and trying to uphold the standard of truth. Regular meetings and Sabbath-school have been sustained, and considerable done in the missionary work. As the Conference will soon place a worker in this city, with the hope of building up the cause here, and as no church organization had ever been perfected, it was thought best to organize a church. Fourteen joined at this time, the usual officers were elected, and the ordinances celebrated. As soon as possible, workers will be placed in this city, and we trust others may be led to the light of truth. W. B. WHITE.

### KANSAS SABBATH-SCHOOL ASSOCIATION PROCEEDINGS.

THE first meeting of the fifteenth annual session of the Kansas Sabbath-school Association convened Sept. 20, at Herington, in connection with the camp-meeting. The meeting was called to order by the President, with the usual exercises. The President then made a few remarks as to his work during the past year. He spoke of our donations, and with what liberality our schools have donated, also stated that there had been five new schools organized, with a membership of eighty-seven. The outlook is encouraging.

The Chair appointed the usual committees, which were as follows: On Nominations, Oscar Hill, L. Winston, brother Olsen; on Resolutions, T. M. Thorn, Mrs. Belle Fenn, Dr. Dobbins; on Auditing, James A. Morrow and H. M. Hiatt.

On motion, the meeting adjourned to call of Chair.

SECOND MEETING, SEPT. 22.—The report of the Nominating Committee was called for, which responded by the following report: For President, W. W. Stebbins; Vice-President, S. S. Shrock; Secretary and Treasurer, Miss Katie L. Haffner; other members of the Executive Committee, Mrs. Ruie Hill and Mrs. Myrtle Thorn. All were elected by a unanimous vote.

The report of the Committee on Resolutions was next called for, which was as follows:—

Whereas, The Sabbath-school Worker contains important matter that will help our teachers to become more proficient in their work; and,—

Whereas, The International Sabbath-school Association has offered to furnish the Worker at the low rate of thirty cents per copy to those associations which will agree to be responsible for a sufficient number to supply each of its officers and teachers; therefore,—

1. Resolved, That we accept this offer, and instruct the Executive Committee to make such arrangements with the schools as will best carry out this plan.

Whereas, It would be a great benefit to the schools to have the secretary spend her time among the schools; therefore,—

2. Resolved, That she spend such time at the expense of the Conference.

The secretary not being able to enter the field for six months or more, this resolution was referred back to the committee.

The first resolution was discussed quite fully, after which it was moved and carried that this resolution be laid on the table, as so few members of the association were present. After some discussion, Resolution 2 was referred back to the committee.

Meeting adjourned to call of Chair.

The third meeting was called by the President, but there being no business to attend to, on motion, the meeting was adjourned *sine die*.

O. S. FERREN, Pres.

CARRIE B. HILL, Sec.

### WISCONSIN TRACT SOCIETY.

Report of Labor for Quarter Ending Sept. 30.

No. of members,	1,183
" reports returned,	277
" letters written,	438
" " received,	1,182
" Bible readings held,	241
" subscriptions for periodicals,	7,528
" pp. books, tracts, etc., distributed,	146,272
" " " furnished by librarian to members,	17,634
Retail value of books, tracts, etc., thus furnished,	\$25.98

The following churches failed to report the labor performed: Antigo, Adams Center, Attica, Almond, Arcadia, Baraboo, Boscobel, Chetek, Cliftonville (Danish), Cushing, Grand Rapids, Lena, Maple Works, Milton Junction, Misha Mokwa, Mt. Sterling, Oakland, Poy Sippi (Danish), River Falls, Shawano, Star, Trade Lake. S. D. HARTWELL, Sec.

### MISSIONARY VISITS.

THOUGH the question, What kind of visits should be included in the term "missionary visits?" has been discussed for many years, it is still a perplexity to some of our workers. Perhaps a little attention given to the meaning of the word "missionary" and its relation to Christians, would lead to a better understanding of the subject. A missionary is one who is sent on a mission, or errand, or duty. Whenever he makes a visit in the discharge of this duty, it will be a missionary visit.

Let us consider the errand upon which the Christian is sent. Christ told his disciples, "As my Father hath sent me, even so send I you." He came "to seek and to save that which was lost." By looking at his work while he was associated with humanity, we may learn our mission. The sacred record says that he "went about doing good." It appears from the history of his life that he gave considerable attention to the betterment of humanity physically and mentally, thus gaining the confidence of the people and preparing their hearts and minds to receive the glorious light of the gospel.

We are left in his stead to carry on the work which he began. When we visit others with the desire to do them good, to make their lives better, whether we are cheering those in sickness, comforting those who mourn, or relieving those in want or distress, if Christ is with us, we are fulfilling the mission on which we are sent. The Spirit of Christ manifested in these kindly deeds, will draw men to him, and will open the way to present the light of truth.

Then why should not visits of this character be classed as missionary visits, though not one word may have been said in regard to the belief which we entertain? They are much more like the example which has been left us than those visits where the truth is presented to unwilling ears, and maintained by lengthy argument, be it ever so logical. If we are filled with the Spirit, its influence will be felt in every visit we make. It will lead others to seek for the something that they will realize they do not possess, and our visit will be entered in heaven as made by the Great Missionary.

JENNIE THAYER.

Chicago, Ill.

### HOW GOD LEADS.

We had been in El Paso only a brief time, and had formed few acquaintances, consequently were not expecting callers, when one morning we were surprised by the visit of a Chinaman, dressed in citizen's clothing, who "smiled all over," as we sometimes say, as he met us, as though we were old-time friends. Rapidly, as only thought can

travel, I was trying to solve the problem of his joyous greeting, "Me find you," when he asked, "You teach Chinaman?" Not knowing what unfolded contingencies might lie undisclosed in this question, which was put more as an assurance than a question, I turned to my husband, and indicated to him to take up the conversation, knowing that he would better decide the matter than I.

We soon ascertained that he wished me to teach a Chinese school that he had started. On being asked how he found us, he replied, "The Lord help me," and then went on to say that the school had been in operation three months, that they were obliged to meet between the hours of eight and ten at night, as the boys could not get away at any other time. The evening before, their teacher had told them that he must leave them. Greatly distressed over this, Mar Men said that he could not sleep. He prayed earnestly that the Lord would send them a teacher. Starting out early the next morning, almost the first person to whom he mentioned the subject so near his heart, was a laundryman whom I had offered to teach; but who had to "work all time." This man had directed him to "Melican House, Room No. 4," where he would find a lady who would teach Chinamen. This was the explanation of his joyous exclamation, "Me find you."

The following evening Mar Men came for us, and we went to the school, where we were introduced to Ye Lim, Ye Ben, Ye Poy, Ye Dick, and Wing Gee. And truly it was one of the most enjoyable evenings I ever spent. It was touching to witness the eagerness of these truly bright boys—the most of them are yet in their teens—to acquire, not alone a knowledge of the English language, but of Jesus and the Bible as well. O, how our hearts were stirred at this scene!

Their school-room is neat and tasty. Their teacher called our attention to the Lord's prayer and the ten commandments, written in large Chinese characters upon a sheet of canvass about 6x3 feet. Circumstances made it necessary for him to be absent from them three successive evenings, and when he next met them, they had this evidence of their skill and earnestness awaiting his inspection.

Mar Men has written out rules for the school, which are also posted upon the wall. We will do what we can for them, striving to sow in their hearts seeds of Bible truth. But already my article is too long, so I will only say further, pray for this mission school which God's providence has thus connected us with for a time, that his wisdom may guide, and his Spirit enlighten and bless, to the salvation of souls. MRS. M. J. BAHLER.

El Paso, Colo., Nov. 9.

### MISSIONARY NURSES.

THE Sanitarium Medical Missionary Training School is divided into three departments, and thus embraces three classes of students; viz., medical students, now in the University of Michigan preparing themselves to become medical missionaries; health missionaries, who, after one or more terms of instruction, go out as canvassers, teachers, and lecturers; and medical missionary nurses, who are pledged to labor at least five years under the direction of the Sanitarium, and most of them look to making it a life work.

The class of '92, Nurses' Training Department, gave an exhibition on the evening of the 8th inst., on the completion of two years of their course. This course is very exhaustive in both practical and theoretical work, including all and more than the trained nurse of other schools receives. This class, numbering eleven young men and fifteen young women, may then be regarded as thoroughly competent nurses. Dr. J. H. Kellogg was chairman, the other members of the Medical Missionary Training School Faculty were present on the stage during the opening exercises. Dr. Kellogg said that this was the seventh time the Sanitarium Training School had appeared before the public, and that the purpose of the exercises was not mere entertainment or show, but to present, so far as possible in a tangible form, the work of the Missionary Nurses' Training School. As a prelude, Miss Emery played a fine piano solo, and this was followed by a devout invocation by Elder U. Smith.

Dr. Kate Lindsay, who has more to do than any one else with the training of the nurses, made a short address, of which the following is a summary:—

#### "OUTLOOK FOR MISSIONARY NURSES.

"I look back to the time before training schools for nurses were established, when Florence Nightingale and her heroic assistants took the place of heartless, drunken soldiers in nursing the wounded during the Crimean War. Florence Nightingale started the first training school for nurses, with the money given for her personal use by a grateful nation after her return. Shortly after this, a similar school was begun in connection with Bellevue Hospital, where previously the only persons employed as nurses were criminals who would otherwise have been

in jails. Now all this is changed, and the outlook for usefulness in the nursing profession is grand and good, and certainly no field is broader than that enjoyed by the trained nurse. Not only is it her province to care for the sick, but she can instruct those in health how to protect themselves from disease. The battle should be fought along the line of prevention, as that is far the safest and most satisfactory way. The nurse, in close contact with the mother, is able to give her instruction how best to care for her babe; she can give her knowledge of the principles of dietetics and correct dress, and she can instruct the householder in hygiene and sanitation. Her field is so wide that she may never be at a loss what she shall do, and there is always more for her to learn. Many of you expect to go into missionary work in the city, where you will have gross ignorance to overcome and to deal with sin and its consequences. Others expect to go to foreign lands; but wherever you go, the knowledge and experience you have gained here will be of the utmost value. Strive to benefit your fellow-men the most you can. As your own knowledge increases, you will be able to do your work more satisfactorily. Strive for thoroughness, and the more thought and care you exercise, the better. Keep on hoping and praying. There is nothing which cultivates a philanthropic love for our fellow-men like working for them. We cannot seek to do them good without taking an interest in them. So when you go into the slums of the city or to the islands of the sea, and are inclined to be disheartened and discouraged by the seemingly hopeless degradation around you, remember if you can lift one fellow-mortal to a higher plane, that you have done a good work, and when you shall be gathered to your reward, you may be greeted with a "Well done, thou good and faithful servant; . . . inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

A scripture exercise, Why the Nurse Should be a Missionary, was conducted by H. E. Kirk, and was well arranged and profitable. This was followed by a dialogue, written for the occasion: "Mrs. Wilson's Opinion of Microbes and Contagion." Mrs. M. S. Foy, Dr. Kellogg's faithful and efficient office assistant, had this in charge, and it served an excellent purpose as a practical illustration of popular ignorance.

Mrs. S. M. Baker, the invaluable matron of the surgical ward, presented a fine drill in bandaging, by which seven different kinds of bandages were put on simultaneously, keeping time to music, the subjects and operators being members of the class of '92. The kinds represented were, (1) the spiral of the hand and arm, used for confining dressings and reducing swelling; (2) the figure "8" of the head, used for confining dressings over the forehead and occipital region and for headache; (3) the cross of head and chin, for restricting motion of a fractured jaw; (4) the spica of the shoulder, for confining dressings over the shoulder and chest; (5) the recurrent of the head, used for wounds when whole or a part of the scalp is involved; (6) the spiral of the chest, confining the arm, used for fractured clavicle or scapula; (7) the spica of the foot, used for reducing swellings from rheumatism or other causes.

The prettiest exhibition on the program was a class in physical culture, which might well be spoken of as an embodiment of health, grace, and beauty. This was led by Miss Jeanne Whitney, who has charge of the physical culture department in the Sanitarium, and who is an excellent leader.

A second dialogue, showing the value of proper ventilation, was prepared under the direction of Miss Emma Carr, who for several years has been matron of the ladies' bath-rooms, a responsible and arduous position. It may be said in passing, that she was one of the first nurses to obtain a diploma from the Sanitarium Training School, and her steadfastness and efficiency, backed by her years of experience, make her one of the most valuable members of the force.

Mr. A. N. Yates presented a paper on the "Value to the Trained Nurse of a Knowledge of Scientific Cookery." This was followed by a tableau showing a half dozen of the nurses at work in a model kitchen, preparing as many different kinds of food. Next, a table was spread in an attractive manner, and its menu, as set forth on a blackboard alongside, contained a very tempting array of hygienic dainties, prepared after the recipes in Mrs. Kellogg's deservedly famous "Science in the Kitchen."

Dr. Kellogg next addressed the members of the class and the friends assembled. Following is a brief abstract of his remarks:—

"As this is the first time the Sanitarium Training School for Missionary Nurses has appeared in public, it may be proper to say a few words as to the origin of the school, its purpose, etc. Something like eight years ago the Sanitarium began its Training School for Nurses, and during the first few years it was conducted on the ordinary plan. Finally, as the demand for missionary nurses became urgent, the managers resolved to convert the school into a missionary enterprise, and no other class of students is now received. At present, every member is pledged to remain in the work at least five years under the management of the Sanitarium. The difference between the missionary nurse and the ordinary professional nurse is of course very great. The latter naturally seeks a good paying patronage, and avoids, when she can, contagious and loathsome diseases. The missionary nurse goes where most needed, and where her services command no remuneration. She endeavors to teach the degraded and downtrodden among whom she labors, a better mode of life and nobler aspirations. She is regardless of inconvenience or danger to her own life even, bent only upon her mission of mercy. Already one member of this class is laboring in the slums of Chicago, having had assigned to her by

the District Visiting Nurse Association, the Clark street region, well known as one of the most wicked and wretched in the city. Yet the white cross which that association of nurses wear upon the left arm, is ample protection from insult or injury by day or by night, as they go about ministering to the sick poor. It is the design as soon as the numbers trained will warrant their being spared from the Sanitarium, to send out many such into the large cities, and also into foreign mission work. These nurses hope to teach men and women how to be better morally, and how to obey the laws of their physical well-being. The course of study has been extended to five years, because we want to make these nurses the best which the world has ever seen. The coming three years will include much that is taught in the ordinary medical college, and these superior advantages will tell greatly in their favor, whether they work at home or abroad. They will take up bacteriology, chemistry, advanced physiology and anatomy, microscopy, symptomatology, etc., etc. With this long and careful training in class work and long hours of the best drilled practical work, we expect they will have the ability and preparation to do a much needed philanthropic work which at present sadly needs doing. We expect them to represent the principles of reform for which this institution stands, and in which it was a pioneer. It was founded twenty-six years ago as an educational institution, and such it has always remained."

Dr. Kellogg then administered a solemn pledge of honor and fidelity to the class. In addition to this class, there are twenty-three others, graduated during previous years, who are enrolled as missionary nurses under the five-year contract, and most of them expect to spend their lives in this noble, self-sacrificing work.

The Class Song was sung by the members as solo and chorus. It was written by Mrs. Ella K. Vincent, a patient from Iowa, and was set to music and published in sheet form as a souvenir for the class. This gifted lady has been confined to her bed for over two years, and yet she finds a way to do a great deal to brighten the lives of others, with an unselfish devotion beautiful to see.

Toward the close, the alumni were called upon the stage, and several of them were asked to express their feelings, in a few words, with regard to their calling and what it meant to them. The first was "Our Motto as Missionary Nurses," Mrs. S. M. Baker of the class of '88:—

"Some time ago we graduate nurses formed a society designed to increase our knowledge in our special line. As the work of the earnest nurse is always for the uplifting of others, morally and spiritually as well as physically, we adopted this motto, which well speaks the object of the society: 'Knowledge unused for the good of others, is more vain than unused gold.' As the use of gold will gladden the heart of a hungry child or brighten a day for the needy, so the use of the knowledge which the nurse has acquired will lead the world in the amount of good done to our fellow-men. Our watchword, then, is to use the knowledge which we possess, for the good of others. 'We that are strong ought to bear the infirmities of the weak, and not to please ourselves.'"

"Our Motive," John Morse, class of '91:—

"The question, What motive prompts you to devote your life to the work of a missionary nurse, might properly be asked of any one of us, and I think that I speak the sentiments of all, when I say that it is that we may be fitted to do that which will most help suffering humanity. 'We seek for light, to bless with light.' The ruling motive of every heart should be that which actuated the Son of God to sacrifice his own life to secure eternal life to mankind. In the words of the apostle Paul, 'Bear ye one another's burdens, and so fulfill the law of Christ; ' for even Christ pleased not himself.'"

"Our Success," Miss Emma Carr, class of '86:—

"We as a band of missionary nurses, know not failure, but success. We expect to succeed in nursing the sick and suffering back to health and vigor. We expect to succeed in teaching people how, by proper diet, healthful dress, exercise, etc., to enjoy and make useful the life God has given them, instead of dragging it out in misery, as so many do. In short, we expect to succeed in making this world brighter and happier for our having taken the Medical Missionary course."

"Our Courage," T. H. O'Neal, class of '86:—

"It encourages us in meeting together, to know that we are all pledged to the same grand endeavor. We may sometimes feel that we are not doing missionary work, because we are not on the foreign fields; but when in the line of duty, we can be just as true missionaries at home as abroad. I am sometimes asked if I always expect to remain in this work, and I can truly say that I do. I know of nothing better than laboring for the good of others in the field where God has placed me. I think we have every reason to be of good courage in our strife to be ever on the side of right in our work for God and our fellow-men."

"Our Opportunities," Mrs. Mary Staines Foy, class of '86:—

"Every true Christian is a missionary, and will be Christ-like. In studying the life of Christ, we find that a great part of his work on earth was to heal the sick and comfort the afflicted. When he returned to his Father, he gave this work into the hands of his followers. Is there any less need of the missionary nurse to-day than there was 1800 years ago?—No! the Macedonian cry comes from every quarter. But while we have so many calls from foreign fields, let us not neglect the many daily opportunities for doing good to those around us. There is no more noble, Christ-like work than that of the missionary nurse, and I am sure that I speak the minds of all when I say that we are thankful for our opportunities in being engaged in the work."

"Our Reward," Miss Amelia Webster, class of '89:—

"The parting injunction of Christ to his disciples was, 'Go ye into all the world and preach the gospel to every creature.' It is the privilege of the nurse to carry what has been called the 'physical gospel' to those who need it, and certainly it is no

small reward to see disease gradually replaced by health. Surely none of us need ask for any greater reward than to follow in the foot-steps of Him who came, 'not to be ministered unto, but to minister.'"

The entire assemblage of missionary nurses then sang "From Greenland's Icy Mountains," after which Elder Smith pronounced the benediction.

#### THE ALUMNI RECEPTION.

The alumni of the Training School gave a reception to the class of '92 on the following Thursday evening, which was one of the happiest social events in Sanitarium life for several years. The Board of Managers, matrons, and heads of the various departments were invited, and also the Faculty of the College, with their wives. There were besides, several nurses and others formerly connected with the institution from abroad. The Hospital parlor was profusely and tastefully decorated for the occasion, the Sanitarium patients contributed a large quantity of elegant flowers, and portraits and photographs of special interest were gathered together for the enjoyment of the guests. The large class room blackboard was embellished with a crayon sketch of the "Good Samaritan." Above it was inscribed, "Not to be ministered unto, but to minister," and below it, the class motto, "Earnest Labor is the Price of Success." The musical part of the program consisted of a piano solo by Mrs. Clara Kellogg Butler; duet, violin and piano, Miss Lemon of Iowa, and Mrs. Arnold of Battle Creek; and a vocal solo by Mrs. Dunlap. Short addresses were made in order of the synopses given below:—

DR. KATE LINDSAY.—"The important thing for you to remember is that you should strive to get into a position where you will be able to do the most good, and to do this, you must be meek and lowly; Jesus taught this both by precept and example. Simply talking to people will not be apt to do them good without a practical setting forth by your example. You must also embrace your present opportunities for service, and not wait for a chance to do something great which may never come at all. If it should, this is the way to get ready for it. Finally, do not rest satisfied with your present attainments, but add to your store of learning every day."

ELDER D. H. DAVIS OF SHANGHAI, CHINA.—"I am very glad to be with you on this occasion, and am specially glad to know that the assemblage represents so many earnest Christian young men and women who are going forth to engage in blessed missionary work. As missionary nurses, you will certainly be able to do something to ameliorate the sufferings of mankind, and also something to lead them to a higher life. I pray the blessing of God upon you and upon the institution which is sending you forth."

PROF. C. H. HARTWELL OF BATTLE CREEK COLLEGE.—"I was greatly moved by the exhibition which you gave night before last, and can appreciate Dr. Kellogg's feelings when he said that he was proud of you. It is a source of pride to see so many earnest young men and women bent on devoting themselves to a life of self-sacrificing mission work. I will merely give you a word which old Dr. Chamberlain, a broken down missionary from India, once gave in a talk to the students in Amherst College: 'We want for the mission field, round men and square men, but a three-cornered man or a man with any number of angles can do something, and he may have the satisfaction of knowing that what he does will not be done unless he does it.' So whatever your capabilities, you may be sure that you will be able to do a work which otherwise would be undone. A candle is not so bright as an electric light, yet think how much cheer a candle can lend to a dark corner. The opportunities of the world do not rest with the old men and women who have done their work, but with the young who have their lives before them."

DR. J. H. KELLOGG.—"Some of you may remember that four years ago, when this branch of the work was first proposed, there were only four who expressed themselves as willing to engage in it. To-day there are over fifty who are thoroughly trained as missionary nurses, and ready for service anywhere. At that time, we had every provision for making a grand warfare against evil and in the interests of reform, except one thing. There were plenty of ammunition and guns, but no soldiers. Now we have a little army, well drilled and equipped, and such is my confidence in their integrity and steadfastness, that I believe whoever lives to know them twenty years hence, will find them holding fast to the principles and the cause which they have espoused. A few thoroughly tried soldiers are worth more than a million who are untrustworthy. You have chosen a blessed calling; for there is none which gives better opportunities to elevate men and women, and none which in itself is more ennobling. You will find much to cultivate patience and other Christian graces. This work ought to inspire the highest ideals. It can only be done with faith and hope and confidence in Christ. God will work with us if we trust in him, no matter what our obstacles and deficiencies."

Additionally, an amusing collection of reminiscences of early Sanitarium days was read by Mrs. S. M. Baker, and also letters of greeting from absent alumnae, by Miss Amelia Webster. The remainder of the evening was spent delightfully in social intercourse, and altogether, the occasion was one around which will cluster happy memories for years to come.

HELEN L. MANNING.

#### CENTRAL BIBLE SCHOOL, CHICAGO.

SINCE the opening of our Bible school, Oct. 25, I have been so busily engaged that I have not taken time to report through the REVIEW. Our school opened with about double the attendance of the opening day of last year. To-day our roll call of paying students was fifty. Of these, thirty-four room in the building, and sixteen room outside.

Besides these, about twenty-five more of the members of the South Side Chicago church come each day to attend brother Jones's lessons. Our school is full of interest, and much of the Spirit of the Lord is with us. We are a happy family at the Chicago Mission. There are now fifty-two regular lodgers and boarders in the mission building.

Souls are weekly embracing the truth in Chicago. At the close of the school last Friday, four more were baptized and united with the church. These were the results of the work of Bible readers. Our numbers are such that our ordinary Sabbath congregation fills the chapel and the adjoining rooms to their utmost capacity. We have got to the point where *something must be done* to provide room for the people. Our mission building ought to be enlarged, not only to provide more meeting room, but more room is needed in the building itself. What shall be done? Fortunately, we have the land around our building, on which more room can be provided. Dear brethren, shall we have the building enlarged? We ought to have more room before another term of school opens. Shall we have it? May the Lord guide in all these things, and open the right way before us. Souls are moved out to take the training. Shall we provide room that they may be trained for Bible work?

Nov. 22.

J. N. LOUGHBOROUGH.

## Special Notices.

### MORE ABOUT THE INDIANA SABBATH-SCHOOL INSTITUTE.

MARION has been decided upon as the most suitable place for the first Sabbath-school institute in Indiana.

Our only hope of success at this meeting will be in the presence and power of the holy Spirit. To this end let the prayers of every member of every school in the State ascend daily.

First meeting will be held Thursday evening, Dec. 8, at 7 P. M. R. B. CRAIG.

## The Sabbath-School.

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

### DUTIES OF SABBATH-SCHOOL TEACHERS.—NO. 5.

#### How to Teach the Lesson.

IN the preparation for class work, no teacher should forget first earnestly to seek God for an understanding of the lesson. His work is of such a character that he cannot afford to undertake the task of teaching without special help. If he does, he is more than likely to fail in some essential feature, which means disastrous results not to be estimated, except by the decisions of the final judgment. It will not do to rest such work upon the judgment of a finite mind; for in one's generally good opinion of himself, he is likely to be blinded to some fault he possesses, as regards methods or manner. And small though such fault may be, it is certain to leave its impress on his work, and prove an impediment to the vital interests of the class.

Care should therefore be exercised that each lesson bears to the pupils the impress of the Saviour. When this is done, the class exercise will be effective, to lead the mind of the pupils to higher and holier aspirations of heart and life. But no teacher can give such mold to his work until he himself has first drank of the life-giving stream which flows from the smitten Rock of Calvary. He who daily drinks from this current, however, will find no difficulty in imparting to his class the desired sustenance, since he has in himself a "well of water," which "springing up," will flow out to others "rivers of living water."

Such a constant outflow, however, demands a source of inexhaustible store, and an inlet through which the supply will continually pour in. This can be secured only by the indwelling of Christ, the fountain of light and life. It is this, then, that every teacher needs, in order to do acceptable work. But how is this condition to be met? The Saviour says, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." John 6:56. To eat the flesh, and drink the blood of Christ is to feed on his words; for as his flesh and blood were given for the life of the world, and his words reveal that fact, and base the promise of life on belief in the sacrifice made, he who accepts the words as truth, accepts the sacrifice of the flesh and blood which they reveal. Thus the Saviour says in explanation of this statement: "It is the spirit that quickeneth [maketh to live]; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." John 6:63. Again he says, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." John 14:23.

The Lord's words are therefore really life itself, and

to receive them is to have the indwelling of God and Christ. But in what way? Surely there are many who have read the word so much and so long, that a large amount of it has been committed to memory, yet they seem to know little or nothing of such life and power. What then; does this prove that Christ's life and power are not in the word?—That cannot be; for we have the Saviour's own statement for it, and he says of his teaching: "Heaven and earth shall pass away, but my words shall not pass away." Matt. 24:35. What Christ has said must certainly stand, even though we may not see its force. It cannot be otherwise, because his words are his *life*, and to overthrow them would be to destroy his life. God forbid; his words abide forever.

Why, then, do not many who read the Bible considerably, have the life and power it is said to contain?—Evidently because they do not receive it as it really is. The Saviour says that "if any man will do [Revised Version, "willeth to do"] his will, he shall know of the doctrine." John 7:17. The infidel who constantly reads the Bible for the sake of opposing it and its author, sees in it only a mass of contradictions, while he who reads it solely to know God's will, finds nothing but unquestionable harmony. The difference then is in the state of mind with which one reads the word. Every one gets from it just what he is prepared to receive. So one may believe the Bible historically, taken as a whole, yet if he does not make each part become a personal address to him, he fails to receive its power, no matter how readily he may be able to quote it from memory. This may be illustrated by the sister, who, when a certain text was read to enforce her duty, said: "Why, that was written for the church at Ephesus. You certainly would not apply that to us." On the same principle of application, all the Bible might be taken from us, and we become stranded on life's ocean, without hope of relief.

When the Saviour taught the principles of salvation during his earthly ministry, he applied all Scripture to those whom he taught. On a certain occasion, the Pharisees came to him with what they deemed a knotty question, relative to the woman who had lived with seven husbands. They were answered in the words of Scripture: "Have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." Matt. 22:31, 32. Mark how he states the case: "That which was spoken unto you by God." But by reference to the third chapter of Exodus, it is found that the quotation cited by Christ was what God said to Moses at the burning bush. It is plain from the Saviour's application of this scripture, that what God has at any time spoken by way of instruction to men, he has designed for us.

The first thing necessary, then, in the study of the Bible, is to believe every word of it, and individually receive it as the life of Christ. "Fill the whole heart with the words of God." This cannot be done by a hasty reading of the Scriptures, as it is not possible for a finite mind quickly to grasp the conception of God's plan to save men. The wisdom of that plan lies hidden beneath the surface, and is only comprehended by diligent study. But earnest, faithful study will bring to the student riches of knowledge not generally possessed. "If God's word was studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose that is rarely seen in these times."

"Never should the Bible be studied without prayer. Before opening its pages we should ask for the enlightenment of the holy Spirit, and it will be given." It is for this purpose that the Spirit is given. Speaking of its work, Christ says, "He shall receive of mine, and shall show it unto you." John 16:14. It is not possible for man to learn the things of Christ without this divine enlightenment, since the spirit of man comprehends only the things of men, and the things of God are only known by the Spirit of God. 1 Cor. 2:11. So, then, by reading the Bible under the divine enlightenment, the things of Christ are shown unto us. The trend of thought thus becomes changed, and God's mind is being followed. In other words, one is led to think God's thoughts, and so to know what was in his mind when he caused the words to be written.

By thus constantly thinking God's thoughts when studying his word, the devoted teacher will be able to have God's thoughts in his teaching, and so his pupils will be "all taught of God." Every teacher, therefore, in preparing for class work, should study his lesson with this one object in view. By this course his own faith and love for the work will grow stronger, and his prayers in behalf of his pupils will be characterized by that fervor which will make them avail with God. If any need wisdom as to what course to pursue, under any special development of his work, he should remember that there is a never-failing promise for every emergency: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideh not; and it shall be given him." James 1:5.

Provided with this, and many other promises of like nature, no teacher need be without any necessary aid in his Sabbath-school work. Let the Saviour be constantly lifted up before the class, and the day of God will reveal a rich harvest reaped, as the result of faithfully sowing the seed in the Sabbath-school.

J. O. CORLISS.

### LESSONS FROM THE NEW TESTAMENT.

#### LESSON XI.—THE APOSTOLIC COUNCIL.

ACTS 15:1-11.

Commit Verses 8-11.

(Sabbath, Dec. 10.)

TEXT.—"Through the grace of the Lord Jesus Christ we shall be saved, even as they." Acts 15:11.

1. To what place did Paul and Barnabas return to labor after their missionary trip? Acts 14:25-28.

2. While they were there, what was taught the disciples by men who came from Judea? Acts 15:1.

NOTE.—It is quite necessary to note the character of the men who made the trouble at Antioch and elsewhere. The apostles and elders at Jerusalem said of them that "certain which went out from us have troubled you with words, subverting your souls; . . . to whom we gave no such commandment." Verse 24, Revised Version. It will be noticed that in the Old Version "such" is a supplied word. Thus these men were irresponsible persons who did not represent the church. The apostles were not in sympathy with them. Their work was to subvert souls. This they did by preaching a perverted gospel (Gal. 1:7); for they were doing the same work that was afterward done by the men who tried to overthrow Paul's work in Galatia. They professed to represent the church of Christ, but only that they might the more readily gain access to the disciples, to subvert them. They were "false brethren," from whose malice Paul was often in peril. (See 2 Cor. 11:26.)

3. What standing had these men in the church? Verse 24.

4. How did the apostle Paul characterize them? Gal. 2:4.

5. How was their work received by Paul and Barnabas? Acts 15:2, first part.

6. Why did Paul and Barnabas thus oppose them? Gal. 2:5.

7. Then of what must the teaching of these men have been subversive? Gal. 1:7; Acts 15:24.

NOTE.—It should also be specially borne in mind that the subject of the controversy was the gospel. That was what made the question a vital one. It was concerning how men must be saved. Paul and Barnabas preached salvation by faith; these men taught salvation by man's work. If men must be circumcised in order to be saved, then faith in Christ would be proved to be insufficient. As Paul afterward wrote, "If righteousness come by the law, then Christ is dead in vain." Gal. 2:21. Moreover, the fact that the gospel was the subject of dispute, is shown by Paul's statement that he resisted those men in order that the truth of the gospel might remain with his converts. Gal. 2:5. These false brethren professed to have the gospel, because they set forth what they claimed was the way of salvation; but there was no truth in their gospel. The truth of the gospel is that "through the grace of our Lord Jesus Christ we shall be saved," and that "there is none other name under heaven given among men, whereby we must be saved." (See also Rom. 10:6-10; Titus 3:3-6.)

8. What would their teaching do for the disciples? Acts 15:10, 24.

9. What was finally determined to be done in the matter? Acts 15:2.

10. Was it the decision of the church alone that caused Paul to go up? Gal. 2:1, 2.

11. What is said of their journey to Jerusalem? Acts 15:3.

12. What did they do when they got to Jerusalem? Verse 4; Gal. 2:2.

13. Did Paul have to learn anything of the apostles and elders assembled at Jerusalem? Gal. 2:6; 1:11, 12.

14. When there had been much disputing in the council, to what did Peter call their attention? Acts 15:6, 7.

15. What had God done for the Gentiles when the gospel was first preached to them by Peter? Verse 8; 10:44.

16. What was it concerning which God made no difference between the Jews and the Gentiles? Acts 15:9; Rom. 3:22.

17. Why does God make no difference between the Jews and the Gentiles in the matter of purifying the heart? Acts 15:8, first part; Rom. 3:22, 23.

NOTE.—Peter declared that in the matter of the purification of the heart, God made no difference between the Jews and the Gentiles. This is proof of the statement that the subject under discussion was the vital one of salvation. The fact that God "put no difference between us and them" was shown in his giving to uncircumcised Gentiles the gift of the Holy Ghost, even as he did to the apostles and brethren on Pentecost. And the reason why God thus put no difference between the Jews and the Gentiles, in the matter of justification, was that "he knoweth the hearts." There is no difference between the heart of the Jew and the heart of the Gentile, because all alike have sinned. Rom. 3:9, 22, 23. Men, judging by the outward appearances, often make a difference between men, but God, who looks upon the heart, knows that all are alike; therefore he puts no difference between men in the matter of cleansing the heart.

18. What did Peter say would be put upon the disciples if the teaching of the false brethren was adopted? Acts 15:10.

19. How only are all men to be saved? Verse 11; Rom. 3:22-24.

## ADDITIONAL NOTES.

1. A Rest.—After their arduous labors, Paul and Barnabas were glad to return to Antioch for a rest. As Jerusalem was the center of the work among the Jews, so Antioch in Syria appears to have been for some years the center of the work for the Gentiles. There appears to have been a strong church in Antioch, and here the apostles to the Gentiles rested after their labors, preparatory to making other missionary journeys. Here they stayed "long time," strengthening the work in that important city, and probably by messengers and correspondence directing the movements of laborers in other parts of the gospel field.

2. THE FIRST CHRISTIAN COUNCIL.—About this time, while Paul and Barnabas were building up at Antioch and other places the cause of Christianity among the Gentiles, a great question was coming to the front which had to be settled before there could be a perfect union in the church or any progress of the work of the gospel. Some of the Jewish converts to the gospel, who had been Pharisees, still held to the ordinances and ceremonies of the Mosaic law, and taught that they were necessary to salvation. Paul and Barnabas had not considered these ceremonies binding upon Christians, and therefore had not taught the church at Antioch anything of this nature. Some Jewish brethren coming to Antioch from Jerusalem, and attempting to make the Gentile converts conform to Jewish customs, a warm discussion at once arose, which finally led to a special council of all the apostles to decide this important question. The especial point of discussion appears to have been as to the necessity of circumcision as a means of salvation. These Judaizers appear to have visited many places, and in some places, particularly in Galatia, they succeeded in inducing many persons to receive the rite of circumcision and to depend for salvation upon their own works. The council was called to decide this question.

3. THE DECISION.—After much discussion, James the Lord's brother, who evidently presided at the council, gave his decision. The decision was especially for the Gentile converts, and relieved them of the burdensome rites of the Mosaic law, the only exceptions being that they should abstain from "pollutions of idols, and from fornication, and from things strangled, and from blood." Acts 15:20. These were evidently commanded because of their bearing upon moral duties as revealed in the law of God, except the inhibition of blood, which appears to be a ceremonial law established for the purpose of teaching the sanctity of life, and also because flesh without blood is a more healthful article of food than with it. Those nations who have eaten blood, or have subsisted largely upon flesh, have been noted for their licentiousness and cruelty.

## News of the Week.

FOR WEEK ENDING NOV. 26.

## DOMESTIC.

—A New Jersey grand jury recommends the public whipping of men for the crime of wife beating.

—A fiery comet of large size is reported by the astronomers to be coming in the direction of the earth.

—The great strike at Homestead, Pa., is now declared to be at an end. There is much want and suffering in the town.

—The question as to whether Mr. Cleveland will call an extra session of Congress or not is agitating Democratic circles.

—Ex-Senator Edmonds of Vermont says that the Reading Coal Combine is illegal, and should be suppressed by law.

—Twenty-five kegs of powder exploded in the Blanche Mine, near Steubenville, Ohio. Two men were killed, and nine wounded.

—A cyclone at Harrison, Ark., Nov. 20, killed four persons, and wounded many others. Many thousands of dollars worth of property was destroyed.

—The managers of the great lines of railways running into Chicago have decided that they will make no material reduction in fares to the World's Fair.

—At the sixteenth annual session of the Knights of Labor, at St. Louis, Mo., Nov. 21, Mr. Powderly was again elected to the office of Grand Master Workman.

—The senatorial committee appointed to investigate the uses and abuses of the Pinkerton Detective Agency have resumed their work. Senator Peffer is chairman of the committee.

—The people of Chicago have become alarmed at the large amount of obscene literature being sold in that city, and are preparing to take vigorous steps to suppress the illegal traffic.

—Senator Jones, in an interview in London, asserts that a free-coinage bill will be introduced in the next Congress, where he claims that a majority of the new House is in favor of such a bill. He acknowledges that Mr. Cleveland is against such a measure.

—Terrific storms of wind and snow in the northwestern States prevailed Nov. 18. Telegraph wires were thrown down, and deep drifts impeded the progress of the railway trains.

—A fire has been fiercely burning in the Honeybrook Mine, near Hazleton, Pa. The mine is caving in, and it is feared that the village of Honeybrook, situated above the mine, will be destroyed.

—A large well of natural gas has been found at Muncie, Ind. It is estimated to contain over ten million feet of gas. Great precautions are being used to prevent the gas from taking fire.

—The trial of Sylvester Critchlow, one of the Homestead rioters, charged with murder, came to an end Nov. 23. The jury gave a verdict of "not guilty." The judge was much displeased with the verdict.

—Captain C. W. Adams of West Addison, Vt., has raised a large portion of the flagship "Congress" of General Benedict Arnold's fleet sunk in Lake Champlain, in 1776. The timbers are of oak, and perfectly sound.

—Active preparations for the great naval review in Hampton Roads next spring are being made. It is hoped to have the monster cruiser "New York" ready for sea by March 4, and the battle ship "Indiana" may be completed by that time.

—The site for the Turkish building for the World's Fair was dedicated Nov. 22, with imposing Mohammedan ceremonies. A sheep with fleece of snowy whiteness, was sacrificed, prayer was offered to Allah in the Arabic language, the Turkish flag was run up, and speeches were made.

—President Higginbotham of the World's Fair, has addressed a letter to Congress, setting forth the reasons why Congress should reverse its action and open the gates Sunday. He brings evidence to show that the general sentiment of the country is favorable to opening the Exposition Sunday.

—The city council of Chicago, acting upon the suggestion of the mayor, have appointed a committee of nine persons, of which Mayor Washburn is to be one, to go to Washington, and as the municipal representatives of the city, to petition Congress to revoke its hasty action in closing the World's Fair Sunday.

—The largest visible supply of wheat ever known at Chicago was reported on Monday of last week. The supply on that day consisted of 67,203,000 bushels. A year ago there were 39,000,000 bushels in sight. The glut is due in large measure to the accumulation of the last year's wheat, held back in accordance with the foolish advice of the Farmers' Alliance, in the hope of receiving higher prices.

## FOREIGN.

—There is some prospect that Newfoundland will join the Dominion of Canada.

—Civil war is again imminent in Hayti. Almost the entire population is under arms.

—The British admiralty has decided not to build any more guns weighing over fifty tons.

—Laws have lately been enacted in Germany, making emigration from that country more difficult.

—The Russian prohibition against the immigration of Hebrews that was enforced during the cholera epidemic, has now been withdrawn.

—There are new outbreaks of cholera at Mons, Cherbourg, Marseilles, The Hague, Hamburg, Brussels, Berlin, and in various parts of Russia.

—The next socialist congress will be held in Cologne. Before adjourning, it unanimously passed a resolution condemning the persecution of the Hebrews.

—The French forces under General Dodds have entered Abomey, the capital of Dahomey, without meeting with any opposition. King Behanzin has fled.

—It is now charged by members of the French Assembly that the Chamber of Deputies was bribed by the gift of 3,000,000 francs to favor the Panama Canal Co.

—The Turkish War Office has forbidden all officers below the rank of major to take a second wife. The reason given is that the pay of the petty officers is too small to support more than one wife.

—The government of Spain is nearly bankrupt, and the Banque de Paris has advanced the Spanish government another 25,000,000 francs. This makes 75,000,000 francs advanced by that bank.

—A grampus, a fish of the whale species, about twenty feet long, was seen in the river near London Bridge recently. It is about five years since a fish of such description made its way into the Thames.

—French anarchists have threatened to blow up the British Embassy in Paris, in revenge for the extradition of Francois and also to perpetrate other outrages if the decision of the English court is confirmed on appeal.

—The Rothschilds will send another £1,500,000 in gold to Russia next week. Half of this amount has already been purchased, and it is expected that the remainder will be secured without having recourse to the Bank of England.

—Money in Chili is so scarce just now that pasteboard notes of hand are used instead of coin. Merchants state their name and a certain sum on a scrap of pasteboard, which circulates as money till at last redeemed by its original producer.

—Sir John Abbott of Canada, Nov. 25, resigned his position as premier. Lord Stanley, the governor-general, at once sent for Sir John Thompson, and instructed him to form a new cabinet. At five o'clock the same day, Mr. Thompson was sworn in as premier by the minister of justice.

—The recent explosion in Paris has stirred the Austrian police into renewed activity against anarchists and socialists. A large number of arrests of extremists have already been made in Vienna, Prague, and Gratz. The Berlin and London police are co-operating with the Viennese police in tracking anarchists.

—The German Reichstag was opened in Berlin, Nov. 22. The emperor read his speech. The importance of the proposed army bill was especially urged upon the Reichstag. The army must be increased, and new sources of revenue be found to meet the expense. The speech was coldly received by the evening papers.

—The international monetary conference met at three o'clock this afternoon. The countries which have accepted the invitation of the United States government to send delegates to the conference are Austria-Hungary, Belgium, France, Germany, Great Britain, Greece, Italy, the Netherlands, Portugal, Rumania, Russia, Servia, Spain, Sweden, Norway, and Switzerland.

—Count Tolstoi, in the Russian *Gazette*, calls attention to the continued miserable condition of the peasantry of Russia. He says that famine again threatens the district in which he resides. The rye harvest is as bad as it was in 1891. Oats are an utter failure. There is a complete dearth of material for fires, and the people are exhausted by last winter's miseries. The outlook, Count Tolstoi declares, is as black as possible.

## RELIGIOUS.

—There were 8,508 churches built in the United States in 1891.

—The Catholic Truth Society in England has issued a prayer book especially for the use of sailors and others at sea.

—It is affirmed that the pope will offer the dissenting eastern churches the opportunity of re-entering the bosom of the church when his jubilee comes around.

—Many clergymen appointed their Thanksgiving services early in the day, that the members of their churches might attend ball games in the afternoon.

—A Christian Scientist in Oklahoma picked up a rattlesnake, believing that he had faith to control the snake. He was bitten by the snake, and died in great agony.

—Dr. Mac Artbur, of the Calvary Baptist church of New York City, denounces the Roman Church as the enemy of the common school system of the United States.

—The Salvation Army congress, numbering about three thousand, began a three days' session in New York City, Nov. 21. The entire body paraded in the streets the same evening.

—The second annual meeting of Methodist college presidents convened at the Russell House parlors, Detroit, Mich., Nov. 21. Among the topics that will be discussed will be whether there will be a Methodist exhibit at the World's Fair.

—In America there are 1,410,000 Catholic children of the school age. Of these 400,000 attend the Catholic schools, 10,000, private schools, and 1,000,000, the public schools. The archbishops convened at New York discussed plans by which these 1,000,000 will receive instruction in the doctrines of their religion.

—At the late conference of Roman Catholic archbishops in New York City, it was decided to build, if possible, a sufficient number of parochial school-houses to accommodate all Catholic children. Especial attention will also be given to Sunday-schools, and Catholic parents are urged to instruct their children in the doctrines of the Catholic Church.

—A special mandament from Archbishop Fabre of Montreal, was read in all the Catholic churches of Quebec, forbidding the faithful from reading the Canada *Revue* and *L'Echo du Deux Montagnes*, on pain of being refused sacrament. The two papers for some time have been carrying on an agitation against alleged clerical abuse, and have been very outspoken.

—Mr. Moody, with the assistance of Major Whittle and Mr. Stebbins, has recently been holding meetings to large audiences at Dublin. One of the Irish papers comments on his work as follows: "Two sermons each day to audiences of 5,000 or 6,000 persons is a task of a magnitude that very few ministers of the gospel would care to face for any continued period, and yet this is the work that the great American revivalist accomplished. It is his usual daily routine, and how he manages to maintain it from year's end to year's end, is certainly a marvel."

—According to European papers, there is still a possibility that Columbus will be numbered among the saints. In a recent interview, the pope said that he had received letters from priests and bishops all over the world, asking that the great discoverer be canonized. His Holiness is said to have added that he was still undecided, but that the question would be submitted to the "Congregazione dei Ritti" for discussion.

Appointments.

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

OHIO, NOTICE!

DISTRICT meetings are appointed for the following dates and places:—

- Yellow Springs, Dec. 5-8
New Antioch, " "
Elgin, " 9-13
Hamler, " "

We trust that as many of our brethren in these districts as can, will be present at these meetings. The Lord will be there, and we can sup with him.

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.]

FOR SALE.—Thirty-three acres of land one and one-half miles west of Jackson, Mich. Good variety of fruit-trees, shrubs, and vines on the place. Seventh-day Adventist chapel in the city. Address T. P. Butcher, Jackson, Mich.

LABOR BUREAU.

WANTED.—A competent person to keep house for my children while I am away nursing. Address, stating wages desired, Mrs. F. C. Hartwell, Conway, Franklin Co., Mass.

PAPERS WANTED.

CLEAN copies of REVIEW, Signs, Sentinel, Instructor, and Little Friend will be carefully distributed if sent post-paid to A. D. Guthrie, Seattle, Wash.

CLEAN copies of the REVIEW, Signs, and Sentinel. Send post-paid to S. L. Davis, Seward, O. T.

ADDRESS.

THE address of Elder Wm. Covert until further notice is Essex Junction, Vt.

DEATH OF BROTHER HOWLETT.

OUR obituary column this week makes notice of the death of a venerable servant of the Lord, who was so well known and respected in Vermont and Quebec, and also in Battle Creek, where he died, that we wish to give a few additional particulars of his life. Brother Howlett was born in Norfolk, Eng., July 25, 1796. He was contemporary with Napoleon, and distinctly remembered the fear felt in England lest Napoleon should invade that country. Born among the lowly, he had no educational advantages, but while struggling for a livelihood at three or four shillings a week, he learned to read. He became a preacher among the Wesleyan Methodists, and did good work for the Master, preaching to the poor without money and without price. In 1834 he emigrated to Canada, settling in Patton, Quebec, not far from the boundary line between that province and Vermont. While here, he accepted the doctrine of the coming of the Lord, and in a local sphere was active in disseminating that great truth. In 1859 he received the light on the Sabbath, through the labors of Elder Stephen Pierce of Vermont. Since then, until his death, he has lived in full faith in the third angel's message. As an exhorter he had few superiors. He had the rare faculty to "reprove, rebuke, and exhort, with all long-suffering and doctrine." Confined to his bed for several years before his death, he was sustained to the last by the Christian's hope. Nearly his last words, said with great difficulty, were, "Salvation is a free gift," and, "It is hard to die, but it will be sweet to awake." The funeral services were at the house of his son-in-law, brother M. N. Cross, Cor. Van Buren and Cass streets, where he has been tenderly cared for, for eight years, much of the time being nearly helpless. Elder D. T. Bourdeau, who has known him many years, and who during the last year visited him nearly every Sab-

bath, read a sketch of his life, and presented the "blessed hope" to a house full of sympathizing friends. Of him we believe it may truthfully be said:—

"He sleeps in Jesus, soon to rise,
When the last trump shall rend the skies."

M. E. K.

Obituary Notices.

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

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

THE BRIGHT IMMORTAL LAND.

BY ELDER L. D. SANTEE.
(Princeton, Ill.)

"TOGETHER with them." 1 Thess. 4: 17.

O I long to hear the voices
That I heard in days of yore,
And my saddened heart rejoices,
I shall hear them yet once more,
I shall hear them anthems singing,
I shall clasp angelic hands,
Where the sweetest harps are ringing
In the bright immortal land.

O the heart would throb with anguish
Could we see them not again;
All the joys of life would languish,
And existence be but pain,
Were our loved ones lost forever,
All our hopes but shifting sand,
Were our dim eyes doomed to never
See the bright immortal land.

But the Lord has died and risen,
And the dead from earth and sea,
All the loved in earth's dark prison
From their sleep shall 'wakened be.
On each brow are no sad traces,
Life by no brief years is spanned;
I shall kiss their shining faces
In the bright immortal land.

Yes, a mighty hand has risen
All the fetters of the tomb,
And within the bliss of heaven
Human flowers for aye shall bloom.
They shall strike their harps of glory,
They shall with the angels stand,
They shall tell redemption's story
In the bright immortal land.

We that watch and weep and linger
O'er our loved ones in the ground,
We shall clasp their loving fingers
When the wondrous trump shall sound.
O the friends that Christ shall waken,
O the great unnumbered band,
O the graves that are forsaken
For the bright immortal land.

O I long to hear the voices
Of the lips that now are still,
But my chastened heart rejoices,
And my soul with rapture thrills.
They shall wake when crowns are given,
They shall with the bloodwashed stand;
We shall dwell with them in heaven
In the bright immortal land.

HAWKINS.—At Hamburg, Ark., Oct. 7, 1892, J. W. Hawkins. MRS. IDA T. MORGAN.

CHINNOCK.—At Bloomfield, Ohio, of brain fever, Nov. 8, 1892, Albert Chinnock, aged thirty-four years. C. P. HASKELL.

ALBERT.—At Kansas City, Kans., Oct. 23, 1892, of consumption, Marie Albert, aged thirty-eight years. OSCAR HILL.

LENINGER.—At Healdsburg, Cal., Oct. 15, 1892, of tuberculosis, Maggie E. Leninger, in the nineteenth year of her age. R. S. OWEN.

PAUQUETTE.—At Vienna, Mich., Nov. 10, 1892, of croup, Melvin, son of Joseph and Ida Pauquette. Funeral service by the writer. E. BABCOCK.

HALE.—Near Blue Rapids, Kans., Nov. 2, 1892, of dropsy, sister M. E. Hale, aged 61 years and 9 months. Funeral discourse by the writer. C. W. BELKNAP.

REED.—At Farmersburg, Ind., Nov. 6, 1892, Eliza J., wife of Claiborn Reed, in the fifty-fifth year of her age. Funeral services by the writer. W. A. YOUNG.

FISHBACK.—At Northfield, Minn., Nov. 3, 1892, Frank L., son of John and Sarah Fishback, aged sixteen years. Funeral discourse by the writer. W. A. WINCHELL.

DE WOLF.—At Madison, So. Dak., Nov. 7, 1892, from diabetes, Edith, daughter of J. S. and A. N. DeWolf, aged 10 years, 6 months, and 10 days. Sermon by the writer from Jer. 31: 16, 17. N. W. KAUBLE.

EVANS.—At Spokane, Wash., Oct. 4, 1892, Cora Estella, youngest daughter of John and Lucinda Evans, of Kent county, Mich., aged 19 years, 9 months, and 15 days. Sermon by the writer, from Rev. 20: 4. L. G. MOORE.

HOWLETT.—At Battle Creek, Mich., Nov. 15, 1892, John Howlett, aged 96 years, 3 months, and 21 days. Remarks by the writer, from the words, "And by it [faith] he being dead yet speaketh." Heb. 11: 4. D. T. BOURDEAU.

HARTSON.—At Watrousville, Mich., Oct. 30, 1892, of inflammation of the bowels, Calvin W. Hartson, aged 63 years, 11 months, and 14 days. Funeral discourse by Elder Kar, of the Methodist Episcopal church. Text, Heb. 9: 27. S. A. CRAIG.

GOOD HEALTH,

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

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 20, 1892.

Table with columns for EAST, WEST, STATIONS, and various train services (Day Express, Night Express, etc.) with corresponding times.

\*Daily. †Daily except Sunday. ‡Except Saturday.
Accommodation Mail train goes East at 1.18 p. m. daily except Sunday.
Night Express goes West at 12.05 a. m. daily except Monday.
Trains on Battle Creek Division depart at 8.08 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, GEO. J. SADLER,
General Pass. & Ticket Agent, Chicago. Ticket Agent, Battle Creek.



Chicago & Grand Trunk R. R.

Time Table, in Effect June 26, 1892.

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

Where no time is given train does not stop.
Trains run by Central Standard Time.
Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and mail trains, daily except Sunday.
Pacific, Limited, Day, and Atlantic Expresses, daily.
Meals served iff C. & G. T. Dining Cars on all through trains.
W. E. DAVIS, A. S. PARKER,
Gen. Pass. and Ticket Agt., Chicago. Ticket Agt., Battle Creek.

WHAT MORE DO YOU WANT?

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

## The Review and Herald.

BATTLE CREEK, MICH., NOV. 29, 1892.

### CONTENTS OF THIS NUMBER.

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

<b>Poetry.</b> —Some Time, <i>Selected</i> —Patience in Affliction, Mrs. ALICE M. AVERY-HARPER—The Present Days Are Best, <i>Anglique De Lande</i> —Underneath, Mrs. M. J. BAHLER—The Bright Immortal Land, ELDER L. D. SANTEE.....	737, 739, 741, 747, 751
<b>The Sermon.</b> —The Mystery of Godliness ( <i>Concluded</i> ), PROF. W. W. PRESCOTT.....	737, 738
<b>Our Contributors.</b> —The Perils and Privileges of the Last Days ( <i>Concluded</i> ) Mrs. E. G. WHITE—The Sabbath in Prophecy ( <i>Concluded</i> ), ELDER WOLCOTT H. LITTLEJOHN—John Wesley's Experience in Obtaining True Conversion, ELDER J. P. HENDERSON.....	738-740
<b>The Home.</b> —A Sociable Man, <i>Selected</i> —Kissing Mother, <i>Selected</i> —A Hindu Suggestion, <i>Selected</i> —A Word to Parents, Mrs. P. ALDEMAN—Mr. Spurgeon's Advice to Boys, <i>Selected</i> .....	741
<b>The Mission Field.</b> —The British Field, ELDER D. A. ROBINSON—Laborers and Means, FLORENCE J. MORRISON—Turkey.....	742, 743
<b>Special Mention.</b> —British and Russian Movements in Afghanistan, M. E. K.—Legislation on Religious Questions.....	743
<b>Editorial.</b> —The World—The Situation—Colossal Fortunes—Our Saviour's Great Prophecy ( <i>Continued</i> ), G. I. B.—Did Abraham Keep the Sabbath? M. E. K.—Editorial Notes, L. A. S.....	744-746
<b>Progress.</b> —Reports from Maine—Nebraska—Kansas Sabbath-school Association Proceedings—Wisconsin Tract Society—Missionary Visits—How God Leads—Missionary Nurses—Central Bible School.....	747-749
<b>Special Notices.</b> —More About the Indiana Sabbath-school Institute.....	749
<b>Sabbath-school</b> .....	749
<b>News</b> .....	750
<b>Appointments</b> .....	751
<b>Obituaries.</b> —Hankins—Chinnock—Albert—Leninger—Pauquette—Hale—Reed—Fishback—De Wolf—Evans—Howlet—Hartson.....	751
<b>Editorial Notes</b> .....	752

The REVIEW Office ships the present week a car-load of books to the Pacific Coast, as a part of the outfit for the missionary ship "Pitcairn" for her next voyage. The shipment consists of a general assortment of all our bound books, but no pamphlets or tracts. Many prayers will go with these works and the ship as they go forth upon their mission of love and light to the islands of the sea.

We are gratified to learn that Union College, at College View, Nebr., has already reached an attendance of a little over four hundred. And as Battle Creek College now has, including the preparatory department, an attendance of some five hundred and fifty, it is probable that these two institutions alone will have given instruction to one thousand students, or more, before the present school year closes.

*The Youth's Instructor.* Special offer. This paper has enjoyed a prosperous year, with a continually increasing subscription list. With the object of increasing still more its circle of readers, the offer is now made that all new subscriptions between now and January, will begin with the January number, that is, such subscribers will receive free all the numbers between the time they subscribe, and Jan. 1, 1893.

The Unitarians of the United States are beginning to see that the best basis for opposition to the closing of the World's Fair on Sunday is the position that the government has no right to interfere in the matter at all. This is the correct position to take, and we are glad that they are beginning to see the danger there is in governmental encroachments upon the liberties of the people in things pertaining to the worship of God.

The REVIEW list, was, a few weeks since, growing well up toward the eleven thousand mark. But we have now reached the season of the year when many subscriptions expire, and unless there is promptness in renewing, there will be a serious falling-off. Will not all favor us therefore with a prompt renewal? And may we not add, favor themselves as well as the Office; for we are now fast coming into more stirring times in connection with the message; and none can afford to be without the REVIEW.

A canvassers' institute, comprising the directors of the tract and missionary districts of Michigan, with some of the laborers from Indiana

and Ohio, has just closed here. The members of the institute report a very interesting and profitable meeting. Plans for a general forward movement all along the line, such as the importance of the time demands, were here formulated. We trust that the same enthusiasm manifested in the formation of plans to work, may also be seen in the work itself, and that all the workers may be abundantly blessed of God.

It was our privilege to meet with the church at West Leroy, Mich., and preach the sermon at the dedication of their new house of worship, Sunday, Nov. 6. The enterprise has prospered from the beginning, brethren going forward with the work as fast as means permitted, but no faster, so they now have a neat little building free from debt, and amply sufficient for their present necessities. The meeting was a very pleasant one, and the church seemed much encouraged. At subsequent meetings held by brother Evans, five were added to the church, who had not before kept the Sabbath.

Two stirring and profitable discourses were given by Elder A. T. Jones, in the Tabernacle, Sabbath, the 26th. The first was on the "Latter Rain" (Zech. 10:1), showing that, as "the loud cry of the third angel has already begun," as stated by sister White in her article in last week's REVIEW, so it is "the time of the latter rain," and it is now the duty and privilege of the church to ask of the Lord rain in this time, and he will make bright clouds, and pour down copious showers of spiritual blessings, which he is waiting to shed upon his people. The second discourse was upon "The Righteousness of Christ," which the Christian secures by faith in him. The fact that there is One who has righteousness such as the law requires, and who offers it to us, on the condition of faith, and the fact that we, with all our imperfections, can hide in Him who is all perfection, and light, and power, and in him enjoy the living presence of the Father with us, is a source of most blessed assurance to the believer. On both occasions the house was so filled from galleries to vestries that comfortable sitting room could scarcely be found for all.

### THE "GENERAL CONFERENCE BULLETIN."

Quite a number of orders are being received for the *General Conference Bulletin*, and many of them are addressed to the REVIEW AND HERALD, and often mixed in with other business to them. In the notice that was placed in the REVIEW some weeks ago, the brethren were instructed to send their orders for the *Bulletin* to the undersigned, at Battle Creek, Mich. If they will make a note of this matter, and always send their orders direct to me, it will save us quite a little trouble here. We trust, also, that the brethren and sisters throughout the field will not fail to subscribe for the *Bulletin*. The next General Conference will be the most important one that we have ever held, and in view of this fact, we are making arrangements to give complete reports of it in the *Bulletin*, so that the brethren and sisters who remain at home can get almost as much as if they were right here with us at the Conference. No family of Seventh-day Adventists at this important time in connection with the cause, can afford to miss having the *Bulletin* regularly during the session of the next General Conference and the institute that will precede it.

Remember the price for the full term of both the General Conference and the institute, is fifty cents, and be sure to send in orders for the same to the undersigned. This applies to State tract societies as well as to individuals. A. O. TAIT.

### PLANNING FOR BIG WORK.

In an article in last week's REVIEW we stated that important plans are being put into operation for the circulation of hundreds of thousands of pages of our literature this winter, as well as for obtaining thousands of subscribers for the *American Sentinel*. We are glad to report that a number of the States are taking hold of these plans very vigorously. Michigan, at this writing, is just closing a very successful institute with her directors, held for the purpose of instructing them in the principles

of religious liberty, and in methods and plans for the circulation of this line of our literature. Leading brethren from Ohio and Indiana, having heard of the institute that Michigan was intending to hold, were in attendance for the purpose of getting help to take up similar plans in their own States. These brethren return to their respective States to begin like institutes this week.

The burden of the instruction was to lay out some foundation principles that the brethren could build upon in their work in the several districts, and especially that in taking up this new line of canvassing, greater stress should be placed upon the thought of giving the individual the message, and of doing real missionary work in this line, than to secure subscribers to the papers and to sell the literature. And as we go out with this spirit, we know that subscribers for the paper will be secured, and the literature distributed, and that the influence of it will be felt in an infinitely greater degree than if we went out with the simple cold idea of securing subscriptions to these papers, and of selling a great deal of this line of literature.

The impression seems to rest upon the brethren present with a great deal of force, that we have reached an important crisis in the history of the message, and that every individual that is now connected with Christ will feel a burden to labor for souls, and if there are those of our brethren who do not seem to have this burden, earnest prayers should be offered in their behalf, that they may be aroused to the importance of this time.

Brother Evans, President of the Michigan Conference, reported that the churches which he has lately visited seem to manifest an unusual degree of interest in doing something in the work this winter. Scores of the brethren and sisters are offering themselves for service, saying, "Tell us what to do, and we are ready to do it." He also stated that from letters he has received from all parts of the State, the whole great Conference seems to be aroused with a spirit of labor to a degree that is truly remarkable. We have had from our Office extensive correspondence with leading brethren in other States, and find that in many localities this same desire to assist in the advancement of the work is being manifested.

A testimony recently sent to us impresses the thought that in the winter is the best time to labor for souls. The message is rising, brethren and sisters, and the last week's REVIEW informs us in no uncertain language that the "loud cry" is already begun. We are told, also, in recent testimonies, that the holy Spirit "awaits our demand and reception." Who cannot see that the latter rain is about to be poured out upon us in great measure? Are we ready to receive it? Are we ready to enter the Master's service and do faithful labor for him? Souls around us are perishing. Let us join the ranks of workers, and labor as never before.

Our plans of work for this winter have been sent out in detail by circular to leading brethren in the States, and doubtless you have all learned of them ere this. It is dangerous now to be inactive. Let us be seeking God earnestly for his righteousness and to be imbued with his Spirit; and when we possess these, we will have no other desire but to labor for souls. A. O. TAIT.

### RELIGIOUS LIBERTY LIBRARY.

In sending subscriptions for the Religious Liberty Library we trust that our brethren and sisters, including the State tract society secretaries, will send all their orders direct to the National Religious Liberty Association, and not to the REVIEW AND HERALD. If they will observe this, it will save us quite a little trouble. A. O. TAIT.

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