

# The Advent Review and Herald

HOLY BIBLE  
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THE FIELD IS THE WORLD

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

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## "TILL HE COME."

He is coming! O what glory  
Circles round that promised word;  
Hope, the hope of all the ages,  
Jesus Christ the Lord.

He is coming! May that message  
Of the Master's sure return,  
Cause his servants' hands to labor,  
And their hearts to burn.

He is coming! Then the sorrows  
Of life's dark and cloudy day  
Shall be like the clouds at even  
In the sunlit ray.

He is coming! O how swiftly  
All these passing hopes and fears  
Fade like dreams when morn awaketh,  
After night of tears.

He is coming! Then our loved ones,  
Who from us have gone before,  
We shall meet; with them, with Jesus,  
Live forevermore.

He is coming! Come, Lord Jesus;  
Come, O come, thou longed-for day,  
Dawn on us, and let all others  
Swiftly pass away.

—J. H. S., in *World-wide Missions*.

## Our Contributors.

When they that feared the Lord spake often one to another:  
the Lord hearkened, and heard it, and a book of remem-  
berance was written before him for them that feared the Lord,  
that thought upon his name."—Mal. 3:16.

## SEEK FIRST THE KINGDOM OF GOD."

BY MRS. E. G. WHITE.

(Continued.)

We shall have to contend earnestly for the  
th once delivered to the saints. Because fi-  
men do not comprehend the power and  
ness of God, science, falsely so-called, and  
igion will be placed in opposition to each  
er, and "of your own selves shall men arise,  
aking perverse things, to draw away disciples  
er them." There will be among us those  
o will so blind their eyes that they will fail to  
ceive the most wonderful and important truths  
this time. Truths which are essential to the  
ety and salvation of men will be set aside,  
le ideas that are in comparison to the truth  
the merest atoms, will be dwelt upon, and  
anified by the power of Satan, so that they  
appear of the utmost importance. The  
al sight of those who forsake truth has be-  
ne dim; and yet they do not feel their need  
the heavenly anointing, that they may dis-  
piritual things. They think themselves  
wise to err. But those who have not a daily  
perience in the things of God will not move

wisely. They may have a legal religion, a form  
of godliness, there may be an appearance of light  
in the church; all the machinery—much of it  
human invention—may appear to be working  
well, and yet the church may be as destitute of  
the grace of God as were the hills of Gilboa of  
dew and rain.

Scores of men have preached the word when  
they themselves had not faith in it, and did not  
obey its teachings. They were unconverted, un-  
sanctified, unholy. But if we would stand the  
test, piety must be brought into the life. What  
we want is inspiration from the cross of Calvary.  
Then God will open eyes to see that we are not  
to expect to do any work for the Master success-  
fully, unless we connect with Christ. If we are  
indeed laborers together with God, we shall not  
have a dead, scientific religion, but our hearts  
will be infused with a living power, even the  
Spirit of Jesus. All those who are truly conver-  
ted will be drawn out of, and away from, them-  
selves. With the blessing of Christ upon them  
day by day, they will be channels for communicat-  
ing light and blessings to others.

Those who are wavering between Christ and  
the world, need the converting power of God.  
When they see what sin is, and what is the  
righteousness of Christ, they will no longer  
dwell in the cave of unbelief. God calls upon  
them to come out of the cave, and stand with  
him. No longer question your need of a per-  
sonal Saviour. The heart, as well as the under-  
standing, must be enlarged. It is not enough  
to have an intellectual knowledge of the truth;  
there must be a heart work done. The soul-tem-  
ple must be cleansed from the buyers and sellers,  
and must be opened for the indwelling of the  
Spirit of God. Christ drew a decided line of  
distinction between his disciples and the world.  
Listen to these words from his prayer offered just  
before his agony in Gethsemane: "They are not  
of the world, even as I am not of the world."

We must comply with the terms of salvation,  
or we are lost. At the hour when we leave the  
service of Satan for the service of Christ, when  
true conversion takes place, and by faith we  
turn from transgression to obedience, the sever-  
est of the heart struggles take place. But  
many accept the theory of truth, and compromise  
with the world, the flesh, and the Devil. The  
soul that has truly experienced the transforming  
grace of Christ has chosen Christ for its portion;  
it yields to the gracious influence of his Holy  
Spirit, and thus the character is formed accord-  
ing to the divine pattern. We are to feel, to  
act, as one with Christ.

It is the work of the heavenly angels to unite  
with human agencies in shedding light amid the  
moral darkness that rests upon the earth. Christ  
says to his followers, "Ye are the light of the  
world." Shall we envelop our light in a thick  
covering of worldly policy? Shall we seek for  
scientific measurement of how much light shall  
emanate from us to the world? God help us to  
live under the direct rays of the Sun of Right-  
eousness, that we may be channels of light to the  
world. There are many false beacons estab-  
lished, to lead unwary souls to make shipwreck  
of faith; but the true light of the world  
must shine, not smothered, not put under a  
bushel nor under a bed, but set on a candlestick,

that it may give light to all that are in the house  
—the world. The true light is to stand in dis-  
tinction from all other lights. The system of  
truth must stand distinct from all other systems,  
whether of religion or of morals; for it sheds  
forth light emanating from Christ. Our great  
work is to reveal Christ to the world, and thus  
reveal the Father.

There are men of the world who will volunteer  
to be our guides; they regard their course as  
wise, but they are of the class who, professing  
to be wise, need to become fools in order to be-  
come wise in God's wisdom. They lead away  
from the path where the voice of Jesus is heard,  
saying, "This is the way; walk ye in it." They  
are false teachers, blind leaders of the blind.  
They divert the attention from the very  
work to be done in this period of the world's  
history. But those who follow the Leader step  
by step, will hear and recognize the voice of the  
True Shepherd.

We are to learn from Christ how to work, how  
to be as he was, self-denying, self-sacrificing.  
If we have his Spirit, we shall realize the worth  
of souls, and work for their salvation. Our  
work is to be done wholly through the grace of  
Christ. We are to have a continual sense of  
our weakness and frailty and be led to Jesus  
in earnest prayer for his wisdom and efficiency.  
There will be times of despondency, as we realize  
our unlikeness to Christ; we see ourselves small,  
weak, and compassed with infirmities; but we  
are to depend upon Jesus, and commit our ways  
unto the Lord; and while we trust to him in  
humility, obedient to his word, heavenly wisdom  
will be imparted to us that we may do the Mas-  
ter's work. Our life may seem a tangle; but  
if we commit ourselves wholly to the wise Mas-  
ter-worker, he will bring out the pattern of life  
and character according to his plan, for our  
good and his own glory.

Do not take your eyes off Jesus. Let the  
prayer go forth from unfeigned lips that we  
may not trust in our finite, human wisdom, but  
that our thoughts may be brought into subjec-  
tion to Christ, our characters be molded after  
the mind of Christ. Why should we not walk  
with God, as did Enoch? Why should we not  
have the transforming grace of Christ daily?  
Has he not promised to us great and precious  
things? Who can find words to explain the  
rich promises of God? "Behold," said John,  
"what manner of love the Father hath bestowed  
upon us, that we should be called the sons of  
God: therefore the world knoweth us not, be-  
cause it knew him not."

In the last conflict in the great controversy  
between good and evil, God has called us to give  
the final warning to the world. The Christian  
world are honoring a false Sabbath, and we are  
to show them its true character and foundation.  
We must make it plain to them that they are  
honoring a man-made institution in place of that  
which God himself has sanctified. Every rival  
to God must be made to appear as an idol. Sol-  
emn is our responsibility.

The people of the world will try to induce us  
to soften down our message, to suppress some of  
its more distinctive features. They say, "Why  
do you make the seventh-day Sabbath so promi-  
nent in your teaching? This difference is always

thrust before us. We would harmonize with you if you would not say so much on this point. Let arguments in the *Sentinel* be free from mention of the seventh-day Sabbath, and we will give it our influence and support." This is their invitation to compromise, and there has been a disposition on the part of some of our workers to adopt this policy. But those who favor this action entertain deceptive sentiments, are bound by false modesty and caution, and manifest a disposition to withhold the confession of our faith. Seventh-day Adventists have discussed the feasibility of conceding to these demands; but shall we permit the world to shape the messages that God has given us to bear to them? Shall we entertain the proposals of Satan, and thereby entangle our souls, and the souls of others, for the sake of policy? Shall we betray sacred trusts? If the world are in error and delusion, breaking the law of God, is it not our duty to show them their sin and danger? We must proclaim the third angel's message. X

What is the *Sentinel* for?—It is to be as the voice of the watchman on the walls of Zion, ready to sound the danger signal. We should cry aloud, and spare not, and show the people their transgressions. We are not to cringe, and beg pardon of the world for telling them the truth. We should scorn concealment. Unfurl your true colors to the gaze of men and angels. Let it be understood that Seventh-day Adventists can make no compromise. In our opinions and faith there must not be the least appearance of wavering. The world has a right to expect something of us, and will look upon us as dishonest, as hiding our real sentiments and principles out of policy, if we present even the semblance of being uncommitted.

The Comforter, the Holy Spirit, which Christ said he would send into the world, was to bear an unwavering testimony: "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin [What is sin?—The transgression of the law], and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." On no account will a real believer of the truth present an appearance of neutrality in that which concerns the salvation of souls. We are not to voice the sentiment of the world. Jesus says, "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven." The Lord calls upon all to consider whom they will serve and whom they mean to worship,—whether they will be swayed to the right or to the left by the opinions and position of the world, or stand firm to truth. Shall we be time-servers? Now, before we advance another step, let us look carefully to see what are our feelings, our aims, and purposes.

(Concluded next week.)

#### WATCH AND BE READY.

BY H. W. JOHNSON.  
(Detroit, Minn.)

THE Saviour said: "But know this, that if the Goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." Matt. 24:43. Now if the Goodman of the house had known in what watch the thief would come, and was not prepared for the thief when he did come, what good would his knowing the time when the thief would appear, do him?—It would be of little or no value to him.

These words of the Saviour apply to the people living in the last generation, and are given to impress upon our minds the diligence and earnestness that those who know the time (not exact

time, Matt. 24:42) of their Saviour's appearing, ought to possess in preparing for that event. The Bible tells of a people who will not be in darkness as to the coming of the Lord. 1 Thess. 5:1-6. We claim to know the time in which we live; because he has given us signs by which we may know when his coming is near. Matt. 24:29-33; Luke 21:25-31.

Now let us apply the illustration, which, it seems to me, ought to stir us whenever we think of it. It would have been of no value to the man to know the time when the thief would come if he had not been prepared for him when he did come; will it be of any more benefit to us to know the time when the Saviour will come, if we are not ready to meet him in peace when he does come?—No; it will not avail us anything to know the time if we do not make proper use of it in making a preparation for the event which is just before us.

Let us then take heed to the Saviour's injunction in Matt. 24:44: "Therefore [or for the reason given in the 43d verse] be ye also ready: for in such an hour as ye think not the Son of man cometh." (See also 1 Thess. 5:6 and Luke 21:34-36.) How sad it will be, if any who know the time do not make the necessary preparation to meet the Lord in peace when he comes, and as a result, hear the awful words: "I never knew you: depart from me, ye that work iniquity." (See Matt. 7:21-23.) What a terrible thing if he should have to say to any who knew the time, "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels" (Matt. 25:41), because they had not lived up to the light which the Lord had given them. May the Lord help us to be faithful unto the end.

But there is a parable given that seems to indicate that such will be the case: "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps." Matt. 25:1-12. In this parable of the ten virgins we have two classes of people spoken of, which seemed at one time to be one class. Both were looking for the bridegroom; both were expecting him at the same time, but one class was slothful and did not make the necessary preparation that they should have made to meet the bridegroom, by not taking oil to last them should the bridegroom tarry. The others made the necessary preparation by taking oil in their vessels. Verse 5 says that "while the bridegroom tarried, they all slumbered and slept." When the cry was made that the bridegroom was coming, they all arose and went out to meet him, but we find that the five foolish ones had no oil with which to fill their lamps; so after asking the others for some of theirs, and being refused, they set out to buy some; but when they returned, the bridegroom had come, and the door was shut, so they asked the Lord to open the door and let them in, but his answer was, "I know you not." Matt. 25:12.

Can it be that some who know the time, will be cast out in the day of final judgment? Such is the teaching of this parable; and how solemn the admonition with which it closes, "Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh."

"O! Let us be watchful and earnest, and waiting to welcome our Lord:

'Tis only to such at his coming, he giveth the final reward."

Yes! let us be watchful, let us be ready with our lamps trimmed and burning, so that when the dear Saviour comes, we will be ready to meet him with joy and not with sorrow, as did the five foolish virgins. Paul, in speaking to the brethren who would live in the last days, said, "Pray without ceasing." 1 Thess. 5:17. Peter, speaking to those who would live at the same time, said: "But the end of all things is

at hand: be ye therefore sober, and watch unto prayer!" 1 Pet. 4:7. Yes, let us—

"Watch and pray that when the Master cometh,  
If at morning, noon, or night,  
He may find a lamp in every window,  
Trimmed and burning, clear and bright."

The following from "Early Writings," Supplement, p. 25, is very applicable to the time which we live, and is worthy of our most thoughtful attention and consideration.

#### "PREPARATION FOR CHRIST'S COMING.

"Do we believe with all the heart that Christ is soon coming and that we are now having the last message of mercy that ever to be given to a guilty world? Is our example what it should be? Do we, by our lives and holy conversation, show to the world around us, that we are looking for the glorious appearing of our Lord and Saviour Jesus Christ, who shall change these bodies, and fashion them like unto his glorious body? I fear that we do not believe and realize these things as we should. Those who believe the important truths that we profess, show not their faith. There is too much seeking after amusements and things to take the attention in this world; the mind is left to run too much upon dress, and the tongue is engaged too often in light and trifling conversation which gives the lie to our profession, for our conversation is not in heaven whence we look for the Saviour.

"Angels are watching over and guarding us; we often grieve these angels by indulging in trifling conversation, jesting and joking, and also by sinking down in a careless, stupid state. Although we may now and then make an effort for the victor and obtain it, if we do not keep it, but sink down in the same careless, indifferent state, unable to endure temptations and resist the enemy, we do not endure the trial of our faith that more precious than gold. We are not suffering for Christ's sake, and glorying in tribulation.

"There is a great lack of Christian fortitude, and service to God from principle. We should not seek to please and gratify self, but to honor and glorify God, and in all that we do say, to have an eye single to his glory. If we would let our hearts be impressed with the following important words, and ever bear them in mind, we should not so easily fall in temptation, and our words would be few and well-chosen: 'I was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.' 'Every idle word that man shall speak, they shall give account thereof in the day of judgment.' 'Thou God seest me.'

"We could not think of these important words, and call to mind the sufferings of Jesus that we poor sinners might receive pardon and be redeemed unto God by his most precious blood without feeling a holy restraint upon us, and an earnest desire to suffer for Him who suffered and endured so much for us. If we dwell on these things, dear self, with its dignity, will be humbled, and its place will be occupied by a child-like simplicity which will bear reproof from others, and will not be easily provoked. A self-willed spirit will not then come in to rule the soul."

#### THE BIBLE: ITS SCIENTIFIC UTTERANCES

BY T. L. WATERS.

(Freemont, Mich.)

(Concluded.)

WE have traced creation down to its completion, and but one act of the Creator remained "to cap the crown and crown the cap" of all creative work. As the evening shades draw over a solemn stillness pervades all nature. The balmy air moves only in gentle zephyrs; the pulses of the sea are noiseless; the song of birds and the noise of beast are hushed; even angel harps are silent. Elohim rests! His Spirit has ceased from its creative work. Another revolution of the planet, and as the westerling sun declines God speaks, and his blessing and sanctification are placed upon the Sabbath day. In its sacred meditations he had reviewed creation's work, and pronounced it "good, and very good." And in memory of the mighty energies displayed by him in all his attributes, in this good work, God sanctified or set apart this holy day for Adam's use. Says Jesus Christ, "The Sabbath was made for man, and not man for the Sabbath." Mark 2:27. Says the apostle Paul, "Neither was the man created for the woman; but the woman for the man." 1 Cor. 11:9. The woman and the Sabbath were God's crowning masterpiece of heavenly workmanship in this world, both were created for man as sacred benisons of joy. Ever should their memories be sacred, and the thoughts which cluster around our happy homes be pure and holy. In the long dark centuries of sin, the holiness of these God-given institutions—marriage and the Sabbath—has been lost sight of, and both have been trodden down till public opinion permits man to handle them as he pleases.

As substantiatory evidence of the primitive origin of the Sabbath, we find the hebdomadal division of time among all nations. In proof of the primitive Sabbath, Kitto's Cyclopaedia of Religious Literature says:—

"It is powerfully urged by the believers in a primitive Sabbath, that we find from time immemorial the knowledge of a week of seven days, among all nations,—Egyptians, Arabians, Indians,—in a word, all the nations of the earth have in all ages made use of this week of seven days, for which it is difficult to account without admitting that this knowledge was derived from the common ancestors of the human race."—*Art. Sabbath.*

What has the Bible Sabbath to do with scientific utterances?—Much every way. Almost without exception, geological scientists declare the Mosaic account of creation incorrect. They declare that this earth was untold millions of ages in forming its present condition. The existence of the week and the Sabbath among all nations stands like a granite bulwark against all such asseverations of science, "falsely so-called." The fact that all religions have a sacred day for the worship of their deities, stands back of this granite bulwark like a secondary breastwork against the foe; these sacred days, like the worship they represent, are but blotted copies of the true, and like a counterfeit bill, teach us that there must first have been the genuine. As the Sabbath is the seal of God's law, so also is it the keystone in the arch of true science. Those who have relegated it to the Jews find themselves like a ship at sea without a rudder—at the mercy of the waves—theoretically, socially, and practically.

"Remember the Sabbath day, to keep it holy."

#### "THERE'S NO MONEY IN IT."

BY P. GIDDINGS.  
(Sanitarium.)

SUCH is the reply sometimes made for the neglect of some duty or incumbent obligation. Some things are most valuable when and because there is no money in them.

How much would your sister's or wife's love toward you be worth, if there was "some money in it?" The monetary reason for her affection would prove her and her love unspeakably worthless, and you would be reasonably miserable at such valueless possession.

There are some duties, some obligations in which "there's no money in it;" but that is the other way of saying that the world has no coins wherewith to pay for them.

"There's no money in" visiting the poor, the forsaken, the fatherless, and the widow.

"There's no money in" going to China or working for the slums of Chicago. "There's no money in" missionary efforts for Stanley's dark Africa, or Booth's "darkest England"—no earthly coins, no drossy trinkets; but there awaits all such laborers in the treasury above, celestial currency of dazzling splendor and eternal worth, which, with the smiling "Well done," shall be distributed by the heavenly Paymaster.

It is well that it should be so. Heavenly work must be paid with heavenly wages. Such be yours and mine to work for!

It would not be honest to expect pay twice for the same work. If we received cash here, there would be none hereafter.

Be not, therefore, discouraged, because the world seems ungrateful and unappreciative. You work for higher aims and better wages than its transient applause or gilded dross.

Laborers are urgently wanted. Our Father asks to-day, "Son, will you work in my vineyard?" Will you answer, "No; there's no money in it?"

The advertisement is tenderly solicitous, the terms are astonishingly liberal. Never was there better work or higher wages. Come one, come all! Come now!

There is in it that which eye hath never seen, nor ear hath heard, nor hath its slightest conception been grasped by man's most fertile imagination. There is in it all that is transcendently lovely,—the description of which Grecian elo-

quence could never give. There is in it the pearl of great price.

There is heaven in it, there are angels in it, there is Christ in it, there is God in it.

#### JESUS ONLY.

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

Nobody knows but Jesus  
The weight upon my heart;  
Nobody sees but Jesus  
How oft the tear drops start;  
Nobody feels but Jesus  
Each pang of woe I feel,  
And nobody else but Jesus  
Has power these woes to heal.

Nobody knows but Jesus  
The dangers hovering near,  
And nobody else but Jesus  
Can quell each rising fear;  
Nobody else but Jesus  
Can guide my steps aright;  
For nobody only Jesus  
Can make the darkness light.

Nobody else but Jesus  
Has power to cleanse from sin,  
And nobody else but Jesus  
Can give me peace within;  
Nobody else but Jesus  
Hath triumphed o'er the grave,  
And nobody, only Jesus,  
One soul from death can save.

Nobody else but Jesus  
Has bidden me to come  
Lay all my burdens on him,  
And share his kingly home;  
Nobody else but Jesus  
Has suffered death for me,  
And nobody else but Jesus  
Offers to set me free.

Nobody knows but Jesus  
How long and hard I've tried  
To follow in his footsteps,  
And keep close by his side,  
And nobody knows but Jesus  
How utterly I've failed,  
That when I've tried the hardest,  
Sin has the more prevailed.

Now I come as he has bidden;  
I'll take his proffered hand,  
Earth's pleasures all forsaking  
To follow his command;  
I'll give up all for Jesus,  
My all to him resign;  
For nobody else with Jesus  
Shall share this heart of mine.

#### THE COVENANTS.

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

IN the ordinary affairs of life the term "covenant," is applied to any agreement, stipulation, or contract between two or more individuals, to do or not to do certain things. To the word as used in a theological sense, Noah Webster in his dictionary assigns the following meaning: "The promises of God as revealed in the Scriptures, conditioned on certain terms on the part of man, as obedience, repentance, faith, etc."

There are in the Scriptures several covenants between God and men, of great significance, but only two of them will be noticed here. These are usually styled "the first" and "the second" or "the old" and "the new" covenants. The former was instituted at Mount Sinai, and was confirmed by sprinkling the people and the book which contained its terms, with the blood of victims slain for that purpose. Heb. 9:18, 19. The latter was made by Jehovah through the Lord Jesus Christ between himself and all who should believe upon the name of his Son, and was ratified by the blood shed by Christ upon the cross.

To one not acquainted with the history of the controversy on the law question, an examination of the covenants would seem to be irrelevant in a discussion of that subject. Such is not the case, however, since Antinomians generally insist that the ten commandments constituted the

old, or first, covenant, and that when that covenant was abolished, these commandments, from the very necessity of the case, ceased to be binding.

Right here we take issue with them, and deny emphatically that the ten commandments were ever, in the primary sense of that term, spoken of as being identical with the first, or Sinaitic, covenant. It is freely admitted that they were sometimes styled "a covenant," but it is clearly demonstrable that in every such instance they are so styled because they were such in the secondary or accommodated sense of the word. To be more explicit, the writer will put the matter in this form: when the term "covenant" is employed in its primary sense, it refers to some agreement between individuals to do or not to do certain things; but when it is used in its accommodated or secondary sense, it relates usually to the conditions of some covenant or agreement previously made.

A and B, for example, enter into a contract relating to the building of a dwelling-house. A stipulates to pay to B a certain sum of money, provided B will build the house according to certain specifications agreed upon. Under such circumstances, the covenant proper covers the whole transaction in all of its details, but by a figure commonly called synecdoche,—by which a part is taken for the whole,—the conditions or specifications in the afore-said agreement relating to the house, might, when taken alone, be styled the covenant between A and B.

Applying this principle to the case in hand, if the Sinaitic, or first, covenant between God and the Hebrews was a covenant to which conditions were attached, then it would be perfectly proper to apply the word "covenant" to those conditions merely, when speaking of things the doing of which was covered by those conditions. If, for example, the keeping of the ten commandments was covered by the Sinaitic covenant, then those commandments might with propriety be alluded to as the covenant, when they were in fact only the conditions of that covenant.

The next step in the argument is the analyzing of the first covenant, for the purpose of determining whether or not it was a covenant with conditions. The reader will recall the circumstances under which it was made. The Lord had taken the children of Israel by the hand to lead them out of the land of Egypt. Mount Sinai being reached, he summoned Moses into his presence, and through him communicated to the people the terms of what is called the first, or Sinaitic, covenant, in the following words:—

"And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel." Ex. 19:3-6.

Let the reader mark well the language given above. If he will do so, he cannot fail to perceive that it contains a distinct promise on the part of God to the children of Israel, and that this promise is based on the fulfillment of certain specified conditions by them. The promise covers two things: first, if the people complied with the terms laid down, they were to become to the Lord a peculiar treasure above all people; secondly, he was to make of them a kingdom of priests and a holy nation. (See verses 5 and 6.) Such, I repeat, was the promise on the part of God. The conditions upon which it was based and which the people were required to meet in order to secure its fulfillment, are found in the words, "Now therefore if ye will obey my voice indeed, and keep my covenant." Verse 5. It was the obeying of God's voice and the keeping of his covenant by the people, which furnished the conditions of the Sinaitic, or first, covenant.

To make this matter doubly certain, the reader is invited to trace the history of this cove-



nant a little farther. Here is the continuation of the record as found in verses 7 and 8:—

"And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord."

The foregoing language is so explicit that it cannot be misunderstood. Moses as the mediator between God and the people, conveyed to the latter all which the Lord had said. They immediately took in the situation, and being exceedingly anxious to secure the blessings proffered to them upon condition of obedience, expressed their willingness to comply with all the terms of the proposed covenant, in these words: "All that the Lord hath spoken we will do." This reply renders it certain that those most deeply concerned in the covenant to be made, understood it to be one of conditions, or one which required the *doing of something* on their part.

In this way the construction, heretofore placed upon the Sinaitic covenant, is again confirmed. But let us proceed with our investigation. The Lord, anxious that the people should fully comprehend the solemnity of the obligation that they were assuming, did not immediately close his interview with them, but instructed Moses to say to them that after a time he would come unto them veiled in a thick cloud, and they should hear his voice. Verse 9. The balance of chapter 19, commencing with verse 10, is devoted to the arranging of the preliminaries to the manifestation of God to the people, which took place after three days.

At the appointed time Jehovah descended upon Mount Sinai, with such a display of majesty, power, and glory as the inhabitants of this world never witnessed before, and will never again until the final consummation of all things. Amid thunders and lightnings, while the mountain smoked like a mighty furnace, and while the trump of God with its awful blare, stunned the ears and terrified the hearts of the trembling multitude, the voice of Jehovah uttered the ten commandments as recorded in Ex. 20:1-17. Those commandments constitute what is known as the decalogue, or moral law. The reader needs not to be reminded that God had conditioned the blessings to be bestowed upon the Hebrews, on the obeying of his "voice." He will also remember that after they had agreed to do so, God promised to come unto them in a thick cloud, that they might hear him speak. Ex. 19:8, 9.

In the giving of the ten commandments the latter promise was fulfilled. By the same event, also, the people were to be tested as to whether they would indeed obey the voice of God. True it is that they had already consented so to do.

But God had not yet consummated his covenant with them. Now that they had heard his voice, and knew just what was to be expected at their hands, they were prepared to enter intelligently upon the final rites and ceremonies by which the covenant was to be ratified.

But Jehovah lingers even longer still, in order, perhaps, that the people could never plead that they had entered into the covenant under the pressure of undue excitement. Calling Moses unto himself in the mount, he communicated to him all the statutes and judgments that are recorded in the last portion of Exodus 20, as well as those found in chapters 21, 22, and 23. Just how long a time this required, is not distinctly stated. It is probable, however, that it covered several days.

With the beginning of chapter 24, we are brought to the events connected with the final ratification of the covenant. Jehovah summoned into his presence Moses, Aaron, Nadab, and Abihu, sons of the latter, and seventy of the elders of Israel. In process of time Moses returned, and told the people all the words and all the judgments of the Lord. And "all the people answered with one voice, and said, All the words which the Lord hath said will we do." Ex. 24:1-3. Here for the second time the

people solemnly take upon themselves the obligations of the covenant. They had ample opportunity to deliberate upon what they were doing, and so Moses prepares to bring matters to a conclusion. Here is the historic record:—

"And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Ex. 24:4-8.

Observe again the caution of the prophet. After having erected an altar, slain his victims, sprinkled half of the blood upon the altar and reserved the other half for future use, he reads again the words of the Lord to the multitude. Again they responded, "All that the Lord hath said will we do, and be obedient." Verse 7. All things being now completed, Moses sprinkled the people and the book from which he had read the statutes and judgments, and the first covenant becomes an accomplished fact.

Is there any doubt in your mind now, reader, that the first covenant was one with conditions? Did not the people so understand it to be? If not, why did they, on these three occasions, express their willingness to *obey* the requirements of Jehovah? Why did Moses wait for their consent before ratifying the covenant, and why did he in the outset take such pains to return the answer of the people to God? Furthermore, why does God himself base all of his promises upon the obedience of the people to his voice, if the covenant that he was about to make was an unconditional one? So much for the argument as drawn from the covenant itself. A few words upon the subject from another standpoint, and the remarks on this branch of the question will be closed.

(Concluded next week.)

#### A CURIOUS PRACTICE UNVEILED.

BY T. VALENTINER.

(Battle Creek, Mich.)

THE *Vestsleswigs-Tidende* (Flensburg, Germany) contained the following:—

"Pastor Feilberg, formerly of Valsboel, near Flensburg, related the following interesting occurrence, at the meeting for Danish history of civilization held at Aalborg: In one of the churches on the islands it was, till within the last year, the custom that the men, on returning from the altar, should bow toward the women, when they had reached a certain place. No one knew the reason. But accidentally a coat of plaster was removed, and an image of Mary became visible on the wall of the side where the women sat. Evidently the greeting was an homage to the image, and the custom had been kept up for four centuries,—long after it had been forgotten what it meant."

Is it not so with many customs and usages which are practiced in the Protestant churches of to-day? This custom originated in times prior to the Reformation; and so it is with many things, which, although not agreeing with the Bible, seem, like the bowing of the above mentioned men, to have entered into the very flesh and blood, and are in many cases practiced just as habitually as the former, without a good reason for it. The report does not say it, but we may assume that the aforementioned Protestants ceased their bowing, when they learned what they were doing; for if they had continued in their old custom, they would have become worshipers of an image. And this knowledge was brought about by removing but a thin coat of plaster which had hidden the existence of the image from their view.

If the Protestants, as a body, who profess to take the Bible, and the Bible only, as their rule of faith and actions, go at it to make this profession true, they will see in the light of the divine word that in their case also the fact has been covered by but a thin veil; that they have observed, and do observe, institutions, usages, and customs, which originated from the "mystery of lawlessness," whereby they unknowingly

pay homage to that power which divine inspiration calls the "beast," against whose worship this same word warns us. And now is the time in which this fact will appear in its true light.

Not in vain has God warned in his holy word against the worship of the beast and its image and the reception of its mark; and it will be made clear wherein it consists. It will be seen in these last days more generally, that the great majority of Protestants have retained and received papal errors, and instead of following the track opened by Martin Luther, have nourished them and taken them, like this image of Mary but slightly covered with a thin coat of plaster, inside of their church walls, of which errors the institution of the Sunday Sabbath, because it is held up as a particular sign of the power of that organization, occupies the most prominent position. It will be made clear before the world that by keeping Sunday, as also by other observances, homage is paid to the papacy,—to that power which claims to have changed the law of the Most High by changing Sabbath into Sunday, and asserts that Protestants acknowledge this power by keeping Sunday. In the light of the Bible and historical facts, it will be seen what Sunday-keeping really is, and it will furthermore be seen that in observing this papal institution, the commandment of God has been set aside.

The great question now is, whether all those who become enlightened on these points, will act as the people on that island undoubtedly have done, when perceiving that they, by following a custom in regard to which no satisfactory explanation could be given, had bowed to the image of Mary. It will be seen that God has given his Sabbath as a sign of his creative and redemptive power. Therefore no being, sanctified by his power, can keep Sunday,—which will be discerned as a sign, or mark, of an anti-Christian power, which is not able to sanctify or save men,—in the faith of the Son of God.

As already said, now is the time in which the veil is being removed, and now a decided stand must be taken. Those who refuse to look at the place where the images are, will be held just as responsible before God; they only show by their actions that they despise God and his work, and that they do not possess that spirit of earnestness which the children of God and heirs of salvation must have. God calls upon each and every one to search and follow his word; and if any, notwithstanding the knowledge received, for this or that reason continue in their former ways, they become worshipers of the beast just as certainly as the people on that island, by persisting in their former customs, would become worshipers of an image.

The hour of decision approaches quickly. All possible means will be brought to bear against those who lay aside the traditions of men, and accept the Sabbath of the Lord. The question is a live one, and as Mr. Crafts said, in the *Christian Statesman* of Nov. 12, we may expect a more general and lively discussion of it during the current year than ever before. Already Congress has begun with the "development of that royal truth" that "this is a Christian nation," by beginning to define the Christian laws, customs, and usages, and putting them on an undeniable legal basis; and soon we shall see other developments; viz., the persecution of those who obey the law of God, through faith in Christ. That will lay the image open to the view of all, and every one must then take a stand for or against the Lord of hosts. But right in connection with this unveiling of errors and unbiblical usages, a veil is removed from something else,—of our Lord and Redeemer, as a strong Saviour from sin, and his relation to the Sabbath.

—Fear not death nor hold it in contempt. The Lord gave you your life, and he will take it when he sees fit.

—The lame man never won a race.

## 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.

### LIVE FOR OTHERS.

BY CORA ANDREWS WEBBER.  
(Richmond, Me.)

LET us so live each hour that those  
With whom we daily meet  
May better be; and let us watch  
Lest oft with stumbling feet  
We bar from out their path the light  
That should their vision greet.

Think but good thoughts; for what we think  
Is graven on the soul;  
Look unto Christ, like him become;  
He makes the wounded whole,  
And some one seeing Jesus' love,  
May seek himself the goal.

Speak but kind words; perchance despair  
May lift her downcast face;  
And darkened lives and wearied hearts  
Come up to higher place;  
And he who sees the kindly act  
Seek for himself that grace.

Do but good deeds; for this our world  
Is filled with ill and woe;  
And need there is of helping hands,  
While passing to and fro;  
The Master says he will on such  
Eternal life bestow.

Sweet thought, that just as many souls  
As we have helped to flee  
From sin and wrong, so in our crowns  
As many stars shall be;  
He vainly lives who from such tasks  
Seeks ever to be free.

### FATHERS AND MOTHERS IN ISRAEL, DON'T.

WHEN the minister visits you and your children to talk Jesus Christ to you, don't tell him that your children are very good, that they make a profession of religion, and are good Christians, but never take any part in public or private worship. If you must make some such statement, don't let the children hear you.

When the minister is with you, he has an object in view. Don't take up his time with that old experience you had some thirty or forty years ago, when you were in another State, connected with some other church. The little time your minister has to spend with you, don't get all the old pictures in the house, and ask him to listen to that long list of uncles, cousins, and other relations, names, ages, dates of death, birth, and marriages. He is waiting for the chapter to end; for he don't care anything about such things, as he never could remember, or ever expects to meet them. He is with you to talk about a Saviour's love, about God's love for your souls, and the souls of your dear children, for whom Christ died.

Don't say, Well, I will not go to meeting this time, the children can go, and I will stay at home. The minister has fresh news for every member of the household. Let John, Mary, Charlie, Lizzie, and little Sue, as well as yourselves, all load up and go to meeting. The chances are good for all of you to find Jesus precious to your soul. The golden moments are fast passing; they fly on the wings of the wind.

Don't say you cannot take the REVIEW, Sentinel, Instructor, and Little Friend, when you are taking State or county papers, and spending money for unnecessary articles.

Don't fail to take warm wraps in a cold evening when you expect the minister to ride home with you. Don't fail to think of these and other things that should be remembered when your minister or any other Bible worker is with you. The time has come for every moment to be used to the very best advantage. Jesus is soon coming. The books of heaven are to be balanced. Souls are hanging in the balance. All the countless worlds are anxious for our deliverance. The eyes of heaven are upon us. Angels

of God are with us. Jesus gave himself for our sins. God has a work for his ministers to do, so let us all lend a helping hand to this most glorious work. O. S. FERREN.

### GOD'S CHASTISEMENTS.

LET us never forget that God is dealing with children imperfect in every respect. Wonderful as may be the spiritual change that has been wrought in us, we all have need of Christ's pity and atoning merit. How often, in our judgment of others, we find ourselves under the influence of unconscious prejudices, not really wishing to be uncharitable, yet in this respect offending, by word and spirit, a perfectly holy and just God. How often we may detect, if we prayerfully watch our own hearts, something of weakness, if not of selfishness, in the motives that prompt to action. How often secret pride or envy prevents us from commending others, lest our own popularity might suffer depreciation. How often Christians have occasion to see that their faith in God is far below the divine standard; that he is continually entreating them, "Only believe," in vain! In many things, indeed, we are weak and imperfect. Why, then, should we complain when a wise, holy, and loving Father chastens us for our profit?

When does chastisement result in our good? No question is more vital to the Christian than this. Is it only when we can give reasons for the discipline, after reflecting upon our imperfections and necessities?—By no means. The beneficial effects of our Father's correcting hand will not necessarily follow from any processes of reasoning on our own part. The best results of chastisement often defy all human explanation. The changes wrought by adversity may seem to us disastrous rather than beneficial, if the question of good or ill is to be considered on more finite grounds.

God's loving purpose is attained when he marks in us a submissive will, an habitual trust in his revealed word, a clearer sense of his ability and willingness to succor us in every time of need. "My God shall supply all your need according to his riches in glory by Christ Jesus."

Shall any one complain on account of God's discipline? It is most unreasonable to do this. Aside from the distinct declaration that "whom the Lord loveth he chasteneth," we should remember that by no responsibility can infinite wisdom err in dispensing whatever infinite love dictates. In correcting us God's wisdom is co-ordinate with, and approved by, his love. The thoughtful and devout soul should, therefore, rejoice to say in every hour of trial: "It is the Lord; let him do what seemeth to him good."—Selected.

### WHY AM I NOT A CHRISTIAN?

1. Is it because I am afraid of ridicule and of what others may say of me?

"Whosoever therefore shall be ashamed of me and of my words, . . . of him also shall the Son of man be ashamed."

2. Is it because of the inconsistencies of professing Christians?

"Every one of us shall give account of himself to God."

3. Is it because I am not willing to give up all to Christ?

"What shall it profit a man, if he gain the whole world, and lose his own soul?"

4. Is it because I am afraid that I shall not be accepted?

"Him that cometh to me I will in no wise cast out."

5. Is it because I fear I am too great a sinner?

"The blood of Jesus Christ . . . cleanseth us from all sin."

6. Is it because I am afraid I shall not hold out?

"He which hath begun a good work in you will perform it until the day of Jesus Christ."

7. Is it because I am thinking that I will do as well as I can, and that God ought to be satisfied with that?

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

8. Is it because I am postponing the matter, without any definite reason?

"Boast not thyself of to-morrow; for thou knowest not what a day may bring forth."

Will You be a Christian NOW?—Selected.

### THE NEGLECTED LETTER.

THE importance of present hours and present opportunities is often but little felt. "To-morrow shall be as this day, and more abundant," is the fond dream of the idle, the indifferent, and the pleasure-seeking soul. But how often sad surprises break in upon our mirth and ease, and blast our cherished hopes.

Many years ago, a Greek nobleman made a feast for his friends. In the midst of the festivities, a messenger entered in great haste with a letter. It was from a distance, and was sent to inform him that a plot had been formed by his enemies to kill him that night.

"My lord," said the messenger, "my master desired me to say that you must read the letter without delay; for it is about serious things."

"Serious things to-morrow," said the nobleman, as he threw the letter aside, and took up his cup of wine. The delay was fatal. Before the feast was at an end, his enemies rushed into the hall and slew him.

He neglected his last chance, and perished through his own folly. And are there not thousands who to-day are neglecting opportunities and disregarding warnings, who will mourn at last, when they are lost beyond remedy? To-day God sends his message to us. O, read the letter to-day, for, "How shall we escape if we neglect so great salvation?"—The Christian.

### GROWTH OF THE CIGARETTE HABIT.

DURING the fiscal year ended July 1, 1892, there were forty-four cigarettes manufactured in this country for each man, woman, and child in the United States. The total number, according to the internal revenue statement just published, was nearly three billion. Accurately speaking, 2,892,982,840 paper cigars were made in the United States during the twelvemonth, an increase of 214,444,000 over the previous year. The tremendous rate at which the consumption of tobacco in this form is growing, is seen from the fact that in 1884-5 the number of cigarettes produced did not much exceed 1,000,000,000, the exact figures being 1,058,658,280. In other words, nearly three cigarettes are smoked in the United States to-day where one was consumed seven years ago. Comparatively few—perhaps 100,000 packages—are imported from Turkey, Russia, and Cuba, so that the recommendation made by the Senate Committee on epidemic diseases, to the effect that the importation of foreign cigarettes should be prohibited, would seem to be aimed at a very small object.—Boston Transcript.

### FAITH IN A GREAT GOD.

A CHRISTIAN woman who was much troubled with doubts and fears, and often distressed by the disquietude of her faith, having heard of a woman of great faith, whose serenity of mind under all circumstances was in marked contrast with her own, determined to visit her. Having made the necessary journey, she was surprised to be confronted with an unpretending, modest, and humble disciple of the Lord, and asked, "Are you the woman of great faith?" she replied, "I am not a woman of great faith, but I have faith in a great God." Faith must be centered in the right object, God. The supporting power of one's faith in God will be in proportion to his knowledge and love of God.—Selected.

## The Mission Field.

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

### THE WORK IN SWEDEN.

THE good work is onward, and we feel to praise God for his great love and mercy to us.

The tent meetings at Borlänge closed Sept. 18. Brethren Öberg and F. Wallenkampf labored with the tent, and brother O. still continues the work here. A small hall has been secured for meetings. There was much prejudice at this place, but it has slowly disappeared, and the truth has found its way to some honest hearts. Six have begun to obey God, one of whom is a lady who has been school-teacher in the State church. Some time ago, when she received the Christian baptism, she was no longer allowed to keep her position. There are others who are interested, and we hope to see more fruit of the seed sown at this place. While the brethren have been working here, a good work has also been done for the church that is located in the neighborhood, at Domnarfvet.

Since our last Conference, brother Sundin has continued to labor at Norrköping, and the work there has made some progress. He says that at some meetings lately he has experienced special blessings. The Spirit of God has been present in a marked manner, and there has been a general revival in the congregation. The meeting hall has not been large enough to hold all who come. Several have confessed their sins, and are seeking their Saviour. He has visited some churches and some new places where he found people hungering for the truth.

Brother Carlson has visited some new places, and some scattered brethren, who for eight years have not been visited by any laborer. He found many doors open, and there is a desire to hear the truth.

On my return to Stockholm, I visited the tent and some churches. On Sunday the tent was filled with people, and the word seemed to impress their minds. At Domnarfvet a young brother who has been an infidel was added to the church. He lived some distance away, and had been converted by reading our literature. A tract and missionary society was organized, and the brethren encouraged to take hold of the good work. In Dalarna a large field is open, and many desire to learn the truth. O that there were more laborers and means! At Knifsta a sister was baptized and received into the church. It was indeed encouraging to get acquainted with brethren at different places, and together enjoy the rich blessings of God.

Sept. 26 I returned to Stockholm. Oct. 1 we moved to our new place of worship. This place is in every respect better than the one we had, and we are thankful that we have finally found a more suitable place for a reasonable price. We have rented a hall this winter, as we did last winter, on the south side of the city, where brother Hellgren holds two meetings a week, besides a branch Sabbath-school. Lately four young people were baptized and added to the church. One of these has already begun to canvass in the city, and has met with good success. Others have now applied for membership. Our meetings, especially those on Sunday, are well attended, and a good interest is manifested. We begin to see good fruit of the books sold here last winter, and we hope to experience much more of the blessings of God in our public efforts this winter.

As an example of how the truth at some places finds its way to the honest hearts, independent of our efforts, I will mention the following interesting case: Lately a man came a distance of about forty-five miles to Malmö, to see his son, who was agent for sewing-machines in this city. He was also in hopes of meeting some one who kept the true Sabbath. His son told him that he had sold a machine to a man who kept Saturday. Thus to his great joy he

found some brethren. He had kept the Sabbath five years without knowing anything about a Sabbath-keeping people. Twenty years ago he received light on the Sabbath question, simply by reading his Bible. Where he lives, there are six who keep the Sabbath with him, but they are not acquainted with us as a people. The Spirit of the Lord has gone before.

Especially has the canvassing work been forward. At the close of the canvassers' school held here July last, twenty-eight canvassers entered the field. They scattered all over the country, from the southern shore to the northern limits, all going out with the new book, "Bible Readings." This book was meat in due season. Since they started to canvass, July 20, till the present, they have taken orders for this book to the amount of about forty thousand kroner (nearly ten thousand dollars), and have delivered to the amount of about twenty-five thousand kroner. At the close of the third quarter, or during the eleven weeks after the school, the report showed that 5,352 orders had been taken, amounting to 32,470 kroner, and books delivered to the amount of 3,688 kroner, most of the orders to be delivered after that time. One canvasser one week took sixty-eight orders, and another week took seventy-three. In general, they have been unusually successful in delivering. A good share of the orders taken are to be delivered before Christmas. If we compare this with past years, we see a wonderful increase in the book sales. The largest amount of money received on books sold any past year, was 23,288.38 kroner. There were then some twenty-five canvassers. Last year the amount received was 14,774.87 kroner. A great reason why the sale then was comparatively small was that we did not have books that we needed. At the end of this year, the sale will be much larger than we ever dared to expect.

Thus God has wonderfully opened the way, and been with us in the canvassing work. The enemy has tried his best to hinder the work, but it has often been demonstrated that he can do nothing against the truth. Here is an example: When two of our lady canvassers came to a certain city to canvass, a very pointed warning from the clergy appeared in the papers, and somewhat discouraged our sisters. The next day, in the first house, one of them was met with this question: "O, is this the fearful book that we read about in the papers?" Yes, this was the book, and the lady of the house consequently wanted this book, after she had seen it. She encouraged our sister, and wished her God's blessing. It was just the same way at the next house. They had seen the warning, and wanted the book, because they saw it was a good book; and on the whole, our canvassers had good success here, and the astonished enemies were greatly disappointed.

The books have been scattered among all classes of people, from pastors, ministers, officers in the army, representatives in the "Riksdag," barons, etc., down to the poorest people who by hard work have earned and saved money to get the book. Some who have been our greatest enemies, have bought the book, knowing from whence it comes. A Lutheran church elder, who two years ago burned our literature, now received our canvassers in a very friendly way, and ordered the book. When one canvasser some time ago went over a certain territory in the country, he could not get a single order. Lately he was impressed to go over the same territory again with the same book, and to his great astonishment, he got an order in almost every house. In one house, where before he made special efforts to get an order, and failed, he now took two orders.

We hear encouraging reports from places where the books have been delivered, and we believe that the seed thus sown will bear rich fruit in the great harvest day. Brother Lind, as general agent, has a great work to do. Lately he instructed two new agents, and after Christmas he will have a class here in Stockholm.

Sweden is certainly open for the last message, and we feel encouraged to go forward in this great work; for it is indeed the work of God for the last generation. The field is great, but the laborers are so few. Brethren, pray the Lord of the harvest to send laborers into this field!

Elder O. Johnson and family left Stockholm, Nov. 23, and returned to his field in Finland. He is much needed in the work here, but as God has so opened the way in Finland, it seems to be his duty to work there at present.

EMIL J. ÅHRÉN.

Stockholm, Nov. 29, 1892.

### A NEW INDUSTRIAL MISSION.

As Africa is being opened up by commercial enterprise, Christians interested in the natives of the Dark Continent are making special efforts to establish mission stations among them. It must do us good to keep track of what is being done from time to time, and will serve to increase our interest in missionary work and stimulate us to greater earnestness in sending the third angel's message into the African interior. One of the latest undertakings in Africa is reported in the following newspaper clipping. Of course all would take greater interest in reading this if it were a report of some of our own undertakings. It rests with all who believe that the third angel's message is due to every land and people, to say why we should not be able to report similar enterprises in the history of our own work:—

"Once in awhile some interesting project is carried out in Africa of which nothing is heard until it is far advanced. A year and a half ago a number of ladies and gentlemen in Scotland determined to found a new Lovedale in East Africa. Lovedale is one of the most famous of the missionary establishments, and its work has been carried on for nearly fifty years in South Africa where many hundreds of the natives have been instructed in various trades. The new Lovedale was to be started somewhere north of Mount Kilima-Njaro, on the Massai plain, under the equator. Twelve ladies and gentlemen guaranteed the sum of \$50,000, and Dr. James Stewart, formerly of Lovedale, was engaged to go at once to British East Africa, and establish the mission station, which was to be 'religious, educational, medical, and industrial in its objects.' Not a word of the project was breathed in the newspapers.

"A year ago last August Dr. Stewart reached Zanzibar, and collected a caravan of 273 men, with which he crossed to Mombasa for the inland journey. After a careful inspection of the country north of the big snow mountain, Dr. Stewart selected the district of Kibwezi as the best place for a central station. It is about eighteen days' journey from the coast, has plenty of water and timber, the people are friendly, and it is on the regular caravan route to Uganda. Dr. Stewart found that the soil was good, if not especially rich. The top of Kilima-Njaro was visible far south on clear mornings. The chief Kilundu was informed of the object of the white men in settling his country. He at once said that he and his people would give the mission every facility. He probably thought that the presence of so many white men would be a sort of safeguard against the Massai, who now and then visit this region on raiding expeditions. Dr. Stewart bought 500 acres of land, and at once began the erection of six large houses of bungalow type to serve as workshop, store, dispensary, and dwelling-houses. A church was also erected, and numerous smaller buildings. About two miles of roads and paths were made in and around the station. Oxen were trained as beasts of burden, small gardens were laid out, and within four months English potatoes, peas, beets, tomatoes, and a considerable variety of other European vegetables were raised.

"Dr. Stewart is of the opinion that this district is generally very healthy, and that European women can enjoy fair health at the station, which, although under the equator, is 3,000 feet above the level of the sea. At present the white workers, six in number, are learning the language, putting up new buildings, and preparing the mission for its future work."

—The Moravian Missionary Society was composed of about six hundred laborers and artisans, yet in the short space of eight or nine years, beginning in 1732, they had sent missionaries to Greenland, the West Indies, the Indians of North America, the negroes of South Carolina, to Lapland, Tartary, Guinea, South Africa, and Ceylon.

—Missions to the heathen were not undertaken by the Wesleyans until 1786, when Dr. Coke, destined for Nova Scotia, was providentially driven by a storm to the British West Indies, where a mission to the slaves was immediately begun at Antigua. "During his (Dr. Coke's) life it was not deemed necessary to organize a missionary society among the Wesleyans, for he embodied that great interest in his own person." He crossed the Atlantic eighteen times in prosecution of the work of Methodist missions.



## Special Mention.

### THE NEW DEPARTURE OF THE CATHOLIC CHURCH IN THE UNITED STATES.

THE events which have recently taken place in the Catholic Church in this country we are constrained to believe have in them a deep significance. The past history of that church shows that, although it claims to be unchangeable, it can change its position in a very rapid manner, when policy requires. A new illustration of this fact may be seen in its late change of front upon the public school system. Catholicism evidently cares little whether the people are educated or not, if it can only have the direction of affairs. In those intensely Catholic countries, such as Italy, Spain, and Ecuador, where ignorance is the rule, and intelligence is the exception, the Catholic Church has never made an effort worthy of the name, to educate and elevate the masses of the people. The church seems to think that ignorance is the best condition for the common people, and as long as they are kept in that condition, there is no danger of losing them. But in such a country as ours, where provision is made by the several States for the education of all the children at the public expense, Catholics have been compelled to bestir themselves, lest the secular education granted by the State should undermine the faith of Catholic children in the tenets of the Catholic Church. And since the majority of the States of the American Union will not allow any children to remain uneducated, the Catholic Church here, cannot, as in some other countries, depend upon ignorance as a means of retaining a hold upon the people. For this reason the school question has for a long time been a very important question among the Catholics of this country.

In the early history of our nation, Catholics constituted only a very small minority of the population. The great Reformation of the sixteenth century was then in the vigor of its first love, and the papacy had hardly recovered from the staggering blow it had received from the reformers, which had separated Germany and England from the communion of the See of Rome. The Catholics were therefore obliged to build very carefully in order to maintain their footing in the new country, where, although religious liberty was fully proclaimed, the prejudices of the majority of the people were strongly against them.

At that time there was little prospect of their making converts from among Protestants. The chief hope for the growth and extension of their church they saw would be in the retention of their own children. This being the case, the education of their children in the doctrines of the Catholic Church in such a manner that they would never separate from it, became the settled policy of the Church of Rome in this country. To accomplish this purpose, they took strong ground against our public school system; and in their endeavors to keep their children out of the public schools, they have not hesitated to attack them in the most violent manner. They have denounced them as godless, as worse than no schools at all, and priests and bishops have not hesitated to declare that it would be better for children of Catholic parents to grow up in entire ignorance than be sent to the public schools. All the power of a spiritual tyranny, which Rome so perfectly understands and uses, has been brought to bear upon parents to influence them to keep their children out of the public schools, and in many instances priests, acting under the direction of their bishop, have refused the sacrament to parents who did not heed the command of the church in this respect. Thus cut off by their own action from the advantages of the American public school, they have been compelled to establish parochial schools of their own for the education of their children, or else see them left in complete ignorance, which in this country of intelligence would be very disastrous to the Catholic Church. This of course has entailed upon that church a heavy expense, which the members were very unwilling to bear. To relieve themselves of this heavy burden, they have endeavored to have the public school funds divided, and have that portion of it which they had to pay, given to them to sustain their own schools. They have succeeded in doing this in a few instances, but the tide of public opinion has set in strongly against this plan, and the general sentiment of the country appears to be for a purely secular education at the public expense, leaving the teaching of religion to the home, the Sunday-school, and the churches.

This state of affairs has had an effect upon the Catholic Church in the United States. It has caused a serious rupture in the Catholic Church itself. On the one hand there is the conservative wing of the church, largely composed of the foreign element, led by such men as Herr Cahensly, whose object is to keep the church from all Ameri-

canizing influences, even if to do so it shall be necessary to colonize it, to draw the restrictions tighter and closer, and really to preserve in the midst of the enlightened nineteenth century, and in the United States of America, a medieval Catholic Church. On the other hand, there is a large portion of that church who see that such a church in this age, and especially in this country, is an absolute impossibility. They have caught the spirit of the age, and they look forward rather than backward. While, perhaps, they are no less loyal to the Catholic Church, they have felt the spirit of American progress, and they would be heartily ashamed of the Catholicism of Italy, Spain, and Ecuador. They argue that the Catholic Church has now become so strong and popular in this country, that there is no need of such restrictions in regard to schools as were once necessary, and that where they cannot easily establish parochial schools, the public schools should be patronized. They are now able to furnish many of the teachers for the public schools, and where they cannot do so, they believe the influence of the home and of the church which now stands so high in America, may safely be relied upon to counteract any anti-Catholic influences that may be exerted in the public schools.

Such, in brief, are the positions of the two contending parties. The advocates of these conflicting views have had many controversies, until finally the dissension became so sharp that the pope sent to this country a special envoy, Mgr. Satolli, clothed with extraordinary powers, to decide the disputed question. It is quite evident that Mgr. Satolli knew before he came what his decision would be. He knew the mind of the pope, and he simply reflects that mind in America. Leo XIII., the present pope, is a very shrewd observer of public affairs. He notices that the people are asserting their independence of kings more and more, and that there is a strong prospect that the powers of government that have so long been held by kings, will in many places soon be held by the people. This has caused him to pose as the champion of the people in some of their conflicts with the kings of the Old World.

This has caused him to support the Republic in France, against the general will of the clergy, who still cling to the traditions of the monarchy. The same spirit of policy has guided in the settlement of the school question in the United States. As despotic rulers, finding themselves unable to hold their position longer without making concessions to the people, have made such concessions that they might still be the ruler, the pope, finding the trend of the Catholic Church in America leading out into a broader life, hastens to indorse and commend that action, because he sees that it is inevitable, and that if he does not commend it, he will lose his hold upon the Catholic Church in America. For these reasons, at the late Catholic council, Mgr. Satolli, the papal legate, decided that where parochial schools could not easily be established and maintained, the public schools should be patronized by Catholics, and positively forbids priests from withholding the sacrament from parents for sending their children to the public schools, as many have heretofore done.

This decision marks a very important era in the history of the Catholic Church in America. It is not yet really accepted by all the prelates of the church. Archbishop Corrigan of New York, who has been a great opponent of the public schools, has been accused by Archbishop Ireland of conspiring to undermine the influence of the papal legate, and to render his decision in this matter of no account. This will no doubt make trouble for awhile, but the pope's wishes, in this matter as expressed by Satolli, will be carried out.

While this new position of the Catholic Church in the United States is of great interest to all Protestants, it is doubly so to Seventh-day Adventists, for this will remove one of the great impediments to the close union of Catholicism with what now passes for Protestantism in this country. From the prophecies of the word of God, we have been led to believe that there will be an image to the beast (Rome) formed in this country. This image we have been certain would be an ecclesiastical union of the chief bodies of professed Christians upon certain tenets of faith held by them in common, which they would influence the government to enforce upon the people. The testimonies of the Spirit of God have told us that in order that this prophecy may be fulfilled, there would be a clasping of hands between the Catholic and Protestant churches. Heretofore the strong antipathy between the Catholics and Protestants in this country constantly operated to keep them apart, and nothing has kept them apart more than their adverse positions on the public school question. With this vexed question authoritatively settled, and settled in a way greatly to please the Protestant churches, one of the greatest barriers that has prevented the practical union of these two great religious forces has at last given way, and the mu-

tual clasping of hands cannot be far off. The joy expressed by the Protestant religious press over this new attitude of the Catholic Church, is very significant. They hasten to say that if the Church of Rome will cease her opposition to our school system, and become Americans indeed, they will welcome her with open arms. Not only the religious, but the secular press, is filled with fullsome praise of the pope, Satolli, and the new departure of the Catholic Church. Rome, however, has not changed in spirit or purpose. She has only moved whereshe is compelled to move, that she might still retain her hold upon her own people, and at the same time strengthen her influence among Protestants. The result of this action will be seen hereafter in the increased popularity of Catholicism, and the stronger influence she will bring to bear upon Protestants to adopt her methods to influence this government to enforce by the civil law the dogmas of the church upon all the people.

M. E. K.

### GENERAL BOOTH VINDICATED, BUT HIS PLAN A FAILURE.

THE committee which was appointed to investigate the Salvation Army and its disposal of funds for carrying out General Booth's scheme for the redemption of the "submerged tenth," has made its reports, and "vindicated" General Booth. That is, the charges of dishonesty and recklessness are not sustained. But it appears that the Social Wing of the Army, whose object is the reclamation of the degraded and lost by supplying them with remunerative work, is almost bankrupt, being in debt to the amount of nearly seventy thousand pounds, while the Spiritual Wing is very prosperous. This indicates that there is a far greater effective demand for the kind of food which the Salvation Army managers offer to the body than for that intended for the soul. The Social Wing can be carried on upon its present scale only at a loss of at least £30,000 a year. Is it worth while to continue the work? Is the deficit likely to decrease? The committee cautiously suggests, with reference to this point: "It is evident that if, when assisting the submerged, a course is taken which causes a number of persons previously independent to be submerged, an evil comes into existence which must greatly detract from the good done, and might, if a balance could be struck, be found to exceed the benefit conferred." It should be added, to throw light on this suggestion, that the people are beginning to appreciate the fundamental fallacy upon which General Booth's "Social Wing" rests. It is well known that in certain cases, as in the cutting of firewood, General Booth has succeeded simply in helping Peter by injuring Paul. He has provided a number of unemployed with work and wages, by taking the work and wages away from another lot of men. He has not increased the demand for labor or products in any way; he has only effected a re-distribution of the opportunities. Under his plan, the submerged must always be with us.—*The Weekly Review*.

### A SIGNIFICANT INCIDENT.

At the dedication of the World's Fair buildings on the 22d instant, an incident occurred, which, though small in itself, points clearly to the spirit of Rome, and indicates that there is trouble brewing in the near future. When Vice-President Morton (acting in the place of President Harrison, who was detained at home in consequence of the serious illness of his wife) stepped forward to receive from the president of the commission the buildings of the World's Fair for dedication, the entire assemblage, together with the notable officials on the platform, arose to honor him, with two conspicuous exceptions. One was Cardinal Gibbons, in his robe and cap of scarlet; the other was Archbishop Satolli, who was present as a direct representative of the pope. The latter was dressed in a purple robe and cap. While the vast assemblage, including the diplomatic corps, governors of States, members of the Supreme Court, sundry members of Congress and of the House of Representatives, the World's Columbian commission, and many others were standing on their feet, waving hats and handkerchiefs as a salute to the representative of our national government, these two men sat complacently, as much as to say, "We do not recognize nor greet any person as a representative of government; the pope is the rightful ruler of the world." This is entirely in keeping with the spirit of Romanism at the present time. Rome claims that the pope should govern the world, and there is no question but as soon as it is believed to be practicable, a concerted movement will be inaugurated to restore temporal power to the pope.—*T. B. A., in Free Methodist*. Nov. 2, 1892.

—Krupp's exhibit of heavy guns for the World's Fair arrived at Baltimore from Bremen, Jan. 23. A special train of twenty-two cars will convey the exhibit to Chicago.

## The Review and Herald.

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

BATTLE CREEK, MICH., JAN. 31, 1893.

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### THE SABBATH A GIFT.

By too many the Sabbath seems to be regarded as a sacrifice and deprivation; as something which is taken from them; a seventh part of their time, which they have to give up. Such a view is exactly contrary to what should be entertained. The Sabbath is not something which we give, but something which is given to us.

The Lord gives us six days for our own work; on these days we are at liberty to choose and follow any legitimate occupation. The kind or manner of labor is not prescribed. The seventh day God reserves to himself only in this respect, that he directs in regard to the particular object to which its hours shall be devoted. He gives that day to us just as much as he gives us the others. He gives us six days for labor; but he gives us the seventh day for a cessation from all our work, and for special acts of worship and devotion to himself.

The Lord himself has told us this, in the words he spoke to the children of Israel, when some of them went out to gather manna on the seventh day. Ex. 16:27-29. He then said: "How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath; therefore he giveth you on the sixth day the bread of two days." The Lord "hath given you the Sabbath;" it is a gift from him; and it is one of the most precious gifts he has ever bestowed upon us. He says also by Ezekiel, "I gave them my Sabbaths, to be a sign between me and them." Ezek. 20:12. It is given to his people still for the same purpose. It is not a day which is our own, and which we have to give up, and thereby suffer a deprivation; but it is a day given to us, to be a better and more blessed day to us than all other days which we have received from our Lord. Let us accept and prize it as such.

"God of Sabbaths, O forgive  
That we use thy gifts so ill;  
Teach us daily how to live,  
That we ever may fulfill  
All thy gracious love designed,  
Giving Sabbaths to mankind."

### UNDOUBTEDLY.

THE Michigan Christian Herald of Jan. 19, 1893, under the heading, "An Unfortunate Action," says:—

"It is to be regretted that the Michigan Federation of Labor, at its recent meeting at Muskegon, took action favorable to the opening of the World's Fair on Sunday. It is a blind policy which dictates such a course."

The point in this will be appreciated when it is borne in mind that the great outcry on the part of the churches in favor of the closing of the World's Fair on Sunday has been ostensibly in behalf of the working-men. "The poor working-men," they exclaim, "must not be crushed. They demand their day of rest. They lift up to us their piteous appeals from under the iron heel of oppression," etc., etc. "We must heed the cry of the working-men, and close the Fair on Sunday!"

Thus they have thought to arouse sympathy for the working-men, and make that tell largely in their favor in the direction of carrying their point, and closing the Fair. And the answer the working-men make to all this is such action as that referred to above, asking that the Fair be opened, and that they shall have the privilege of spending the Sunday in their own way.

No wonder the Sunday people feel the embarrassment of the situation. Translated into its inward meaning, the foregoing paragraph would read something like this: "It is to be regretted that the Michigan Federation of Labor did not join hands with us in trying to secure a period of enforced Sunday loading. It is a blind policy in them, after we have pried over them to carry our ends, thus unceremoniously to dump our best arguments for Sunday-closing into the gutter."

### TOO LITTLE VS. TOO MUCH.

DEFENDERS of the Sabbath are usually sound and logical reasoners; but whenever they run off into some side issue of error, their arguments immediately degenerate into a corresponding weakness.

The *Sabbath Outlook* (Seventh-day Baptist monthly) unfortunately has adopted the view that Christ was crucified on Wednesday and arose on the Sabbath, an error which stands on two stilts, both of which are pure assumptions; namely, first, that the expression, "three days and three nights," means absolutely seventy-two hours, and nothing less; and, secondly, that the terms, "heart of the earth," mean the grave.

Rev. Smith B. Goodenow of Battle Creek, Iowa, sends a fatal shot into that theory (as reported in the December, 1892, *Outlook*), based on the testimony of the two disciples, as they journeyed to Emmaus on the day of the resurrection, recorded in Luke 24:21. Speaking of the condemnation and crucifixion of Christ, these disciples say, "To-day" [the first day of the week, verses 1, 13] "is the third day since these things were done." On this Mr. Goodenow says:—

"To-day (Sunday) is the third day,' the very day when Jesus promised to rise (as just stated in verse 7). Thirteen times over in the New Testament it is promised, and asserted, that Christ should rise, and did rise, 'on the third day.' And that Sunday, 'the first day of the week,' was 'the third day,' is here declared by two witnesses on the spot, who ought to know what day it was. (See verses 1, 13.)"

To attempt to parry the force of this, the *Outlook* says: "As is usually the case, when men rush into a question hastily, our correspondent has failed to get in all the facts, or to quote all the texts and contexts." Then the *Outlook* refers to verse 14, where it is said the two disciples talked together of "all these things which had happened," and then jumps over to verse 21, and makes the "things" the disciples spoke of to Christ, the same as the "all things" referred to in verse 14.

But is there any warrant for this?—Not a particle. Verse 14 speaks of what the disciples were saying to each other; but verse 21 refers only to what they said to Christ in answer to his question, "What things?" in verse 19; and these are enumerated in verse 20, and include simply the condemnation and crucifixion of Christ, and nothing else. But the *Outlook* says:—

"All these things which have happened,' include the trial, condemnation, and burial of Christ, and the special efforts which had been made to prevent anything like a resurrection or removal of the body. Now, if the theory of Mr. Goodenow be correct, 'all these things' did not 'happen' until 'Saturday,' when the guard was set, and the next day would have been only the first day 'since' they were done, instead of the third."

The assumptions of this statement are truly surprising. The disciples did not say, "To-day is the third day since all these things were done," as the *Outlook* would have us read it, by its unwarrantable joining of verse 14 to verse 21. When Christ said, "What things?" in verse 19, that cut off all that had gone before, and the things spoken of afterward can include only such things as are mentioned in the answer to that question; and these, as already stated, are enumerated in verse 20, and include simply the condemnation and crucifixion of Christ. They say nothing about the "trial" of Christ, and especially they say nothing about setting the guard over the sepulcher, which took place the next day. Again we ask what warrant the *Outlook* has to thus go beyond the Scripture, and bring in things which it does not mention at all?—None, whatever. But having taken a false position, it is obliged to resort to such means to sustain it. "Be careful, brother Goodenow," exclaims the *Outlook*, "and get all the Scripture in before you come to a conclusion;" to which he might very justly retort, "Be careful, brother *Outlook*, not to bring in altogether more than the Scripture gives you, to sustain your conclusions."

If, as the *Outlook* claims, Mr. Goodenow is in the ditch on the one side of the road, by not bringing in enough of the circumstances, the *Outlook* is certainly just as far in the ditch on the other side by putting in more than the Scriptures give it any right to use; and in an argument it is certainly as bad to put in too much as it is to put in too little.

Luke 24:21 is a nail in a sure place. By no possible jugglery, in view of its testimony, can even the betrayal of Christ be put further back in the

week than Thursday. Thus, if the first day of the week was the "third day" since these things were done, Saturday would be the "second since," Friday the "first since," and Thursday the day *itself* on which they were begun; even including, as is readily noted, the betrayal and trial preceding the crucifixion. Those, therefore, who put the crucifixion itself back as far as Wednesday, and the resurrection of Christ on the Sabbath, have simply missed the mark, and are one side of the truth, and no such theory can endure; for truth cannot be permanently displaced by error. (See tract published at this Office on "The Time of the Crucifixion and Resurrection of Christ.")

### IN THE QUESTION CHAIR.

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

#### 288.—RESIST NOT EVIL. MATT. 5:39, 40.

Are we to take Matt. 5:40 in its strictly literal sense? Illustrate, if a man comes and takes away a bale of my cotton, although done by process of law, when he has no right to should I then give him another bale? So in verse 39, if he strikes me on one cheek, should I tell him to strike me on the other also, or quietly walk away from him? I am not much of a fighting man, and would like some light on these texts.

H. H.

Answer.—We are glad to hear that you are not much of a fighting man, and we believe the design of the Saviour's words were to keep people in that condition. In other words, we think the object of the language in these and parallel texts is to prevent strife and controversy, and to do so by yielding, and suffering wrong rather than doing wrong in resisting. The key to an understanding of these specific directions is apparent found in verse 25, "Agree with thine adversary quickly, whiles thou art in the way with him." This supposes that one has an enemy so enraged that he is determined to enter upon a process of law against him. There are then two ways open before the man thus attacked: either to enter into a contest in a spirit of strife, and fight it out in course of law, or to compromise and settle the matter up without going to law at all. This latter is what the Saviour counsels to be done. This is, rather than go to law, and enter into a long and bitter controversy of that kind, we are to "agree" with our adversary, and settle up differences, even if we have to give up two coats and go two miles, when not even one could be justly required. The lesson is to "resist not evil," in a method which the world would adopt. Then it tells what we would better do rather than to resist. Better go with a man two miles instead of one, better let him strike us on both cheeks instead of only one, better give him your cloak as well as your coat.

Thus, all along, under these declarations, like undertone in music, lies the condition to do things "rather than resist." But if a man strikes us on one cheek, it is by no means necessary that in order not to resist, we must turn the other, and invite him to add to his insult by striking the other also. Better, as suggested, get quickly out of the way. But of the two things, to resist or suffer even more, the implication is that it would be better suffer even more, and let him strike the other cheek also.

#### 289.—JOSHUA'S LONG DAY. JOSHUA 10.

In presenting the claims of the Sabbath to people, I am frequently met with the objection that when Joshua commanded the sun to stand still, and it did not go down for about a whole day, that that disarranged all reckoning, so that we cannot when the seventh day of the week comes. What is the conclusive answer to this objection?

J. D.

Ans.—The circumstance mentioned in Joshua does not disarrange the week at all. That week is just as many days in it as any other week, more, no less; but one of those days was an unusually long day, being twice as long as days ordinarily are; that is all. This made that week, in absolute time, longer than other weeks, but it did not in the least disarrange the days, nor confuse the reckoning of time at all. To illustrate: Suppose a chain is to be produced, the peculiarity of which is that it shall consist of sections composed of seven links each. Six of these links are to be silver, and every seventh one of gold. Let us suppose the



the links are ordinarily a quarter of an inch in length, but the maker inserts one silver link in one of the sections which is half an inch in length, instead of a quarter, like the others. Any one can see that that does not disarrange the sections or confuse the links. Each section is there with its seven links, one section simply having a longer link than the others. Or, to take another illustration, suppose a heavy embossing machine has a fly-wheel which makes seven revolutions to one impression of the die. We will suppose that the wheel ordinarily makes one revolution in two seconds of time, but the engineer, on one particular occasion, applies the brakes and checks the motion of the machine, so that the wheel occupies four seconds in making that revolution instead of two. As in the other case, any one can see that that would not affect the fact that the seventh revolution would bring the impression of the die just the same. So, we apprehend, the Lord treated the machinery of our earth on that occasion mentioned in Joshua. He simply applied the brakes so that it took the earth forty-eight hours to make the revolution, instead of twenty-four hours. It is the revolution of the earth that makes a day, be it longer or shorter. Unless divine power especially interposes, one revolution of the earth on its axis occupies twenty-four hours; but if the Lord should choose to speed up the machinery, so that a revolution should be accomplished in twelve ordinary hours, that would be a day just the same, though shorter than ordinary days. And if he should then slow it down so that it would take thirty-six ordinary hours in making a revolution, that would still be only a day, but three times longer than the other. Bearing in mind the fact that a day is not just so much absolute time, but a revolution of the earth, whether it occupies more or less time, there will be no difficulty with this long day of Joshua's time, nor with that other question of a definite day on a round world.

#### 290.—THE CREATION OF MAN. GEN. 1:27.

A friend of mine requests me to ask you to explain what seems to her a contradiction, namely, Gen. 1:27, which records the creation of man, and chapter 2:7, which records another creation of man; and the further fact that Eve does not seem to have heard the command not to eat of the forbidden tree. What law is referred to in Gal. 2:21? What is meant by the psalmist when he says, "My flesh crieth out for the living God?"

H. E. C.

Ans.—There is no contradiction between the first two chapters of Genesis. Chapter 1 states the creation of man in a general way. Chapter 2 resumes the subject, to give more fully the particulars of the work, both referring to the same transaction. Gen. 1:27 shows that when the term "man" is used, it includes both male and female. So Eve understood the command in regard to the forbidden tree; for she told the serpent plainly just what their duty was in regard to that tree. (See chapter 3.) The law mentioned in Gal. 2:21 is that law through which certain Jews were teaching the Galatians that they were to obtain righteousness. (See Acts 15:1, 5, 10; Gal. 2:3-5, 11-13.) The words of the psalmist (84:2) expresses the intensity of his longing for God. It was as if the very fibers of his flesh joined in the longing which took possession of his being.

#### 291.—BAPTISM AND FORGIVENESS.

Are we baptized because our sins are forgiven, or in order that they may be forgiven?

H. W. D.

Ans.—Baptism is one of the duties that occupy their respective and appropriate places in the pathway that leads the sinner back to God. "Repent, believe, and be baptized." And if any one is conscious of any sin that he has not put away, he certainly would do well to repent of, and receive forgiveness for, it, before he goes forward in the ordinance of baptism. In the figure of burial, which illustrates baptism, the candidate is supposed to be dead before he is buried,—dead to sin before he performs that symbolic service by which he signifies that fact. A few texts will probably occur to the mind of the reader, with a query whether they accord or not with this view. (1.) Acts 2:38. Peter here speaks of remission of sins, not forgiveness, which is a very different thing, and which takes place at a different time. Remission is the putting away of sins from the sanctuary, the same as the blotting out (chapter 3:19); and bap-

tism, like every other Christian duty, is an act performed for, or looking forward to, that result. Sins are forgiven here and now. They are remitted, blotted out, put away, when the atonement is made in the sanctuary above. (2.) Acts 22:16. When Ananias told Paul to be baptized and wash away his sins, he did not say that he was to wash them away by baptism. The washing away of his sins is a distinct and a separate injunction from that of baptism, and there is nothing to indicate that they are the same act; and the apostle elsewhere tells us that the "washing" is "the washing of regeneration" (Titus 3:5) "by the word." Eph. 5:26. (3.) Heb. 10:22. The apostle does not refer here to baptism, but to physical cleanliness. Baptism is not the putting away of the filth of the flesh. 1 Pet. 3:21. (See also 1 Cor. 6:11.)

#### TO EVERY MAN HIS WORK.

To be a servant of God, every person has a work to do for God, for his fellow-men, and for himself. To each one the requirement is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." We cannot keep one part of this commandment and disregard the rest. He who loves God with all his heart will also love his fellow-men, for God has identified himself and his own interests with the interests of humanity. We love God because he first loved us; we love our fellow-men because the principle of divine love has been planted in our hearts. And "he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4:19, 20.

"This is his [God's] commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment." 1 John 3:23. For our selves we must believe on the name of Jesus Christ for the remission of sins, and for our fellow-men we must feel that love which will constrain us to earnest labor for their salvation. Faith itself must work by love, or it will amount to nothing; for if I "have all faith so that I could remove mountains, and have not charity, I am nothing."

Without the principle of love, the Christian life cannot go beyond formality. The reason there is so much formality in the church, and so much profitless discussion and contention, is that so many of its members are not actuated by this divine principle. Their connection with the church is maintained by other interests than their love for God and their desire to help save their fellow-mortals, and when this principle or actuating motive is lacking, everything that a person does is done selfishly, and therefore cannot be acceptable to God.

A great many people are in the church because it is fashionable to be there, or because it is a respectable place to be in, or because it is to their temporal advantage. The interest they take in divine truth is not felt on account of its power to sanctify their own hearts, but because of its value for other people and the means it affords for controversy and speculation. They are much more numerous than the few who have yielded up themselves,—their own ways and inclinations and pleasures,—to be in a position where they can uplift and save their fellow-men.

The great universal principle which must pervade all Christian life is that of love. But what is the nature of this principle? Is it a principle which manifests itself simply in words and feelings? The inspired writer says, "My little children, we should not love in word nor with tongue, but in work and in truth." 1 John 3:18. This is saying that the Christian life should be a life of works,—works of charity (or love), such as was the earthly life of Him whom Christians profess to follow. It is not a life of feeling and talking merely, of attending meeting and making a loud profession; but of experience in dealing with the spiritual and temporal needs of humanity, of becoming acquainted with their wants, and of heeding the apostolic injunctions, "Look not every man on his own things, but every man also on the things of others," and, "Rejoice with them that do rejoice, and weep with them that weep." Christianity has no tendency whatever to center the thoughts and feelings and

ambitions of any individual upon self. Its influence is wholly the opposite.

There is need of a great deal less controversy and speculation in the religious world, and a great deal more of Christian work, of closer spiritual acquaintance among brethren, and a deeper interest in the spiritual and temporal welfare of human souls. This is the only way in which a person is to observe the commandment to love God with all his heart, and his neighbor as himself.

L. A. S.

#### OUR SAVIOUR'S GREAT PROPHECY.

##### Territorial Convulsions, a Last-day Sign.

(Continued.)

ONE writer in *Blackwood's Magazine* declares:—

"In truth, if people were as superstitious now as in the Middle Ages, we should doubtless have loud prophecies that the end of the world was at hand."

Says Mr. Taylor:—

"Of Lisbon, where, ere the earth was quieted, 200,000 souls went down in death in less than three years; of Peru and other lands in 1868, when 100,000 perished; of Java in 1883, where the tortured islands and angry sea swallowed up 100,000 more; of eruptions that have thrown out material sufficient to make a planetoid; of volcanic din and roar that was heard some eighth the distance round the equator; of convulsions that caused air-waves to move clear around the globe. It is a story of islands submerged, of mountains sinking into the earth, of vast cities laid in the dust, of huge ships borne on mountain waves miles inland, of skies as black as night, and of fleeing, wailing crowds."

"We could write of one of these awful convulsions where the lateral movement, a sudden jerk, was full twenty feet in a moment, shaking buildings and men from side to side like corn in a sieve; or of another where the vertical motion was so violent as to toss dead bodies out of graves; living men, cattle, and stones on the surface perpendicularly into the air to a height of one hundred feet."—"Great Consummation," p. 170.

Such have been the scenes transpiring on this globe of ours in the period in which we live, and in the very time our Saviour declared "great earthquakes" would be "in divers places." Surely there is no need of giving our Lord's prediction a metaphorical signification. How could it be more literally fulfilled before our eyes? Volumes could be filled with a description of facts of thrilling interest concerning these wonderful phenomena. Our earth is waxing old. Already spasmodic throes evince its approaching dissolution. One grander event of the kind foretold by the prophet is not far distant.

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nation fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found." Rev. 16:17-20.

That earthquake closes up the scene of earth's orderly arrangement, and reduces its surface to a chaos of ruin. Man's works raised to exalt pride and vain glory, then tumble into utter ruin. Then will be fulfilled the words of Jeremiah:—

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger." Jer. 4:23-26.

Such a condition surely awaits our globe; for the mouth of the Lord has spoken it. And the very forces which will bring the terrible consummation, actively manifest themselves before the eyes of this generation.

Akin to the earthquake shocks are the mighty tidal waves of our time. The one is the shaking of the crust of solid ground upon which we tread, by the pent-up, fearful forces within. The other is in consequence of the same forces exerted in the ocean beds beneath the deep waters. Says Christ:—

"And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the water," etc. Luke 21:25, 26, Revised Version.

Wakefield's Version expresses the original: "A noise and tossing of the sea." Professor Whiting: "A roaring and tossing of the sea." Emphatic Diaglott: "A roar of sea and tossing." Catholic or Rheim's Version: "Distress of nations by reason of the confusion of the roaring of the sea and of the waves." Englishman's Greek New Testament: "Roaring of the sea and rolling surge."

All express the same thought, that in the period covered by the special signs of Christ's coming, terrible convulsions would be in the sea; such as would astonish and alarm men as unprecedented, awful, and fear-inspiring.

The language used by the inspired writer is too strong, too intense, to refer merely to a wind storm. It far more naturally suggests the effects of a mighty force lifting and tossing the mighty waters exerted beneath old ocean's bed. Such is the cause of the "tidal wave." It is a mighty "sea-quake," closely akin to the earthquake—that mysterious, terrific, subterraneous force shaking the ocean bed, depressing, then lifting it with a titanic power, causing the raging, roaring waters to rise in mighty masses fifty, sixty, yea, in recorded instances, one hundred feet or more, perpendicularly, sweeping everything before them, causing ruin, disaster, and death, and terrifying even to dissolution those viewing it, exposed to its violence.

There is an overwhelming amount of testimony bearing on the fearful tidal waves of the last decades, only a small portion of which we have space to notice. M. Ponton, a distinguished authority on earthquakes and volcanoes, thus writes:—

"One of the most interesting of earthquake phenomena is the great sea-wave which rolls in upon the land with such destructive effects. This wave is observed only when the origin of the shock is at the bottom of the sea. . . . The sea first retreats a long way from the beach, and then returns in a mighty wave of great height, which runs up far beyond the highest tide-mark, sweeping everything before it. The greatest sea-waves are produced when the center of the disturbance is near the shore."—"History of Earthquakes and Volcanoes," p. 44, as quoted by Taylor.

Says *Harper's Magazine*, March, 1869:—

"That most horrible of phenomena—the tidal wave—how many struggling mortals has it swept back into the deep! What countless ships has it crushed against the shores! What mighty cities has it plundered of life and wealth, strewing their fine streets with the ocean sand, and peopling their palaces with sea monsters!" "I saw the whole surface of the sea rise as if a mountain side, actually standing up. Another shock with a fearful roar now took place. I called to my companions to run for their lives on to the pampa. Too late; with a horrible crash, the sea was on us, and at one sweep dashed what was Iquique on to the pampa. I lost my companions, and in an instant was fighting with the dark waters. The mighty waves surged and roared and leaped. The cries of human beings and animals were frightful."

Says the British vice-consul who was an eye-witness:—

"Gracious God, what a sight! I saw all the vessels in the bay carried out irresistibly to sea. Anchors and chains were as pack-thread. In a few minutes the great outward current stopped, stemmed by a mighty rising wave, I should judge about fifty feet high, which came in with an awful rush, carrying everything before it, in its terrible majesty, bringing the shipping with it, sometimes turning in circles as if striving to elude their fate."

Says the *New York Tribune* of Nov. 12, 1868:—

"The tidal disturbances are the most remarkable and extensive of which there is any record. It is said their velocity was about a thousand miles an hour. Both the great ocean waters of the Atlantic and Pacific have been agitated in their whole extent. We mention in particular the tidal waves at St Thomas and all the neighboring islands, which were full fifty feet in height. . . . It is said by those who have witnessed these waves, that the ocean's roar is exceedingly frightful."

The same paper, of Nov. 12, 1869, says:—

"Later and fuller details are every day increasing the interest with which scientific observers regard the recent earthquakes and tidal disturbances, and confirming our first impressions that these convulsions of nature would prove to be among the most remarkable and extensive of which there is any written record."

Mr. Taylor, in "The Great Consummation," pp. 281-293, presents many interesting facts, which he has culled from various authorities. Some of these we present. The tidal wave is represented as "appalling." It is said to create "fear, dread, alarm, trembling, and terror; there was extreme panic; consternation of men and animals: the air was resonant with shrieks; we stood as if paralyzed; there was intense excitement; if all the dead had started from their graves before us, we could not have been more terrified."

The "roar" of the sea at such times cannot be expressed in language. It is described as "astounding," "with great violence," "an appalling sound," "roaring with terrific noise," "standing up like a white masoned wall, erect and straight as if made after a rule," "hissing, seething, and casting up clouds of spray, mingled with sulphurous fumes," "coming with a noise resembling thunder," "immense tidal waves which swept away full one half of the town," "five times did such a wave

rise." "Eight times the wave rolled inward," "the sea rose sixty feet, and everything was submerged." "A tidal wave sixty feet high rose over the tops of the cocoa-trees a quarter of a mile inland, sweeping human beings, houses, and everything movable before it." "At Africa, in August, 1868, two ships, the Peruvian corvette "America," and the United States double-ender "Wateru," were carried on a wave fifty feet high nearly half a mile inland beyond a railroad, and there left stranded high and dry. In the unparalleled convulsion at Java, in August, 1883, the sea rose a perpendicular height of over one hundred and thirty-five feet, submerging the adjacent lands and hills."

Such are some of the descriptive phrases with which eye-witnesses have sought to convey to those not present, some idea of those awful visitations. The speed with which the effects of these "sea-quakes" travel, is astounding. The great earthquake which destroyed the city of Shimoda, Japan, December, 1854, tossed the sea into the air, sending a wave across the broad Pacific, 4,500 miles. It reached the coast of California in twelve and one-half hours, thus traveling at the rate of 360 miles per hour, or six miles per minute. The crest was eighteen feet high, after thus crossing the Pacific Ocean.

G. I. B.

(To be continued.)

## SKETCHES OF TRAVEL.

### INDIA.

LEAVING Delhi in the evening for Bombay, I stopped the next day at Jeypoor, the capital of an independent native State of the same name. While the greater part of India is directly under British rule, several States have a nominally independent government, with which England does not interfere except in some matters, and England is represented in such States by a resident.

The rajah of Jeypoor is a young man of progressive tendencies, although a staunch Hindu in religion. He has his town nicely laid out with broad streets lighted with gas, and a very creditable water supply is provided. Permits to visit the palace and stables of the rajah are easily obtained, and to visit the ancient city of Amber, for which His Majesty provides elephant and mahout gratis. Jeypoor is pleasantly situated in high lands, and is environed by hills, some of which are crowned by fortifications. Traveling through this part of the country, one continually observes reefs and quarries of beautiful marble, all unused. There are but very few white people living here, not over twenty, I think, in a city of 160,000. So it is in nearly the whole country outside of the principal cities. In districts containing perhaps millions of natives, there will not be found a score of Europeans. The hold which England has upon the country is maintained much more easily than it would be but for the natural docility of the people. A very wise and prudent course is taken in leaving the natives free to carry out their own ways and customs. Infanticide and the suttee have been interfered with as being destructive and inhuman; but in general the people pursue their chosen ways untrammelled by law.

I reached Bombay Nov. 29. This city is second to Calcutta in point of population, by only 30,000 out of a total of 840,000 for the latter. Calcutta is also the seat of government. But otherwise Bombay successfully rivals its eastern competitor. Nine tenths of the incomers land at Bombay; its exports and imports exceed those of Calcutta by a small amount. For natural beauty neither have much to claim, and although Calcutta is called the "city of palaces," many claim that the artificial beauty of Bombay exceeds that of its rival. I find it depends upon where the individual lives; and those who are not interested generally choose neither.

One of the most prominent of the unique features of Bombay is the conspicuous presence of the Parsees. They are a small people, compared with other classes in India, numbering barely 85,000, and they make no effort to propagate their religion. The only practicable way to get into the society is to be born into it. Nearly seventy-five thousand Parsees live in the Bombay presidency. They are

the reputed followers of Zoroaster, but they have forsaken that philosopher, for the service of mammon. To me they appear to be Pharisees and publicans combined. They approach the Hindus in their aversion to the truth, and the Jew in their avarice, and for a pretense make long prayers by the seaside, which they willingly interrupt if a customer happens to stroll past. But by their energy they have come to occupy a high place in influence both in political and financial circles.

The Elephanta caves form about the only object of attraction in Bombay. These are old Hindu temples, excavated in solid rock, their supposed age being 1,300 years. They are impressive from their lofty and gloomy grandeur, as well as from the massive sculpture still remaining intact.

Poonah is a very beautiful city, 120 miles inland from Bombay, and situated in an elevated hill region. Here is located the work of the Pundit Ramabai, whose name will be familiar to many of our readers. Mrs. Dr. Kellogg kindly furnished me with a letter of introduction to the lady, which produced a cordial invitation to visit the place, a privilege of which I was happy to avail myself.

Ramabai is a Hindu lady of superior education, left a widow after a brief but happy married life. From the example and teachings of her parents she had early embraced with earnestness the cause of those who suffered so greatly from the prevailing curse of Hindu widowhood. After the death of her husband, she devoted her life to the work of ameliorating the unhappy condition of the young widows of India. Being without means, her heart turned toward England, where she went a stranger. She learned the language, and embraced Christianity, and then was drawn to America where she received material help and encouragement.

At Poonah she has started a home and school, having purchased suitable property. There are now nearly fifty inmates, most of whom have been rescued from lives of suffering. The influence of her work is much more extensive than its apparent results. I greatly enjoyed a short visit to this pleasant and happy home. It would be very gratifying to all who have helped this noble lady, could they see the satisfaction and gratitude manifested by those who now share the benefits of this deliverance.

On the 3d of December I quitted India, having been in the country precisely one month. The time was altogether too brief to make a deep study of the various lines of interest which open up to the visitor. To many inquiries as to what I think of India, I have to reply, "I have been in a dream when I awake and think it over, I will tell you what I think of the dream." I thought I knew something of it before I went there, but found it necessary to hasten away, in order to preserve any traces of what I knew, because I knew so much that did not prove to be true. There are so many anomalies, so many exceptions to given rules, so many things that are inexplicable and unlike everything else, that it was easy to appreciate the remark of a missionary to whom I put the question mentioned above: "I have been here thirty years, and think I know less about India than I thought I did when I had been here a year." But it is a great country; and God has a great work to be done for the 280,000,000 people who know not the truth for our times, but a small fraction of whom have seen one ray of spiritual light or have the faintest hope of eternal life. What shall we do? What a question! May God help us to arise and go forth in his name.

G. C. T.

## UNION COLLEGE.

WHILE I have not reported any personal labor since fall, the Lord has given me grace to do something every day in his service. After my trip among the churches in the Northwest, I attended the Kansas general camp-meeting, where the Lord came near to us, and about twenty-seven, mostly young people, were baptized. Considerable attention was given to the question of education, and over twenty young people decided to attend Union College. I also visited the Watertown, Wis., and Mankato, Minn., camp-meetings, and a number of students have come from there.

Oct. 16 I began my work in connection with the

college, after spending a few days previous in arranging for the school. I had read considerable about the school, and had seen photographs of it, yet the reality surpassed my expectations by far. The Lord has indeed helped in erecting these buildings, and any supposition that they are too large is quickly corrected when we see the 500 students now in attendance in the three different departments, crowding the spacious chapel.

At first the German students occupied a small corner room for their worship, while the Scandinavian dining hall could easily accommodate the students of both departments. But as our numbers increased, the parlor was vacated by the American students, and they moved their chapel in the large room below, designed as the future German dining hall. During the fall term, our numbers increased to forty-seven students, and with the beginning of winter we did not only reach fifty,—as far as we dared to go in our expectations,—but our record shows seventy at present. As the Scandinavian department has also increased to eighty, our dining hall has proved too small, and several of the tables had to be placed in the kitchen. It has become very apparent that the German department must have its apartments assigned to it by next year, if its development is not to be crippled by want of room.

But while the German department has thus grown in number, nearly trebling its attendance over last year, the spiritual life had considerable to do with this progress. Our brethren and sisters were at first a little fearful about sending their children, fearing that the influence might not be best on those already converted, while others who had unconverted children, not knowing the true intent of the school, felt backward about sending them. Thus our attendance at first was mostly limited to such young people as were already members of our churches. Still a few others came, and as the Lord opened their hearts, and they yielded to him, and the letters of such told of the good news, our people felt encouraged to send others. The more our people begin to see that the design of this school is not simply to teach the common branches and some certain sciences as taught in other schools, but to impart the true wisdom and the fear of God, the more they feel anxious to make the sacrifice and send their children. And as the result of the good work going on in all departments, Elder Earnsworth, on Nov. 19, baptized twenty-one candidates.

In consequence of the College being here, a number of our German brethren have moved in, so we deemed it advisable for the best interest of the cause to organize a German church here. Twenty-four joined at the time of its organization; only nine of these had belonged to the American church here. We have a flourishing Sabbath-school of over seventy members, also an active tract society. The Christmas donations amounted to eighty-two dollars.

As to the organization of the school, a course of four years has been laid out, including Bible, history, and the common branches, aiming chiefly to give the student a good knowledge of the word of God and his own tongue. We are glad that so many think of making thorough work of their education, and not only expect to return next year, but if possible, to bring others with them. Everything indicates that the attendance will be still larger next year, and we hope that the dormitories will be sufficiently enlarged, so as to equip the German department just as fully as the others. Professors Severin and Schubert have thus far assisted in teaching, and all the students seem to take a good interest in their studies. The age of our scholars ranges from sixty years down to fourteen, and all the territory from the Pacific to the Atlantic is represented.

We feel grateful indeed that these facilities have been provided for the education of our young people in the Scandinavian and German, as well as in the English, and the attendance in these departments plainly proves that the step taken has been the wisdom of the Lord. And as still more sacrifices are needed, fully to equip the school, all our people should surely cheerfully help to further this enterprise with their means, and remember in their prayers. May the Lord bless Union College richly, and may these students educated

respectively in their native tongues go out to give to all nations the last warning message to the world.

L. R. C.

#### THE COMING GENERAL CONFERENCE.

This important meeting is now close at hand. The institute which is to precede it will open according to appointment, Jan. 27, and will be in progress by the time this reaches our readers. We have been looking forward to this occasion with more than ordinary interest. The rapidity with which prophecy has of late been fulfilling, especially in our own country, is truly remarkable. As a people to whom God has intrusted the last warning message to the world, we are under the greatest obligations both to God and to man. I do not know how a people could ever be placed under more solemn obligations, or laden with weightier responsibilities. These considerations call forth from us the greatest earnestness and devotion. It is becoming to us to ask God with humility of soul, with contrition of spirit, to bless his people at this time, and, losing sight of self, seek that his own good pleasure may be wrought in us, and through us. There never was a people who needed the power of God any more in their individual experience, as well as their public labors, than do we. The end of all things is upon us. Intensity has taken hold of all worldly elements, to a wonderful extent. This is manifest in everything around us. At the same time all heaven is astir, and the power of God is waiting the demand and reception of those who seek him with the whole heart.

Our coming General Conference will be a most important occasion. The needs of the work in all its various phases will have to be carefully considered. Much attention must be given to the matter of individual consecration and spiritual growth. At the present time many of our people are altogether too well satisfied with the form and profession of the truth, while they are ignorant of its power. While many theoretically believe in justification by faith, and nearly all do, there is a sad lack manifested in knowing the power and full meaning of it in personal life. The outward form of the truth will not save. There must be earnest heart-work with every individual believer. The work of the Lord is in need of faithful and consecrated laborers in every line. It will not answer the purpose to assume the attitude of a laborer in any capacity, while not in possession of the Spirit of the Master. The love of Christ must henceforth be the controlling power of the worker.

During the coming General Conference, very large plans must be laid, and these will call for a large expenditure of means for carrying them into effect. It may startle some of our brethren when they learn of the plans that will be laid at this important meeting for advancing the work. But those who will give thoughtful consideration to these questions, will readily see that the wonderful opportunities which are now presenting themselves for extending the influence of the truth, cannot be slighted by the delegates at the Conference, and meet the mind of the Spirit of God. Soon probation will close, and all opportunities for laboring for the salvation of souls will be past.

In view of these things, and more that might be stated, it will be seen that the coming General Conference will stand in a very responsible position, and therefore all who are connected with it as delegates, and in whatever capacity, will be in the greatest need of the blessing of God. Knowing the interest that all our brethren and sisters have in this work, we believe that they will make this meeting a special subject of prayer. In your seasons of prayer, ask God to bless the General Conference and to direct in all the deliberations, praying that the Lord may give a rich outpouring of his Holy Spirit upon this occasion, so that every move which shall be made, and every measure that shall be enacted, may bear the impress of the divine. Our leading institutions will also hold their annual meetings in connection with the Conference. How important that every one connected with these agencies should feel to respond to the movings of God's Spirit. We must be imbued with the Spirit of the Master. In this way only can we be fitted to discharge our duties, and place the right mold upon the work with which we have to do. If in any way we are so far from God as to labor from the standpoint of worldly policy, then our work will bear the mold of man, and not of God, and as a result, our efforts will not meet the standard which the Lord has established. It is hardly possible to express in words the importance of this matter. All heaven is watching our movements with the deepest interest. We have confidence in God that if we seek him with all the heart, we shall find him; for this is his promise. We repeat, will all our people bear in mind our coming General Conference, and pray that the Lord's blessing may attend it in a special manner?

O. A. OLSEN.

## 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.

### WILFULLY BLIND

BY M. B. DUFFIE.

(Battle Creek, Mich.)

"Ye will not come unto me, that ye might have life." John 5:40.

No doubt it is true,  
But it never would do  
To set myself up  
So odd and alone;  
If I give it no heed,  
And if I do n't read,  
How can it be sin  
For which to atone?

I'll close my eyes tight  
To keep out the light,  
And rest more secure,  
And feel more at ease.  
I much fear the way  
Is too narrow to-day,  
So I'll stop up my ears,  
And do as I please.

I am bitten, I know,  
By the serpents of woe,  
But I will not look up,  
Though it healing should give;  
For the cross comes before,  
With its burdens so sore,  
And I will not look on it,  
E'en though I should live.

### MISSOURI.

St. Louis.—Since my last report, six more have taken their stand with us, making twenty who have accepted the truth here in a little over one year. I am glad to report the church in good working order. Our meetings during the week of prayer were a glorious success. The Lord came near to bless. Some who had been alienated were made one again in Christ. Dec. 28 to Jan. 21 was with the church at Pacific. I found them of good courage, I held quarterly meeting with them, and the good Spirit came in to bless us. I left them rejoicing that they were accounted worthy to have a part in the great closing work. I held our regular quarterly meeting in this city Sabbath, Jan. 7. Three joined the church, one by baptism, and two by letter. I hope for others soon. I am of good courage, and hope all will remember us at the throne of grace, that our faith fail not.

Jan. 18.

A. E. FLOWERS.

### MARYLAND.

Rock Hall.—Since my last report, the church building here has been dedicated. Following the dedication, services were held each evening for a week, at the close of which three were added to our number by baptism. Elder H. E. Robinson and wife were with us during these meetings. Elder Robinson preached the dedicatory sermon. Elder E. E. Franke and Dr. J. H. Neal were also with us, and rendered valuable assistance.

During the week of prayer, meetings were held each night and on Sabbath and Sunday. On account of sickness in so many families at the time, and also the bad weather, there was not as large an attendance as was desired; but the Lord was with us, and there seems to be a permanent spiritual awaking ever since, as the result. Although Satan is working with power, we are gaining victories at every step, and the church is growing. One of our number has returned to the canvassing work, and there are others who have a burden for the Master's cause, who are planning to enter some branch in the near future.

When I look back a little more than a year, and see what the Lord has done for this people, my heart is filled with gratitude, that they have been called "out of darkness into his marvelous light." There are many others here who are interested, and for whom we pray and labor. Remember the work here.

Jan. 10.

R. D. HOTTEL.

### ILLINOIS.

Chicago.—The cause of truth is constantly progressing in this city. The Sabbath meetings are kept up at five different places in the city, with growing interest; in addition to this, brethren Stone and Svenson have just opened a hall, for four meetings a week, on 31st St., in the midst of a Swedish community which has been canvassed for several of our books.

The Bible school, which closed on the 17th, was



full of interest to its close. It opened with twice as many in attendance as at the opening of last year, and increased to about three times the number. Although some were called away by their home circumstances the last month, still the school closed with double the number of the last month of last year.

The occasion of our quarterly meeting for the South Side Chicago church, the first Sabbath in January, was a precious season. At the close of the forenoon service, sixteen new members were received into the South Side church. All of these had lately accepted the truth, mostly as the result of the work of our Bible workers in the city. Of the sixteen twelve were baptized that day, and one the week previous. The ordinance meeting that afternoon was a "heavenly place" in Christ. It was by far the largest attendance on such an occasion yet had by our people in Chicago.

The Christmas offerings to foreign missions, for the State of Illinois, up to the time of this writing, are over two thousand two hundred and fifty dollars, besides a new gold watch, and some other articles not yet disposed of. The sum will without doubt reach \$2,300. Over half of this sum was given by the Sabbath-keepers in Chicago. Last year the offering was \$1,600. The previous year to that, it was \$900. Praise the Lord that he puts it into the hearts of his people, as his stewards, so cheerfully to render to him of that which is intrusted to them, which is really all his own.

Jan. 19.

J. N. LOUGHBOROUGH.

## NEW ENGLAND.

NEW BEDFORD, MASS.—I came to this place Jan. 13, accompanied by brother Edwards. We have held five meetings, all of a practical nature. The Lord came very near to us, and that to bless. The flood-gates which had long been closed, were lifted, and tears flowed freely. Nearly all in the house took part in our social meeting, and we leave our brethren and sisters much strengthened and encouraged in the Lord. A spirit of love and harmony exists among the brethren here, seldom enjoyed heretofore. To-day the debt on the house of worship was reduced \$150. To God be all the praise!

MINARD WOOD.

SABBATH, Jan. 7, I spent with the church in Boston. We enjoyed the meeting with these brethren and sisters very much. All hearts were full of courage, and an increasing interest is manifested in the missionary work. Two have lately accepted the truth there, who expect soon to be baptized and unite with the church.

Since the Conference is unable to furnish all the help that is needed to carry on the work in that great city, the church has decided to do the best it can toward supplying the lack, by all the members uniting to spread the message among their neighbors and friends. This is as it should be, and I hope a like spirit will take possession of all our churches.

Sunday I attended the business meeting at South Lancaster. The meeting was free and harmonious. The good spirit that has been working in this church and the school of late, especially during and since the week of prayer, is deepening the experience of many in divine things. This is not only noticeable in the meetings, but in the daily life as well. Last Sabbath was a day of rejoicing in the Lord. Three or four were on their feet at a time, nearly all through the meeting, waiting to praise God for what he had done for their souls. The same spirit was manifested in the business meeting, and found expression in enlarged plans for missionary work. A club of 100 *Sentinels* was taken, and the club of *Signs* was increased to 125. A course of Sunday evening lectures on present truth was arranged for, to be conducted by Professor Caviness and others, and plans were laid to do home missionary work among neighbors and friends.

I have since spent part of the 10th and 11th at Washington, D. C., attending the hearing before the World's Columbian Exposition Committee on Sunday-opening. They offered us a liberal share of the time allotted to the hearing, to begin with, and Elder A. T. Jones made a thirty minutes' speech. The position taken was that all religious legislation was wrong in principle and also unconstitutional. He had not proceeded far before the chairman informed him that he would hear no more from the standpoint of principle. He said Congress had already decided that it was proper to legislate on religious subjects, and that the only question now was the policy question. This ruled us out of a further discussion of the question. It also is an acknowledgment on the part of the chairman that a union of Church and State is already so thoroughly established in the United States, as to admit of no further question as to the right of the government to legislate upon religious questions. Each succeeding step confirms the position taken by this people more than forty years

ago, as to the part our government would act in the fulfillment of Revelation 13. The Lord still commissions the angels to hold the winds until the servants of God are sealed in their foreheads with the seal of the living God. The Sabbath question is now agitating the people as never before. The time has come for every one, who knows the time, to awake out of sleep and go forth quickly with the warning God has commissioned to be carried to the people at this time. Truly our redemption draweth nigh, and may God hasten the glad day.

R. C. PORTER.

## NEBRASKA.

THE general meeting for Dist. No. 3 was held at Blair, from Jan. 11-15. There was a fair attendance of our people in this part of the State. There were brethren from Decatur, Calhoun, Omaha, Arlington, Fremont, and Blair churches. The members of the church at Blair have a comfortable house of worship, and they did all in their power to make the visiting brethren welcome and comfortable, and the meeting a success in every respect. The ministers present were Elders White, Jayne, and the writer. Brother W. A. Hennig was with us one day, giving instruction in religious liberty work. There was also instruction given in Sabbath-school and missionary work. Elder White was prevented by sickness from meeting with us till Sabbath morning. What time he was able to be in the meeting, he spent in giving talks on "Home Religion." These talks will be a great blessing, if the instruction given is followed out by those who heard them. We only regret there were not more of our people present to listen to them. We are convinced there is great need of family piety among us. We need to "learn to show piety at home." A man never gets very far from the shadow of his home. How important, then, that the influences which affect us so long and so mightily, be of the right character. O that we all might have more of Jesus and his love in our homes, so that the influences that go out from them would gather on the side of his truth.

As we go from this meeting, we do so with our hearts strengthened and encouraged. We hope to see fruit of this meeting in the coming kingdom of Christ.

DANIEL NETTLETON.

## MAINE.

CORNVILLE AND NORRIDGEWOCK.—I spent the week of prayer with the above named churches, and I am happy to say that the Lord came graciously near his people, and many shouts of praise went up to God for his wonderful love and the great blessings which were received during the week. Many made solemn vows that in heaven's strength they would live different lives this year from what they did the year past. The contributions in the two churches were much greater than those of last year. The company in Auburn and Lewiston observed the week of prayer, and all were greatly blessed. Many are becoming deeply interested through Bible readings, and we have every reason to believe that at least some of them will soon obey.

There is much agitation of the Sunday question now throughout Maine, and we are in hopes that at this time all our brethren and sisters in the various churches throughout this Conference will do what they can to get our religious liberty literature into the hands of the people. The public ought to see and learn the workings of this Sunday law, and now is the time when all should avail themselves of the opportunity to scatter reading-matter, as we can get the attention of the people better while this subject is before their minds. Thousands of petitions have been circulated, and signatures thereto have been obtained, and these have been sent to Augusta, and there will be presented to the legislature early in its session, asking for an appeal to a return to the typical New England observance of the so-called Lord's day. We believe that the time has come for the cause to move forward in this State, where the truth first started. We are of good courage in the Lord, and are rejoicing in the blessed hope.

M. G. HUFFMAN.

Jan. 11.

## OREGON.

TALENT, JACKSON CO.—When we closed our tent meetings in the northern part of the State, I came to southern Oregon. This is, in some respects, the best part of the State. It has the most sunshine in winter, and raises the most fruit, in the way of apples, peaches, and grapes. The scenery in the mountains, valleys, and canons is interesting. The ground in the valleys has scarcely been covered with snow this winter. Money is always scarce, and as it is so far from Portland and San Francisco, the farmers have to trade their produce at the town stores.

There has been but little done here in the cause either in canvassing or in the missionary work. The day before the election, I gave a lecture on religious liberty in the Baptist church in Talent, Jackson Co. Some of the Liberals were present and at the close of the meeting, their leader bought a copy of "The Two Republics." The Baptist church being closed against us, the Liberals opened their hall for our meetings, and came themselves to hear the preaching. Wherever I have been in Oregon, the Liberals have been among our friends. In one place, the president of the Oregon Secular Union offered us a lot on which to build a church.

Eight adults and some young people have lately begun to keep the Sabbath in this vicinity. In some children's meetings, and the children of our family were the first to begin to keep the Sabbath. The mother afterward became interested, and now keeps the Sabbath with them. I hold Bible readings with the young people half an hour before each preaching service, and some of them, catching the missionary spirit, have begun holding Bible readings with their neighbors.

ISAAC MORRISON.

## SOUTH DAKOTA.

VILAS AND TAOPH.—Jan. 2, 3 nearly all the workers in our Conference met at Vilas to give a report of their experience during the week of prayer.

It was encouraging to listen to their statements of how the Lord had met with his people at the different places which they had visited. The Christmas offerings were liberal, and far exceeded our expectations.

Plans were laid for the winter. One of our directors will spend his time exclusively working on our American papers, especially the *Signs of the Times* and the *American Sentinel*. One is already working for our Scandinavian periodicals, and hope to have one for the German also.

Our canvassers are now at Vilas, where they will remain three months to attend the canvassing school, and in connection with it, make a number of tents, as one of the canvassers is a good tent maker. After this meeting, brethren N. W. Kauble, S. Whitney, and the writer went to Taopi to organize a church of seventeen members. Their church building, which was erected about two years ago and was now nearly finished, was dedicated to the Lord. An elder and a deacon were ordained, and a clerk elected. We organized also a tract and missionary society, and took subscriptions for the clubs of papers, one of *Signs* and one of *Sentinel*, besides some other periodicals, amounting in all to thirty-one numbers.

We experienced much of the blessing of God while present with these brethren who dedicated themselves as well as their church building, to the Lord.

W. P. NELSON.

## NEW HAMPSHIRE.

## LETTER FROM BROTHER SHOVE.

THE past few months have been a time of marked intelligence and intense interest for the true people of God, as has been shown by the attitude and accomplishment of opposing powers approximate the bringing in of more extended sufferings. God's faithful commandment-keepers.

As under the visible signs of approaching storm we naturally seek a refuge from the raging elements, so under the intelligence of near earthly calamities threatening our highest relations to God and eternal life, incurring the highest pleasure of God if neglected, we naturally raise inquiry, Where shall we go to escape the threatening vengeance? When Christ asked the twelve, "Will ye also go away?" Simon Peter answered and said, "To whom shall we go? Thou hast the words of eternal life." John 6:67, 68.

These threatening aspects, as well as the experience of our imprisoned brethren in Tennessee, testing the faith and souls of men. Measures so more earnest and deciding will be pressed upon us whether we will have the seal of God, or the mark of the beast and abide the consequences of our decision. The choice is imperative, and must be quickly made; every soul must choose for himself, no one can do it for him, and then may come the words of Simon Peter, "To whom shall we go? In this decision we are to remember that God is speaking and holding out to us the safe refuge with his almighty arm, in the defense of every one who serves him and keeps his true and holy Sabbath from a principle of love and obedience, saying, "Come not near any man upon whom is the mark," or seal. Ezek. 9:6. Our aim should be nothing short of the glory of God and the victory of the saints, reaching through and over the sufferings of this life, even those sufferings which shall be occasioned by the image of the beast, which in comparison are but for a moment, working out for us a far more exceeding and eternal

light of glory. If any are timid at the voice of these threatenings for persecutions, allow me to ask you, what will it advantage you to turn from the Sabbath? As an illustration, I would call your attention to the condition of the four leprous men (2 Kings 7:4) who were in a perilous condition, with fearful facts before them. They reasoned thus: "If we say we will enter into the city, then the famine is in the city, and we shall die there; and if we sit still here, we shall die also. Now therefore come, and let us fall into the host of the Syrians: if they save us alive, we shall live, and if they kill us, we shall but die." With all the light and facts of the third angel's message before us, if we remain indifferent or turn back and serve other powers, we shall as surely become the victim of God's wrath as warned by that angel, as God is true and cannot lie. God, through the apostle, says, "If any man draw back, my soul shall have no pleasure in him." There is an awful solemnity connected with the third angel's message, which some fail to realize. Life and death are set before us, there being no possible way to escape the death but to take upon ourselves the law of God—his holy Sabbath—the seventh day of the fourth commandment, and the faith of Jesus, and march fearlessly onward.

I am making this whole subject a constant study from the Bible, and from its history and from its progress among the nations of the earth, and I experience in my own soul a growing firmness to stand true to its teachings, and yield my powers to bring its facts and importance before the people. I am doing general missionary work as far as the opening providence of God may indicate, such as letter writing, writing articles and sending to other parties to be read in public, sending out periodicals, giving away tracts, pamphlets, books, holding Bible readings, etc. For the past few months the opportunities for missionary work have opened before me as never before. One promising young man from North Carolina, to whom I have been writing and sending reading-matter, writes me that he is under deep conviction, and that he wants to be a Christian and take hold of the work. A young lady from Connecticut, in a recent visit to us, became very much interested in the writings of sister White and our Sabbath-school lessons. We gave her a copy of "Gospel Workers," sent her sister a copy of "Steps to Christ," and a bundle of *Signs* and *Reviews* to distribute among her friends. We might relate other instances, and I will mention one for the encouragement of others to persevere. Some five years ago, I began writing and sending reading-matter to a former acquaintance in Connecticut, who at first was far backslidden from God and judged against present truth. In the spring of 1890 she came to visit at our home, where she began to seek Christ anew, and went home, as she said, rejoicing. At that visit we gave her a new reference Bible, a copy of "Bible Readings for the Home Circle," "Early Writings," "Testimony No. 1," a bundle of tracts composed of a copy of nearly all published by our people at that time, and sent her husband a copy of "Civil Government and Religion." After her return home, we invited her sisters in the faith to unite with us in writing and laboring with her, and last fall we had the joy of seeing her baptized at South Lancaster, Mass., and uniting with the Seventh-day Adventist Church there.

I am in want of reading-matter to send out, and would be truly grateful for late numbers of any of our papers sent to my address by mail, post-paid, wrapped in a manner to secure from injury in the mail. I would also like the names and post-office address of persons to interest by writing. Truly we are refreshed under the abiding influence of divine grace.

Edmond, N. H.

#### OKLAHOMA AND INDIAN TERRITORIES.

I HAVE not sent in a report of the work here since Aug. 15, the day we took down our tent at Oklahoma City, to move to Norman. This neglect has been because I had nothing of interest to report; for the work here had moved steadily and encouragingly onward most of the time. The day we moved the tent, Mrs. Brock came down with malarial fever, which lasted sixteen days; during this time brother Page carried on meetings at Norman, mostly alone. I visited him as often as I could, until Sept. 3, when we moved our family there, Mrs. Brock being able to sit up. By this time we had a fair interest, which steadily increased until the 25th, when we had to close the meetings to move to Edmond, to prepare for camp-meeting. Six persons, all adults, promised to keep the Sabbath as the result of the meetings, and one was baptized.

The camp-meeting was a precious season, and proved to be a great blessing to the work in this new field. We remained at Edmond over two

weeks after camp-meeting to hold a short series of meetings with the people of that place, but cold rains set in, so that we could do but little while there. Nov. 1 brother Page was obliged to return to his home in Arkansas, leaving me and my family to carry on the work.

Nov. 3 we returned to Norman again. The weather became more settled, and by the use of a stove, we made it very comfortable in the tent. We continued the meetings until Nov. 30. A church was organized, with a full set of officers. Five were received into the church by baptism, increasing the membership to eighteen. Others who live in the country some distance will unite with them as soon as convenient, and there are others who are now keeping the Sabbath, but are not yet ready to join, not being free from the tobacco habit. May God help these dear souls to make an entire consecration to him. If all of these join, it will raise the membership to twenty-five or more.

Dec. 3 I organized the company at Oklahoma City, consisting of sixteen members, which has increased to twenty-one. Three were baptized. There are other Sabbath-keepers living in the country who intend to join the church the first opportunity. When these all come in, the church will number at least thirty-five. We expect to build a house of worship there soon. One brother has donated a lot on which to build, and over one hundred dollars have been subscribed toward the house.

Dec. 14-23 I was with the company at Elk, in the Chickasaw Nation. Two adults were baptized, and a church of seven members organized. After camp-meeting brethren Shultz and Shrock visited four companies of German Sabbath-keepers, and organized each company with a full set of officers. The total membership of these four churches is seventy-seven. Thus we have in this new field seven churches with a membership of 123. At this writing I am at Columbia, Kingfisher Co., holding a short series of meetings. This is where I held some meetings last spring, when I first entered the field. There are thirteen Sabbath-keepers here now ready for organization. There are also eight Sabbath-keepers farther west, living near enough to each other to unite in church capacity. I purpose going there soon to hold a series of meetings. It is expected there, that interested relatives and neighbors will be added to their company. In Guthrie and vicinity there are eight or ten Sabbath-keepers.

There are two families of our people living south, and not far from Kingfisher. In the vicinity of Clarkson and Stillwater, there are ten or twelve of our people, and five or six near Chandler, and a small company at Minco in the Chickasaw Nation, also several families in the Cherokee and Choctaw Nations. With all these we have over two hundred Sabbath-keepers in the Territories. Many of these brethren, and even their friends, are calling for help. Here is a field almost as large as the State of Kansas, ready and waiting for earnest, devoted workers, to gather the honest ones into the fold of Christ.

We have eight good canvassers now, devoting almost all their time to the work. They are having excellent success. More than one of the canvassers has told me that he has taken orders of individuals who could not refrain from tears, saying, "That is the very book I have been wanting." The canvassers are opening the way for others soon to follow. During the week of prayer my wife put up a rack in the post-office at Oklahoma City, having previously called for papers through the REVIEW. A good supply has been sent, yet it seems that she can barely keep the rack supplied. We need two good colporters now in Oklahoma City. We hope the General Conference will be able to send us a sufficient supply of workers. We would like to have at least two hundred of our brethren and sisters send us their papers weekly, just as soon as they have read them; the REVIEW, *Signs*, *Sentinel*, *Instructor*, and *Little Friend*. Do not keep them two or three weeks before sending them, but send them, if possible, the next Monday after you receive them. We are not able to take these papers in clubs, as we really ought to receive them. We need 100 *Sentinels* weekly, and the same of *Signs* and *Reviews*. R. H. BROCK.

Jan. 12.

#### REPORTS FROM THE WEEK OF PRAYER.

It will doubtless gratify the readers of the REVIEW to read a few extracts from letters which we have received regarding the week of prayer.

Elder W. B. White, president of the Nebraska Conference, writes as follows:—

"We arranged to have as many as possible of our churches visited during the week of prayer, and we succeeded in covering most of the State. Good reports are coming in from every quarter. The almost universal testimony is that excellent meetings were enjoyed, and that much of the blessing of God was experienced. One good feature is, a goodly number who had become discouraged, and some who had given up entirely, were

reclaimed to the cause, and have found peace and rest in Christ. Many are finding something they never had before, and almost all testify to the fact that they know more of the Christian life than they knew a year ago. This season has been of great profit to the cause in our State, and we trust the good work commenced may continue.

Elder I. H. Evans, president of the Michigan Conference, says in a communication of recent date, as follows:—

"I am glad to say that as far as I have heard, and I have received communications from about one hundred church elders, they almost unanimously speak of the good meetings held during the week of prayer; and I think, from the reports which I have received, that the donations will exceed by one third or one half the donations of any previous year."

Elder A. J. Breed, president of the Minnesota Conference, says:—

"I visited as many of our churches as possible during the week of prayer, and never attended better meetings. I have heard from quite a number of the churches of this Conference, and so far the meetings have been better than ever before. One thing that has been of deep interest is that several in different places, not of our faith, have been soundly converted. Many of the youth and children have made a start in the service of the Lord."

Elder C. A. Washburn, president of the Iowa Conference, writes briefly as follows:—

"The week of prayer reports, so far, seem very encouraging. We think a good work was accomplished, and that the donations to foreign missions will exceed those of previous years."

Elder S. H. Lane, president of the New York Conference, reports as follows:—

"Our week of prayer meetings so far as reported, have been seasons of spiritual blessings. In some instances the sick were healed in answer to prayer, the Lord greatly blessing those for whom prayers were offered. Upon the whole, the week of prayer was a precious season."

Elder M. H. Brown, president of the Wisconsin Conference, in writing of the work in Wisconsin during the week of prayer, says:—

"I hear good news from all over the State concerning the week of prayer. The donations will probably be fifty per cent more than last year. While other localities have been blessed, we rejoice that our State has not been passed by. We have received rich blessings from the Lord, and a revival spirit is coming into our churches."

Elder J. B. Goodrich, president of the Maine Conference, writes:—

"As far as I have been able to learn, the meetings during the week of prayer in this State were encouraging, and the offerings larger than last year. At this place [Blaine] the Lord came very near to us. The last Sabbath the sweet melting influences of the Holy Spirit came into our midst, and we all praised God for his blessings."

Brother J. W. Adams says of the meetings held at Atalissa, Iowa:—

"The week of prayer at this place was decidedly the best season we ever enjoyed. Our donations were almost double those of former years."

Brother J. L. Edgar, in writing of the meetings held at Kalamazoo, Mich., says:—

"The interest steadily increased from the first meeting till the last. There was but little excitement, but throughout the meeting there was a solemn sense of our need of seeking God. I thank the Lord for what he has wrought for us at this place. Truly the refreshing time has come, and the drops of the latter rain are falling upon his people."

A sister, writing of the meetings at Oak Valley, Minn., says:—

"The week of prayer was indeed a most blessed season to us. On account of the distance many had to come to the meetings, it was thought by some that it would be out of the question to hold meetings; but when the Spirit of the Lord got to work among us, the matter of distance was a minor question."

Brother E. S. Griggs writes of the work at St. Charles, Mich., as follows:—

"The week of prayer and the interest which followed has been one of the most interesting experiences in the history of this church. The Lord came near from the very beginning, backsliders returned to God, sinners turned to Christ, until in all over fifty are rejoicing in a new life."

Brother J. W. Collie says of the work at Owatonna, Minn.:—

"The week of prayer at this place was the grandest and best of all in the experience of our church. Toward the latter part of the week, the brethren and sisters seemed to grasp the fact that the Spirit of the Lord awaited their demand and reception. On the last Sabbath, when we bowed together in prayer, a deep feeling prevailed; and when the meeting was given over to the members, they arose one after another and praised God for freedom from sin, and for blessings received. Truly God sent rain in the time of the latter rain. This meeting was continued until after dark. Fathers and mothers gave their children to the Lord, and children dedicated themselves to God. To Christ's dear name be all the praise!"

Elder M. G. Hoffman of Maine, writes of the work in one of the districts in that State over which he has charge:—

"During the week of prayer, the Lord came precious near by his Spirit, and all received a great blessing. During the meetings, many shouts of praise went up to God for his wonderful love and blessings."

Brother P. Lindahl, writing from Kelley, Iowa, says:—

"The Lord has been very good to us in permitting us to enjoy the blessing of another week of prayer. The season was one of special interest, and we all experienced much of the power of the truth. The readings sent us were much appreciated, and were a source of blessing to us."

Brother C. Rasmussen writes from Hadersleben, Sleswig, Germany, of the great blessings enjoyed during the week of prayer, and makes mention of several new ones making a start in the service of the Lord. The church newly organized at that place was much encouraged. Although a small church, they contributed fifty marks (\$12.50) for the general missionary fund.

It is truly cheering to receive these good reports. More extracts might be given, but our space will not permit. We are very grateful for what was accomplished during our last week of prayer.

O. A. OLSEN.

#### FROM ERROR TO TRUTH.

In a recent issue of the *Christian Statesman*, I noticed a complaint that 26,000 Seventh-day Adventists circulate more millions of pages in favor of the seventh day, than 26,000,000 friends of the first day, circulate thousands, teaching its observance. It seemed to me that even a leaf from my experience would give a correct solution of the troublesome problem.

While I observed the first day, I was intensely anxious to prove that it was of divine appointment, yet I never circulated papers or tracts, not one, in support of it; nor did I ever repeat the reasons or arguments my spiritual guides gave me, though my pastor, at the time I began to wonder why the day was changed (Rev. A. G. Pierce of the Baptist Church), was a profound theologian, a man of vital piety, and a very eloquent preacher. There is no doubt in my mind but that there are many who would gladly help to prop up the "tottering institution," yet who feel that the arguments in favor of it are too shallow, too diversified, and too contradictory, to repeat. I searched for plausible reasons for the change, and fondly hoped to be able to assure my own heart that I was walking in the path of obedience, but by my investigations it was unmistakably demonstrated to me that the "venerable day of the sun," "the great solar holiday of all pagan times," is a usurper, resting only on the traditions of men for support.

That this was one way, and a prominent one, in which the Church of Rome had made "all nations drink of the wine of the wrath of her fornication," could no longer be doubted. That in this was fulfilled part of the prophecy of Dan. 7:25, was very clear, as no other law of God has any reference to time, and their claim of infallibility on the ground of having changed the Sabbath, was also convincing.

This was to me an unwelcome truth; for now came the test, compared with which my former tests of loyalty to God seemed trifling, as I reviewed them. I did not at once "obey the voice divine," but regarding myself as a slave to circumstances, I promised that if my family moved to Dakota, as we then talked of doing, I would there, among strangers, take a stand for the down-trodden Sabbath of the Lord. In the meantime, I tried to do as little work as possible on the seventh day, but outwardly kept the first. This course brought little peace to my troubled soul. Finally I decided to obey God rather than man, but had death stared me in the face, I am sure I could have met it with more fortitude than this command to keep the seventh day. I was naturally conservative and timid, and I felt very much alone in the world, not knowing where I belonged. But as I ascertained what Seventh-day Adventists really believe,—not what I had been told of them,—I recognized them as the true remnant people, "repairers of the breach," "restorers of the old paths," etc.; and I rejoiced to find that there was such a people, a Protestant people, in the broad sense of the term, who protest, not only against some, but all, papal errors, especially the doctrine of eternal tortures, which so greatly dishonors the God of infinite love and tender mercy, and the doctrine of inherent immortality, which lays such a "broad track for the car of Spiritualism, with its load of pollution" whereby so many thousands are deceived.

It has been said of me that I have been unduly influenced and deceived by Seventh-day Adventist ministers. The truth is, when I began to keep the seventh day, I had never met a minister of that persuasion, nor a Seventh-day Baptist minister, but was guided in my researches after truth by the spirit of truth. Since I became identified with this people, I have been quite diligent, or have tried to be, in circulating reading-matter, believing that there are many wondering, waiting ones, who are longing for the light of present truth, dissatisfied with the unholy feasting and doubtful means employed by the popular churches, to obtain means. Truth is mightier than error, "crushed to earth, it will rise again," and God's truth we know will triumph gloriously.

"O, we see the gleams of the golden morning  
Piercing through this night of gloom!"

One thing I have noticed, which seems signifi-

cant,—that those who so strongly oppose our work frequently apply the same terms to us that God applies to his true people,—"peculiar," "zealous," etc.

MRS. MARGARET J. THOMPSON.

## The Sabbath-School.

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

### LESSONS ON THE WORD AND SPIRIT.

#### LESSON VII.—THE SPIRIT BELONGS TO THE SONS OF GOD.

(Sabbath, Feb. 11.)

##### I. Questions on John 1:11-13.

1. To whom did Christ come?
2. With what result?
3. Did any receive him?
4. What did he give to them?
5. Of whom were they born?
6. Was this the natural birth?

##### II. Questions on Gal. 4:4-6.

1. When did God send forth his Son?
2. How was he born?
3. Why was he so born?
4. What are we to receive?
5. Why is the Spirit sent into our hearts?
6. What does it cry?

##### III. Questions on Acts 2:37-39.

1. What had the people heard?
2. What result followed?
3. What inquiry did they make?
4. What two duties were enjoined?
5. What gift was promised?
6. To whom was the promise made?

#### NOTES.

1. No attempt will be made in these lessons to define the Holy Spirit. The subject will be considered from the practical rather than from the theoretical side. We know that it is omnipresent. Ps. 139:7-12. We know that it is the eternal Spirit. Heb. 9:14. We know that it is the Comforter (John 14:26), and the Spirit of truth. John 15:26. These names are given because there is comfort in the truth. It is of much more importance to us that we receive the Spirit than that we try to discern what it is. "Holy Ghost" and "Holy Spirit" are from the same original words, and seem to be used interchangeably in the King James' Version. The American members of the Revision Committee desired to use in all cases the term "Holy Spirit."

2. Faith in Christ makes us children of God (Gal. 3:26), and the Spirit is given because we are sons (Gal. 4:6); and so Paul asked the believers if they had received the Holy Spirit. Acts 19:2. All things are ours (1 Cor. 3:22), but God does not give spiritual blessings against our will, and so we are to ask (Matt. 7:7) for the Spirit, with the assurance that he will give willingly. Luke 11:13. This the disciples did (Acts 1:5, 14), and their request was granted. Acts 2:4. The promise that was fulfilled to them (Joel 2:28, 29) is for us also. The possession of the Spirit indicates a union with God (1 John 3:24; 4:13), and no one can be Christ's without it. Rom. 8:9. Christ bestowed it upon his disciples (John 20:21, 22), and we are exhorted to be filled with it. Eph. 5:18. We receive it by faith. Gal. 3:2.

"Just prior to his leaving his disciples for the heavenly courts, Jesus encouraged them with the promise of the Holy Spirit. This promise belongs to us as much as it did to them, and yet how rarely is it presented before the people, and its reception spoken of in the church. In consequence of this silence upon this most important theme, what promise do we know less about by its practical fulfillment than this rich promise of the gift of the Holy Spirit, whereby efficiency is to be given to all our spiritual labor? This promised blessing, if claimed by faith, would bring all other blessings in its train, and it is to be given liberally to the people of God. Through the cunning devices of the enemy, the minds of God's people seem to be incapable of comprehending and appropriating the promises of God. They seem to think that only the scantiest showers of grace are to fall upon the thirsty soul. . . . The power of God awaits their demand and reception. . . .

"The Christian must build upon the foundation, if he would build a strong, symmetrical character, if he would be well balanced in his religious experience. It is in this way that the man will be prepared to meet the demands of truth and righteousness, as they are represented in the Bible; for he will be sustained and energized by the Holy Spirit of God. He who is a true Christian combines great tenderness of feeling with great firmness of purpose, with unswerving fidelity to God; he will in no case become the betrayer of sacred trusts. He who is endowed with the Holy Spirit has great capacities of heart and intellect, with strength of will and purpose that is unconquerable."—Mrs. E. G. White.

## Special Notices.

### MEETING OF THE INTERNATIONAL SABBATH-SCHOOL ASSOCIATION.

THE fourteenth session of the International Sabbath-school Association will be held in connection with the General Conference, at Battle Creek, Mich., Feb. 17 to March 6, 1893, for the election of officers and the transaction of such other business as may come before the association.

J. H. DURLAND, Pres.

#### NOTICE TO DIST. NO. 2.

EARLY in November, 1892, I was asked by National Religious Liberty Association to take general agency for its literature in Dist. No. 2. This opens up another avenue for work, and makes an earnest call for many of our people who are now directly engaged in any branch of the work to step in and help swell the loud cry of the angel. Who will now decide to leave the common vocations of life, and engage in the work of Master? Shall we not see a hearty response to this call by our people in this district? and there not many of our brethren in other parts of the field, who are willing to come where we can ready hear the dragon voice, and add their not warning? God is calling yet. Shall we not heed the call, and go work in his vineyard? For information concerning this branch of the work, address me at Graysville, Tenn.

C. D. WOLFE.

## News of the Week.

FOR WEEK ENDING JAN. 28, 1893.

#### DOMESTIC.

—The wealth left by the late General Butler estimated at \$7,000,000.

—Teams with heavy wagons crossed the Mississippi River on the ice at St. Louis, Mo., Jan. 18.

—Justice Lucius Quintus Curtius Lamar, one of the justices of the United States Supreme Court, died at Macon, Ga., Jan. 24.

—Bishop Phillips Brooks, the distinguished Boston pulpit orator, died Jan. 23, of heart-failure, brought on by a fit of coughing.

—A bill prohibiting prize fighting and boxing matches was introduced in the California legislature last week and it will probably pass.

—James G. Blaine, ex-Secretary of State, and one of the most distinguished of American statesmen, died at his home in Washington, D. C., Jan. 27.

—Judge R. R. Nelson of the United States district court at Duluth, Minn., Jan. 19, declared that the Chinese Exclusion act is unconstitutional.

—The House Committee on Manufactures has adopted the report of the sub-committee detailed to inquire into the "sweating system" of tenement-house labor.

—The senate of Michigan has passed a bill repealing the Miner law, which provides for the election of presidential electors by districts instead of the State at large.

—Lake Erie has never during the present general been frozen as it is now. Men have driven teams fifteen miles, and report the ice solid as far as they see.

—Nathan Strauss, a New York City Jew, has opened a coal yard for the benefit of the suffering poor, and selling coal in small quantities at one half the price asked by other dealers.

—A snake charmer in Haverhill, Mass., Jan. 22, nearly crushed to death by a boa-constrictor. He was rescued by another man who was obliged to kill the snake to release his comrade.

—Mgr. Satolli, the papal legate, does not speak English language. When he has English-speaking dioceses to address, his speeches, translated from manuscript, are delivered by another person.

—The Ministerial Association of Portland, Ore., composed of fifty-five members from all the evangelical churches of that city, has adopted resolutions asking Congress to repeal the anti-Chinese legislation of last session.

—Sunday, Jan. 22, it is estimated that 125,000 people went skating on the different lakes and ponds of New York City. There were 25,000 on the big lake Central Park. Many wanted to skate, for whom there was no room on the ice.

—Andrew Carnegie, the iron king, and the owner of the Homestead, Pa., mills, arrived in New York City, Jan. 23. Mr. Carnegie was in Scotland at the time the Homestead riot, and has but just returned. He would have nothing to say to reporters.



—The Quarantine bill has passed the House, but in an amended form, applying to land as well as sea boundaries. This will include importations from Canada. It will now go to the Senate again, to see if that body will sanction the additions made in the House.

—The petition clerk of the House document room at Washington, D. C., is overwhelmed with the number of petitions asking for the opening of the World's Fair on Sunday. In one day there were 10,000 petitions, each containing from a few to many names, presented and recorded.

—Workmen in a coal mine at Rockvale, Colo., Jan. 21, found two petrified snakes. The first found was twelve feet in length; the second, found near by was twenty-four feet in length, and as thick as a man's body. They will form part of the Colorado exhibit at the World's Fair.

—The British steamer "Nordlands," which arrived at Brooklyn, Jan. 22, had an experience as thrilling as that of the "Umbria." She broke her shaft in mid ocean, and having but a small sail area, drifted for days. On Dec. 4 she was saved from going on the rocks at Bermuda Gibbs by a tug, which towed her into port, in St. George, Bermuda, where she was compelled to wait until a new shaft arrived from England.

—Near Alton, Ill., Jan. 21, a misplaced switch caused an express train to run into an oil train. An explosion followed, by which the engineer was burned to death. While the trainmen were trying to put out the fire, and while hundreds of spectators were grouped around, five more oil tanks exploded, throwing burning oil over the crowd. Six persons were burned to death at once, and nineteen burned so terribly that they will die. Eighteen others were badly burned.

#### FOREIGN.

—Hamburg harbor is completely ice-bound, and nearly seven thousand crafts are locked in.

—Sixty persons were frozen to death in Russian Poland during the late period of intense cold.

—The khedive of Egypt has yielded to the demands of England, and has dismissed the obnoxious minister.

—The French government has begun a campaign against English and German newspaper correspondents in Paris.

—There are seventeen new cases of cholera at Halle, Germany. Much anxiety is felt over the outbreak of the disease.

—The Dominion government will in the tariff of canal tolls for 1893, end discrimination against the United States.

—The negotiations on foot between the British minister to Morocco and the sultan are closely shadowed by a French emissary.

—The sultan of Turkey subscribed the funds necessary for the erection of a Mohammedan mosque upon the grounds of the Columbian Exposition.

—Uruguay has decided to discontinue all her legations except those in England, France, Brazil, Chili, and Argentina. The salary of the president has been reduced one half.

—Prince Victor Napoleon, not to be outdone by the Orleans princes, is about to issue a manifesto, asking the voters of the republic to rally at the polls in the interest of a new monarchy.

—The United States steamship "Constellation" has arrived at Funchal, Madeira Islands. She is on her way to this country with art works from France, Italy, and Spain, to be exhibited at the World's Fair.

—A conflict between the police and a body of 600 peasants at Termini, Sicily, Jan. 21, resulted in the death of the peasants, eight of their number being killed, and twenty wounded. The peasants had settled upon a piece of land owned by the commune, and refused to be removed.

—By an explosion of fire-damp in a mine at Dux, Bohemia, Jan. 24, eighty miners were killed, and many wounded. Troops have been sent to the scene of the disaster, as the people are terribly excited, and threaten to mob the owners of the mine for carelessness in the management of the mine.

—The governor of New Zealand has appointed four veritable workmen to the higher House of the Legislature. The members of this house have hitherto been selected from rich bondholders or prominent politicians. One of these men was riveting a boiler when he received the governor's telegram asking him to accept the position.

#### RELIGIOUS.

—The Briggs case has been appealed to the General Assembly.

—The Vatican has chosen Cardinal Gibbons to be legate to the Catholic Congress at Chicago.

—The evangelical churches in Wilmington, Del., are making preparations for the evangelistic services to be held in that city by Messrs. Moody and Sankey.

—The noted revivalist, B. Fay Mills, is having his usual success in Des Moines, Iowa. As the fruit of ten days' work, he counts 20,000 converts and \$2,500.

—It appears from figures given in the *Catholic Directory* of Great Britain for 1893 that there are nearly as many priests in Great Britain as in Ireland. They number 2,950. The number in Ireland last year was 3,059.

—The directors of the Philadelphia Sabbath Association have resolved to issue a call for a State convention to be held early in February, relative to the Sunday-closing of the World's Fair and the State Sunday laws.

—The Catholics of Italy are petitioning in large numbers against the bill for giving the civil marriage rite precedence over the religious ceremony. The measure was rejected by the Senate in 1880, when 100,000 Catholics petitioned against it.

### Appointments.

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

THE next regular session of the National Religious Liberty Association will be held in the Tabernacle, at Battle Creek, Mich., beginning Feb. 20, at 3 P. M., for the election of officers and the transaction of such other business as may properly come before the association. A change is proposed in Article 6 of the constitution, which will be considered at that time. We hope there will be a general attendance of the members of the association. R. C. PORTER, Pres.

#### BUSINESS NOTICES.

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

WANTED.—A Sabbath-keeping farm hand, either single man or one with small family. Steady employment. Address Mrs. Emma Rutherford, Parsons, Labette Co., Kans.

WANTED.—A practical farmer (Sabbath-keeper) by the year, with a small family. Will pay good wages. Healthy place, one and one-fourth miles from church. Good recommendations required. Address Rezin R. Kennedy, Wheelersburg, Scioto Co., Ohio.

WANTED.—To correspond with some Seventh-day Adventist who can furnish me a room where I can have my library and trunk, also a place for my horse and buggy, and who will make me a home while I am not engaged in some branch of the work. Country preferred. Expect to pay reasonable compensation for accommodations. Address Levi Turney, Oronoque, Norton Co., Kans.

#### LABOR BUREAU.

WANTED.—Situations for two boys, aged thirteen and fifteen, in Sabbath-keeping families. Work on farm preferred. Correspondence solicited. Address Mrs. E. J. Lee, Gilson, Knox Co., Ill.

#### PAPERS WANTED.

REUBEN WOODWARD, 66 Emerald St., Boston, Mass., would be glad of any Seventh-day Adventist literature for a few weeks, to use in missionary work. Send post-paid.

S. L. WALKATH, College Grove, San Jose Co., Cal., would like copies of clean papers and tracts sent post-paid, for missionary work.

#### CHANGE OF ADDRESS.

My address for some weeks to come will be Matteawan, Dutchess Co., N. Y. H. G. THURSTON.

### Obituary Notices.

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

MARSH.—At Palmyra, Me., Jan. 16, 1893, Samuel Marsh, aged eighty-five years. J. B. GOODRICH.

HOSTLER.—At Hubbardville, N. Y., May 11, 1892, Benjamin Hostler, aged eighty-six years. D. P. C.

ROSIER.—At Leslie, Mich., Jan. 5, 1893, of consumption, Charlotte Rosier, aged thirty-six years. T. M. STEWARD.

MALLERNEE.—At Evanston, Wyo., Nov. 20, 1892, Jared Mallernee, aged 58 years, 2 months, and 10 days. Mrs. R. F. STUCKY.

RICHARDS.—In Cheyenne county, Kans., Dec. 21, 1892, Sally A. Richards, aged 41 years, 6 months, and 2 days. O. S. FERREN.

BUTON.—Near Mortonville, Kans., Jan. 5, 1893, Mrs. Marcia Buton. Funeral services conducted by the writer. G. M. COTTRELL.

LOCKE.—Near Salem Center, Ind., Dec. 8, 1892, of paralysis, Joseph B. Locke, aged 67 years, 8 months, and 9 days. J. L. LOCKE.

ORCUTT.—At Moultrie, Fla., Dec. 19, 1892, Laura K. Orcutt, wife of Elder Nahum Orcutt, aged 66 years and 6 months. "Blessed are the dead which die in the Lord." NAHUM ORCUTT.

HALL.—At Edenborough, Erie Co., Pa., March 18, 1892, of la grippe, Mrs. Sarah E. Hall, aged 66 years, 9 months, and 3 days. Mrs. L. E. HILL.

BEARDSLEY.—At Chicago, Ill., Dec. 30, 1892, of cancer, James W. Beardsley, aged thirty-four years. Funeral discourse by the writer. SMITH SHARP.

HAND.—At St. Francisville, Ill., of membranous croup, Dec. 31, 1892, Nellie, daughter of Mr. and Mrs. J. H. Hand, aged 7 years and 19 days. C. L. TAGGART.

PRINDLE.—At Seneca, Kans., Dec. 30, 1892, Mrs. Emma Prindle, in the fortieth year of her age. Funeral discourse by Elder Brown (Methodist). OSCAR HILL.

WOOD.—At Pueblo, Colo., Nov. 21, 1892, from the effects of a burn, Mabel, youngest child of H. O. and Louisa Wood, aged 1 year, 4 months, and 21 days. J. B. WILSON.

BYRD.—At Atlantic, Iowa, Jan. 13, 1893, of rheumatism of the heart, Katie Belle Byrd, aged 15 years and 9 days. Funeral services conducted by the writer. H. M. J. RICHARDS.

KENNEDY.—At Danvers, Mass., Dec. 21, 1892, of heart failure, Elizabeth H. Kennedy, aged 69 years and 7 months. Words of comfort by the writer, from Job 19:25-27. WM. J. BOYNTON.

BAUDY.—At Buena Park, Colo., Dec. 4, 1892, of consumption, Eva Baudy, aged 27 years and 4 months. Words of comfort were spoken at her funeral by the writer, from Rev. 14:13. E. E. ANDROS.

STAFFORD.—At Fulton, So. Dak., Dec. 19, 1892, of pulmonary consumption, Clara L. Stafford, wife of Wilbur Stafford, aged 30 years and 3 months. Discourse by the writer, from Rev. 14:13. H. C. CARMICHAEL.

### Travelers' Guide.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 20, 1892.

| EAST.              | Day Express. | N. Shore Limited. | N. Y. Express.    | N. Falls & Buffalo Special. | Night Express. | Detroit Accom.   | At. Falls Express. |
|--------------------|--------------|-------------------|-------------------|-----------------------------|----------------|------------------|--------------------|
| STATIONS.          |              |                   |                   |                             |                |                  |                    |
| Chicago.....       | am 9.00      | pm 12.20          | pm 8.10           | pm 4.55                     | pm 9.30        |                  | pm 11.45           |
| Michigan City..... |              | pm 12.40          | pm 8.30           | pm 5.15                     | pm 10.00       |                  | pm 1.30            |
| Niles.....         |              | pm 12.40          | pm 8.30           | pm 5.15                     | pm 10.00       |                  | pm 1.30            |
| Kalamazoo.....     | 2.05         | 4.00              | 7.04              | 8.57                        | 1.57           | am 7.10          | 4.28               |
| Battle Creek.....  | 2.45         | 4.40              | 7.47              | 9.38                        | 2.35           | 7.52             | 5.20               |
| Jackson.....       | 4.30         | 5.55              | 8.52              | 10.42                       | 4.05           | 9.40             | 6.15               |
| Ann Arbor.....     | 6.30         | 6.27              | 9.45              | 11.27                       | 5.35           | 10.40            | 6.55               |
| Detroit.....       | 6.45         | 7.25              | 10.45             | 12.30                       | 7.00           | 11.52            | 9.35               |
| Buffalo.....       |              | am 3.00           | am 6.25           | 7.35                        |                | pm 7.40          | pm 5.00            |
| Rochester.....     |              | 5.50              | 9.55              | 11.25                       |                |                  | 8.20               |
| Syracuse.....      |              | 7.00              | pm 12.15          | pm 2.10                     |                |                  | 10.20              |
| New York.....      |              | pm 8.45           | 8.50              |                             |                | am 8.45          | am 7.00            |
| Boston.....        |              | pm 8.45           | 11.05             | am 6.15                     |                |                  | 10.50              |
| WEST.              | Mail.        | Day Express.      | N. Shore Limited. | Chicago Accom.              | Kal. Accom.    | Pacific Express. | Chlo. Special.     |
| STATIONS.          |              |                   |                   |                             |                |                  |                    |
| Boston.....        |              | am 8.30           | pm 2.00           | pm 3.00                     | pm 8.00        | pm 6.45          |                    |
| New York.....      |              | 10.30             | 4.30              | 6.00                        | 9.15           | am 8.30          |                    |
| Syracuse.....      |              | pm 7.30           | 1.35              | 2.10                        | 8.50           | am 7.25          | pm 2.25            |
| Rochester.....     |              | 9.35              | am 1.25           | 2.20                        | 8.55           | 8.40             | 5.10               |
| Buffalo.....       |              | 11.00             | 2.20              | 3.20                        | 9.00           | 11.50            | 7.45               |
| Detroit.....       | am 8.20      | 7.30              | 9.05              | pm 1.20                     | pm 4.40        | pm 9.00          | am 2.15            |
| Ann Arbor.....     | 9.37         | 8.27              | 9.59              | 2.19                        | 5.45           | 10.27            | 3.05               |
| Jackson.....       | 11.35        | 9.37              | 10.58             | 3.17                        | 7.11           | am 12.01         | 4.10               |
| Battle Creek.....  | pm 1.18      | 10.43             | pm 12.02          | 4.30                        | 8.47           | 1.20             | 5.20               |
| Kalamazoo.....     | 2.05         | 11.30             | 12.39             | 5.05                        | 9.45           |                  | 5.59               |
| Niles.....         |              | 4.00              | pm 12.40          | 1.48                        | 6.17           |                  | 7.15               |
| Michigan City..... | 5.20         | 2.00              | 2.45              | 7.20                        |                | 6.35             | 8.25               |
| Chicago.....       | 7.35         | 3.55              | 4.30              | 9.00                        |                | 7.55             | 10.15              |

\*Daily. †Daily except Sunday. ‡Except Saturday.  
Accommodation Mail train goes East at 1.15 p. m. daily except Sunday.  
Night Express goes West at 12.05 a. m. daily except Monday.  
Trains on Battle Creek Division depart at 8.00 a. m. and 4.35 p. m., and arrive at 11.40 a. m. and 6.45 p. m. daily except Sunday.

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

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



## Chicago & Grand Trunk

R. R.

Time Table, in Effect June 26, 1892.

| GOING WEST. | STATIONS.          | GOING EAST. |
|-------------|--------------------|-------------|
| 8.30 am     | Boston.....        | 8.30 am     |
| 1.15 pm     | New York.....      | 1.15 pm     |
| 4.45 pm     | Buffalo.....       | 4.45 pm     |
| 8.15 pm     | Niagara Falls..... | 8.15 pm     |
| 12.10 am    | Boston.....        | 12.10 am    |
| 4.40 am     | Montreal.....      | 4.40 am     |
| 8.30 am     | Toronto.....       | 8.30 am     |
| 11.30 am    | Detroit.....       | 11.30 am    |
| Day Exp.    | B. C. Ltd.         | Day Exp.    |
| 8.40 am     | Port Huron.....    | 8.40 am     |
| 12.20 pm    | Lapeer.....        | 12.20 pm    |
| 3.40 pm     | Flint.....         | 3.40 pm     |
| 6.40 pm     | Detroit.....       | 6.40 pm     |
| 9.40 pm     | Bay City.....      | 9.40 pm     |
| 12.40 am    | Saginaw.....       | 12.40 am    |
| 3.40 am     | Durand.....        | 3.40 am     |
| 6.40 am     | Lansing.....       | 6.40 am     |
| 9.40 am     | Charlotte.....     | 9.40 am     |
| 12.40 pm    | Battle Creek.....  | 12.40 pm    |
| 3.40 pm     | Valparaiso.....    | 3.40 pm     |
| 6.40 pm     | Chicago.....       | 6.40 pm     |

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

# The Review and Herald.

BATTLE CREEK, MICH., JAN. 31, 1893.

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The first number of the General Conference Bulletin for 1893 was issued Monday, Jan. 30, and will be found full of interesting matter.

The College View Enterprise, College View, Nebr., will be sent to new subscribers for the first six months of 1893, for only 35 cents.

The delegation from the State of Washington to the General Conference has arrived, also brethren C. L. Boyd from Tennessee, D. A. Robinson from London, and L. C. Chadwick from his trip to South America and Africa.

The Sanitarium is at present crowded with patients and delegates. The Sanitarium Hospital is also full. During the last week eight surgical operations, two very difficult ones, have been performed.

A visit to the Orphans' Home reveals the fact that lumber, lath, and other material for the finishing touches have arrived upon the ground. The brick veneering is all completed, and the window sashes are now being fitted.

The institute, to precede the General Conference, opened, according to appointment, Jan. 27, at 10 A. M. The attendance was good, some three hundred being present. Elder S. N. Haskell began the instruction with a lesson on "How to Study the Bible," followed by Elder J. N. Loughborough on the "Object of the Gifts in the Church."

Battle Creek College is greatly embarrassed for room to properly care for the present attendance. Students in the College proper, exclusive of the preparatory department, number over 400. The entire attendance has now reached 721. From foreign countries we have three from New Zealand, thirteen from South Africa, one from Ireland, one from Russia, and others from Canada and British Columbia.

The Oakland (Cal.) Morning Times of Jan. 18, 1893, gives a picture of the ship "Pitcairn," and a two-column account of its sailing the 16th, on its second voyage, including a sketch of its first voyage. It has on board about forty thousand dollars' worth of Bibles and books in different languages, besides clothing, agricultural imple-

ments, etc., for the Pitcairn islanders. It is fitted out for a two years' cruise. We trust its second voyage will be still more successful than its first.

The American Sentinel of Jan. 26, which comes to our table just as the REVIEW is going to press, has the following significant paragraph:—

"Just as we are closing up the last page of this number of the Sentinel, a letter comes to us from Henry county, Tenn., telling us that the sheriff is summoning mere children as witnesses in the cases of the indicted Adventists. One boy of only eleven years has been subpoenaed as a witness against his own father! In another family the father will be required to testify against his sons, and the sons against the father and against each other; and this to prove something which in the indictment is described as being 'to the great annoyance and disturbance of the people,' and 'against the peace and dignity of the State!'"

The pope, a few days since, created thirteen new cardinals. Of these, not one was an American, while six were Italians. This either shows the pope's idea as to the comparative ability of Americans and Italians, or else it shows a spirit of favoritism, which does not become one who claims to be the only person so disinterested that he could settle aright all the disputes between the jealous nations of the earth. If he can do this, he certainly ought to be able to distribute favors fairly, without discriminating against one nationality in favor of another.

The vicinity of the Office and Tabernacle is assuming already the air and complexion of a General Conference. Those who have come in from different, and some of them far distant, places, seem to come full of courage and good cheer. The outlook in all parts of the field is one of assurance. The cause is continually showing new evidences of its strength, because it is in the line of the fulfillment of the sure word of prophecy, and is adding continually new proofs that the position we hold is correct, and that the great consummation is drawing very near. Read the reports from the week of prayer, in this number, and also what brother Olsen says in another column in regard to the coming Conference.

Under date of Jan. 1, 1893, brother F. S. Hafford of Healdsburg, Cal., sends us the following clipping concerning the law for the election of school trustees in that State. It is not stated how recent the action was, but it is pleasant to recall the words and actions of a friend whenever it may have been. The item reads as follows:—

"When the law providing for the election for school trustees in each district on the first Tuesday in June of each year, came up for discussion, a motion was made to change the day of election to Saturday. This brought C. H. Keys, president of the Troop University, to his feet with an indignant protest.

"Mr. President," said he, "I object to this as being unjust to a certain sect in this State, which observes Saturday as its Sabbath day. By selecting that day, you deprive them of their vote, and this would be wrong. There is only one State—Tennessee—where laws of intolerance are in force, and it is not yet time for California to follow in her footsteps."

"The motion to change the day was voted down by a large majority."

The effect of the Reading Coal-Combine in causing human suffering has been very manifest during the late severe cold weather. With inexhaustible supplies in the mines, the combine limited the supply to increase the price. This caused dealers to buy smaller quantities than usual. The extreme cold caused a greater consumption of coal, and increased the demand for it; the railroad cars were blocked, which prevented supplies being shipped where wanted, and thus a coal famine was experienced in many places, and much suffering, especially among the poor, has been the result. It is stated that 20,000 people in Chicago alone are buying coal by the basket, and paying therefor at the rate of twenty dollars per ton. Could much of the money paid for coal this winter speak, what a tale it could tell of the suffering and tears of the widows and orphans, caused by the insatiable greed of this most unrighteous corporation. How long will it be before the prophecy of James 5:1-4 shall be fulfilled?

Senator Quay is quoted by the Washington correspondent of the Pittsburgh Dispatch as saying that Congress would not do such a thing as to break one of the commandments (that is, by voting to open the World's Fair gates on Sun-

day). The action which Congress has taken in the matter is a good illustration of the beauty of governmental legislation on the basis of the ten commandments. Thus, to prevent desecration of the Sabbath, Congress legislates that no one shall be allowed to visit the Fair on Sunday,—a day which has no connection with the Sabbath whatever. Legislating to compel men to honor God, it compels them to dishonor him! So that even if the idea of enforcing religious truth by civil law were a good one, it would be practically useless, because legislators would be all the time going astray in their conceptions of the truth, and enforcing error instead. It is a fact, which can be verified by an examination of history, that religious legislation has always (except in the pure theocracy of the ancient Israelites) been legislation to enforce religious error. And there is nothing strange about this; for only error would ever ask for the support of civil law. Truth has the support of Jehovah, and needs not the support of changeable human laws. Truth never asks for such assistance. Thus it always has been, and thus we see it to-day. And thus it always will be, so long as finite men undertake to legislate on religious things.

## SEVENTH-DAY ADVENTIST EDUCATIONAL SOCIETY.

### Eighteenth Annual Session.

THE eighteenth annual session of the Seventh-day Adventist Educational Society will be held in Battle Creek, Mich., Tuesday, Feb. 21, 1893, at 8 o'clock P. M., for the purpose of electing a Board of Trustees for the ensuing year, and transacting such other business, pertaining to the interests of the society, as may come before the meeting.

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| U. SMITH,<br>W. W. PRESCOTT,<br>O. A. OLSEN,<br>J. H. KELLOGG,<br>A. R. HENRY,<br>C. ELDRIDGE,<br>H. LINDSAY. | Trustees. |
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## SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.

### Thirty-third Annual Meeting of the Stockholders.

THE Seventh-day Adventist Publishing Association will hold its thirty-third annual session (second annual session under the new charter) in Battle Creek, Mich., on Thursday, Feb. 23, 1893, at the Tabernacle, at 10 o'clock A. M., for the election of a Board of Directors for the ensuing year, and the transaction of any other business that may come before the meeting. Any shareholder who cannot be present, has the privilege of selecting and empowering some one, if he has not already done so, to represent him or her by proxy. Blank forms for proxy will be sent to any who may request them.

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| CLEMENT ELDRIDGE,<br>URIAH SMITH,<br>W. H. EDWARDS,<br>A. R. HENRY,<br>HARMON LINDSAY,<br>O. A. OLSEN,<br>F. E. BELDEN. | Directors. |
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## LITERARY NOTICES.

### "CHURCH AND STATE."

THE above is the title of a pamphlet of sixty pages, by James T. Ringgold, a member of the Baltimore, Md., bar. In an entertaining and original manner the author traces the causes which have so often led to the union of the State with the Church, which he conclusively shows is contrary to the principles laid down by Christ, contrary to the natural rights of mankind, and a great detriment to the progress of the world to a better condition. Sunday laws, as relics of Church and State union, form an important part of this pamphlet. The evils of a compulsory day of idleness are set forth in a most graphic manner, accompanied by a logic that is incontrovertible. On the whole, we do not know of any treatise upon this important topic that in so short a compass lays down the principles of religious liberty, and makes bare the iniquity of a union of Church and State in so thorough a manner as Mr. Ringgold's. Our people should study it carefully themselves, and circulate it by the thousand among all classes of people. Price, 10 cents. Address N. R. L. Association, 267 West Main St., Battle Creek, Mich.