

# The Advent Review and Herald

HOLY BIBLE  
IS THE FIELD  
OF THE WORLD

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

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## The Review and Herald,

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### CALVARY'S CROSS.

BY MRS. L. D. A. STUTTLE.

(Battle Creek, Mich.)

TUNE, "Last Rose of Summer."

'Tis the voice of my Saviour  
I hear in my soul;  
He offers me pardon  
And maketh me whole;  
He stoopeth to heal me,  
Though wretched I am,  
And applies for my cleansing  
The blood of the Lamb.

He will not forsake thee  
When friends are untrue,  
Though bright dreams of gladness  
May vanish like dew.  
When waves of affliction  
Like billows may roll,  
He will save from temptation  
And comfort thy soul.

So let me forever  
In Jesus abide;  
In days of affliction  
In him let me hide;  
Let me fly to the Refuge,  
In sorrow and loss,  
The glorious refuge  
Of Calvary's cross.

## Our Contributors.

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

### CHRIST AS TEACHER.

BY MRS. E. G. WHITE.

FOR his own wise purpose the Lord veils spiritual truths in figures and symbols. Through the use of figures of speech, the plainest and most telling rebuke was often given to his accusers and enemies, and they could find in his words no occasion to condemn him. In parables and comparisons he found the best method of communicating divine truth. In simple language, using figures and illustrations drawn from the natural world, he opened spiritual truth to his hearers, and gave expression to precious principles that would have passed from their minds, and left scarcely a trace, had he not connected his words with stirring scenes of life, experience, or nature. In this way he called forth their interest, aroused inquiry, and when he had fully secured their attention, he decidedly impressed upon them the testimony of truth. In this way he was able to make sufficient impression upon the heart so that afterward his hearers could look upon the thing with which he connected

this lesson, and recall the words of the divine Teacher.

The teaching of Jesus was of an entirely different order from that of the learned scribes. They professed to be expositors of the law, both written and traditional. But the formal tone of their instruction would indicate that they saw nothing in the doctrines of the sacred oracles which possessed vital power. They presented nothing new, uttered no words that reached the longing of the soul. They offered no food for the hungry sheep and lambs. Their custom was to dwell upon the obscurities of the law, and the result of their reasoning was a jargon of absurdities, which neither the learned could fathom nor the common people understand.

Christ came to unveil divine truth to the world. He taught as one having authority. He spake as never man spake. There was no hesitancy in his manner, not the shadow of a doubt in his utterances. He spake as one who understood every part of his subject. He could have opened mysteries which patriarchs and prophets desired to look into, which human curiosity had been impatiently desirous of understanding. But when men could not discern the most simple, plainly-stated truths, how could they understand mysteries which were hid from mortal eyes? Jesus did not disdain to repeat old, familiar truths; for he was the author of these truths. He was the glory of the temple. Truths which had been lost sight of, which had been misplaced, misinterpreted, and disconnected from their true position, he separated from the companionship of error; and showing them as precious jewels in their own bright luster, he reset them in their proper framework, and commanded them to stand fast forever. What a work was this! It was of such a character that no finite man could comprehend or do it. Only the divine Hand could take the truth which, from its connection with error, had been serving the cause of the enemy of God and man, and place it where it would glorify God, and be the salvation of humanity. The work of Christ was to give again to the world the truth in its original freshness and beauty. He represented the spiritual and the heavenly, by the things of nature and experience. He gave fresh manna to the hungry soul, presented a new kingdom which was to be set up among men.

The Jewish rabbis presented the requirements of the law as a wearing round of exactions. They did just what Satan is doing in our day,—presented the law before the people as a cold, rigid code of commands and traditions. Superstitions buried the light, the glory, the dignity, and far-reaching claims of the law of God. They professed to speak to the people in the place of God. After the transgression of Adam, the Lord spoke no longer directly with man; the human race was given into the hands of Christ, and all communication came through him to the world. It was Christ who spoke the law on Mount Sinai, and he knew the bearing of all its precepts, the glory and majesty of the law of heaven. In his sermon on the mount, Christ defines the law, and seeks to inculcate on the minds of his hearers the far-reaching claims of the precepts of Jehovah. His instructions came as a new revelation to the people; and the

teachers of the law, the scribes and the Pharisees, as well as the common people, were astonished at his doctrine. The words of Christ were not new, and yet they came with the force of revelation; for they presented the truth in its proper light, and not in the light in which the teachers had set it before the people. He showed no regard for the traditions and commandments of men, but opened the eyes of their understanding to behold wondrous things out of the law of God, which is the foundation of his throne from the beginning of the world; and as long as the heavens and the earth remain, through the ceaseless ages of eternity, it will be the great standard of righteousness, holy and just and good.

The system of Jewish economy was the gospel in figure, a presentation of Christianity which was to be developed as fast as the minds of the people could comprehend spiritual light. Satan ever seeks to make obscure the truths that are plain, and Christ ever seeks to open the mind to comprehend every essential truth concerning the salvation of fallen man. To this day there are still aspects of truth which are dimly seen, connections that are not understood, and far-reaching depths in the law of God that are uncomprehended. There is immeasurable breadth, dignity, and glory in the law of God; and yet the religious world has set aside this law, as did the Jews, to exalt the traditions and commandments of men. Before the days of Christ, men asked in vain, "What is truth?" Darkness covered the earth, and gross darkness the people. Even Judea was shrouded in gloom, although the voice of God spoke to them in his oracles. The truth of God had been silenced by the superstition and traditions of its professed interpreters, and contention, jealousy, and prejudice divided the professed children of God. Then was a Teacher sent from God, even him who was the Way, the Truth, and the Life. Jesus presented to view the pure, rich truth of heaven to shine amid the moral darkness and gloom of earth. God had said, "Let there be spiritual light," and the light of the glory of God was revealed in the face of Jesus Christ.

Christ was manifested as the Saviour of men. The people were not to trust in their own works, in their own righteousness, or in themselves in any way, but in the Lamb of God which taketh away the sins of the world. In him the Advocate with the Father was revealed. Through him the invitation was given, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool." This invitation comes sounding down along the lines to us to-day. Let not pride, or self-esteem, or self-righteousness keep any one from confessing his sins, that he may claim the promise: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Keep nothing back from God, and neglect not the confession of your faults to the brethren when they have a connection with them. "Confess your faults one to another, and pray one for another, that ye may be healed." Many a sin is left unconfessed, to be confronted in the day of final accounts; better far to see your sins now, to con-

fess them, and put them away, while the atoning sacrifice pleads in your behalf. Do not dislike to learn the will of God on this subject. The health of your soul, the unity of your brethren, may depend upon the course you pursue in these things. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time, "casting all your care upon him; for he careth for you."

It is a lamentable fact that the erring heart is unwilling to be criticised, or to subject itself to humiliation by the confession of sin. Some see their faults, but thinking confession will detract from their dignity, they excuse their wrong, and shield themselves from the discipline that confession would give to the soul. The thought of their manifest error will remain to embitter their enjoyments and embarrass their movements; for in passing out of the path of confession, they fail to be faithful examples to the people. They see the errors of others; but how can they have courage to give the advice, "Confess your faults one to another, and pray one for another, that ye may be healed," when they have failed to follow this instruction in their own life? How much will ministers or people learn of a truth which they thrust aside, and forget if possible, because it is not agreeable; because it does not flatter their pride, but reproves and pains? Ministers and people, if saved at all, must be saved day by day, hour by hour. They must hunger and thirst for the righteousness of Christ, the illumination of the Holy Spirit. Church-members,—those placed in positions of trust,—must be baptized with the Spirit of God, or they will not be qualified for the positions they accept.

A man may have a knowledge of the Scriptures which will make him wise unto salvation, although he may be able to master his opponents in public controversy. If he does not have a yearning of soul after God; if he does not search his own heart as with a lighted candle, fearing that any wrong should lurk there; if he is not possessed with a desire to answer the prayer of Christ, that his disciples may be one as he is one with the Father, that the world may believe that Jesus is the Christ,—he flatters himself in vain that he is a Christian. His knowledge, begun in ambition, is carried forward in pride; but his soul is destitute of the divine love, the gentleness and meekness of Christ. He is not a wise man in the sight of God. He may have wisdom to overcome an opponent; but wise unto salvation, he cannot possibly be without the agency of the Holy Spirit. And the fruit of the Spirit is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Neither talent, eloquence, nor selfish study of the Scriptures, will produce love to God or conformity to the image of Christ. Nothing but divine power can regenerate the human heart and character, and imbue the soul with the love of Christ, which will ever manifest itself in love to those for whom he died.

#### IMMORTALITY NOT A BIRTHRIGHT, BUT A GIFT FROM GOD.

BY ELDER W. H. LITTLEJOHN.

(Battle Creek, Mich.)

(Continued.)

PERHAPS we could not do better at this point than to present, side by side, the two views of the nature of man and the consequences which grow out of them. First, it is maintained by those with whom we differ, that man was in the beginning endowed with two natures; *i. e.*, the physical, which was mortal, and the spiritual, which was immortal, or deathless. By the advocates of this view it is argued that the soul at the death of the individual enters the spirit world, where it will exist forever in the condition in which it was when it left the body; *i. e.*,

if it had accepted Christ here, it will be saved there. If it rejected Christ here, it will be numbered among the eternally damned there.

Over against this doctrine is the one advocated in this article. According to it, all men were made mortal in the beginning, body and soul.\*

If Adam and Eve had proved faithful, they and their posterity would finally have been made immortal, and this earth in the Edenic condition would have been their eternal home. When they transgressed, they were shut away from the tree of life, and as a consequence died in process of time. Being mortal, their death was complete, covering both soul and body. Once in their graves, they would have remained there forever had it not been for the atonement of Christ, which secured a resurrection from the dead for all men.

The object of this resurrection was to give the race a second chance of obtaining, individually, eternal life through faith in Christ. Between death and the resurrection, the soul is in an unconscious condition. At the resurrection the righteous are rewarded with an unending existence of unmixed felicity. The wicked, on the other hand, come forth from their graves to be punished according to their deserts, and are then destroyed utterly, as unworthy of a place in the universe of God.

As to the comparative merits of these two theories from the reasonable point of view, but little more needs to be said here. It will not be disputed that it was possible for the Creator to make man mortal or immortal as he might adjudge best. The only question to be settled by him, therefore, was one of expediency. Now take the facts as they exist, and look at the question from the orthodox point of view: The world has stood for 6000 years, and up to this time eight tenths of the human family have gone straight to hell at death, while only two tenths, say, have gone to heaven.†

The condition of both these classes is fixed for all eternity. The righteous are destined to become more holy and more happy through each succeeding age, while the lost are to become more wicked and more wretched as the cycles of eternity pass. Tell me, reader, whether under these circumstances it would not have been better had this world never been created. Can there be any doubt upon this point so long as it is true that eight out of ten of the human family are doomed to unmitigated torment while God shall live? The next question which I propound is this: Did God know beforehand what would be the outcome of his creative act? If he did not, he is not omniscient. If he did, he deliberately performed an act which is destined to perpetuate sin throughout eternity, and doom the great majority of the human species to unending misery. This conclusion is inevitable since there is no probation after death, and since, if the soul is immortal, God himself can never put an end to its misery by striking it out of existence.

Now look at the subject for a moment from the other side of the question. If man was made mortal instead of immortal, then God can destroy him at will. Suppose now that between death and the resurrection, the spirit of man is unconscious. Grant once more that the resurrection has occurred, and that eight tenths of the human

\*It does not comport with the genius of this article to enter into an examination of the various theories concerning the nature of the soul. It matters not for the author's present design whether, as some claim, the soul is separate and distinct from the body, or whether, as others insist, man is a unit with no separate entity such as the former claim. For the sake of convenience and perspicuity, he often alludes to the soul and the body as distinct from each other, in harmony with the commonly accepted view of the subject. Those who do not hold to the dual nature of man, will have no difficulty, generally speaking, in adapting the arguments and illustrations employed, to their conception of the unity of man.

†The population of the world is, in round numbers, 1,500,000,000. The whole number of nominal Christians; *i. e.*, members of the Greek Church, Roman Catholics, Protestants, etc., is estimated at about 400,000,000. Grant, if you please, that three fourths—300,000,000—of this 400,000,000 of nominal Christians will be saved, and the number so saved would constitute about one fifth, or two tenths of the population of the world at this time. When it is remembered that there are nearly three times as many Roman Catholics and members of the Greek Church, as there are Protestants, our orthodox friends will admit that the percentage of the saved, given above, is dangerously large. The writer is aware that it would in reality fall very far short of the figures which he has believed; but his object being to make his estimate such that no one made in the gospel plan of salvation could object to it on the ground of illiberality, the figures were placed where they were.

family have been adjudged worthy of a place in the lake of fire, while two tenths are redeemed through the blood of Christ; remembering that by the theory of this article, sinners are to be punished according to their deserts and then destroyed, and you have a basis upon which to rest your calculations in your effort to determine whether the creation of this world was a blunder. Now admit, if you please, that the wicked will remain in the lake of fire a certain length of time; say a day, a month, a year, or if you must have it so, a hundred years, then what? Why, when that hundred years is ended, sin and sinners will disappear forever, and the universe will be freed from everything in the form of rebellion against the rule of the Most High. But what about the saved? As already premised, they have been made immortal, and are basking in the sunlight of the divine favor and blessing.

How long is this condition of things to continue? I answer, Without end. This gives you but an imperfect conception of the duration of their bliss. Should I say that it is to be eternal, that would not help the matter much, because eternity is inconceivable. Well, suppose they should live a million of years in the enjoyment of the most perfect felicity; that would be a great length of time, would it not? Now suppose that you multiply that million of years as many times as there are grains of sand on the seashore. This done, you are no nearer the limit of the glorious existence of the finally saved than you were at the end of the first million of years, for the reason that infinity cannot be numbered. Now suppose, at the end of a billion of ages the question were to be asked whether the creation of our world had proved to be a success. What think you would be the answer which would burst from the lips of the redeemed? Would it not be in the form of a mighty halleluiah of praise to the Creator for having brought our earth into being, thus securing the unending felicity of so many myriads of the sons of men? While even then it might remain a source of regret that any had been so foolish as to reject eternal life, the fact that they had done so would not be considered worthy of mention in comparison with the infinite advantages which the creation of this planet insured to the faithful.

Thus it is made to appear that in case man was created mortal, to be clothed with immortality only when he demonstrated that he could safely be intrusted with such a gift, it is possible to vindicate the wisdom of God in the creation of our planet. Thus it is made to appear, also, that if man was made immortal in the outset, and as a consequence eight tenths of the human family devoted to endless torment, it would have been better that this world had never been created at all. Therefore, as the existence of this world is a fact which cannot be denied, and as God never blunders, the only safe and reasonable conclusion which one can adopt, is that when man was created, he was made subject to death, with the prospect of receiving immortality should he develop a character worthy of a permanent existence in the universe.

The only serious objection against the plan of creation suggested above, is found in the fact that it consigns the majority of our race to final oblivion. Admit, if you please, that this objection is not wholly without force, you must yet conclude that it presents no difficulty worthy of mention as compared with that which confronts you when the other view is accepted. Assuredly it is more reasonable to suppose that God might strike men out of being at once than it is to suppose that he should hold them in excruciating agony throughout eternity; for the latter course would involve several absurdities. First, it would represent the Creator as inflicting an infinite punishment for the sin of a finite creature; secondly, it would perpetuate sin to all eternity; thirdly, it would make God appear to be so vindictive in

his character, being so terribly forgiving. He was no person, and when he stood of balance, opposite to the resurrection of God was an endlessly malignant being. These things have every Christian the heaviest summing up, directly the first showing of the doctrine of fire; and at a system, a monstrous delirium, holding the population still clinging less hell. The reaction great that of our day, his discovery, popular religion, the religious by being nowhere in

To the that is known visible world man. So in reading vine One marvelous As it began welcome of this the water In the there stood holy places with seven its archetypes 8:5; Rev. Spirit (Zech. Creator 13; 33:4 Preserv Isa. 40:1 Reprov Comfort Guide: Ezek. 36: Glorified 1-33. Lifegive 6:63.

As the making world lights the to accept beams reach come. V to the mind not; but comprehend the approach to holds the ing to the which light can never hovah, is s



his character that he would punish unremittably forever and ever the sinner, when there was no prospect that the latter could be reformed, and where the example of his punishment, instead of producing a favorable effect upon the balance of the universe, would produce the opposite result by encouraging the impression that God was a heartless monster, inflicting torment endlessly for the sole purpose of gratifying the malignity of his own nature.

These propositions cannot be controverted. They have suggested themselves to the mind of every thoughtful man. In the conflict between Christianity and infidels, the latter plant their heaviest batteries right on this position. Assuming that modern orthodoxy represents correctly the Bible theory upon this subject, they first show the utter indefensibility of the doctrine of everlasting punishment in the lake of fire; and then they thunder their denunciations at a system of religion which would uphold such a monstrous tenet. All know the result. Infidelity holds the field to-day in the estimation of the popular mind. The orthodox clergy, while still clinging to the terrible dogma of an endless hell, dare not preach it in their pulpits. The reaction against this doctrine has been so great that it is with trembling that the minister of our day ventures to use the word "hell" in his discourse, lest he should run against the popular prejudice. The result of all this is that the religion of Jesus is brought into contempt by being made responsible for a doctrine which it nowhere inculcates.

(To be continued.)

#### THE HOLY SPIRIT.

BY T. L. WATERS.  
(Freemont, Mich.)

To the Spirit of God are we indebted for all that is known or is knowable of God, of the invisible world, and of the ultimate destiny of man. Scarcely have we exhausted one breath in reading the history of creation until this divine One is introduced to us as operating in this marvelous demonstration of almighty power. As it begins, so the Bible closes, and the last welcome of Heaven to mankind is the invitation of this same Spirit: "Come, . . . and take the water of life freely." Rev. 22:17.

In the symbolic worship of the old covenant, there stood at the right of the entrance of the holy place of the tabernacle, a gold lamp-stand, with seven lamps of fire. This was made from its archetype in heaven (Ex. 25:31-40; Heb. 8:5; Rev. 1:12), and symbolized the Holy Spirit (Zech. 4:2-6) in its seven offices of,—

Creator: Gen. 1:2; Ps. 104:30; Job 26:13; 33:4.

Preserver: Job 34:14, 15; Ps. 139:7-10; Isa. 40:12-14.

Reprover: Gen. 6:3; John 16:8-11.

Comforter: John 14:16, 17; Ps. 51:10-12.

Guide: Ex. 31:3; 35:31; Gen. 41:38; Ezek. 36:27; John 16:13.

Glorifier of Christ: John 16:8-14; Acts 2:1-33.

Lifegiver: Job 27:3; Rom. 8:11; John 6:63.

As the lamp-stand lighted up the holy place, making worship practicable, so the Holy Spirit lights the Christian through the moral darkness to acceptable worship here; and its effulgent beams reach forward, lighting up the world to come. Volumes have been written to describe to the mind what the Holy Spirit was and was not; but when the finite shall be able to comprehend the Infinite, then may we presume to approach this subject. The divine power which holds the rolling worlds in their courses, imparting to them centripetal and centrifugal motion, which lights the sunfires of heaven's luminaries, can never wane, decrease, or end, but like Jehovah, is self-existent, omnipotent, omnipresent,

and supreme. "The hour cometh, and now is, when the true worshipers shall worship the Father in Spirit and in truth: for such doth the Father seek to be his worshipers." John 4:23, Revised Version.

#### ABIDING FAITH.

BY MRS. NELLIE M. HASKELL.  
(Hallowell, Me.)

FAITH must be fastened to the eternal throne,

If we would test the promises of God;

Stayed on Jehovah, fixed on Him alone.

If we would have the presence of our Lord.

For 'tis by faith we walk, if we would see

The glorious city with its streets of gold,

And in the everlasting kingdom be

Forever with our Lord—his face behold.

Through faith the promises of God are ours;

Faith claims what sight impossible would deem,

It plucks, where seem but thorns, the fairest flowers,

From seeming barren fields, rich fruitage gleams.

It falters not, much less beats a retreat,

When foes advance, and persecutions gleam;

But prostrate falls before the mercy-seat,

And rises radiant with protecting beams.

It takes the God of heaven at his word;

Makes no concessions to the demon Doubt;

Believes him when the deepest depths are stirred,

Amid heart yearnings victor stands and shouts.

Each hungry soul he's waiting now to fill,

Each thirsting one to fully satisfy

With all the fulness of his word and will,

Their needs with heavenly riches to supply.

He that spared not his Son, but gave him up,

A ransom for a world undone and lost,

And saw him drink to dregs sin's bitter cup

Of suffering and death, that by such cost

Pardon, and peace, and immortality

Might be bestowed on guilty, dying man,

That he the penalty of sin might flee,

And hold communion with the great I Am—

How shall he not with him as freely give

All things which his omniscient eye sees best,

The discipline which teaches how to live

That we may stand when brought to judgment's test;

The needed sorrows and the needed joys,

The alternate cloud and sunshine of life's way,

The gems of heaven to wean from earthly toys,

Glimpses, by faith, of the eternal day.

#### THE BATTLE OF ARMAGEDDON.

BY WM. PENNIMAN.  
(Woodburn, Ill.)

"AND he gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16:16.

We cannot give a better introduction to the subject introduced in this text than to quote from "Thoughts on Daniel and the Revelation," p. 717:—

"Who are the ones here spoken of as 'gathered,' and what agency is to be used in gathering them? If the word 'them' refers to the kings of verse 14, it is certain that no good agency would be made use of to gather them; and if the spirits are referred to by the word 'he,' why is it in the singular number? The peculiarity of this construction has led some to read the passage thus: 'And he [Christ] gathered them [the saints] into a place called in the Hebrew tongue Armageddon [the illustrious city, or New Jerusalem].' But the position is untenable. The following criticism, which appeared not long since in a religious magazine, seems to shed the true light upon this passage. The writer says:—

"It seems to me that verse 16 is a continuation of verse 14, and that the antecedent of *αὐτοῦ* [them] is 'the kings' mentioned in verse 14. For this latter verse says, 'Which go forth unto the kings of the earth, and of the whole world, to gather them,' etc.; and in verse 16 it says, 'And he gathered them.' Now, in the Greek, 'a neuter plural regularly takes a verb in the singular.' (See Sophocles's Greek Grammar, § 151, 1.) Might not, therefore, the subject of the verb *συνήγαγεν* [gathered] (verse 16) be *τὰ πνεύματα* [the spirits] of verse 14, and thus the 'gathering' mentioned in the two verses be one and the same? And if this is to be a gathering of 'the kings of the earth and of the whole world,' will it not be for the purpose mentioned in the text; namely, 'to gather them to the battle of that great day of God almighty'?"

Again: the author of the book from which we have quoted, says:—

"In accordance with this criticism, we find several translations using the plural instead of the singular pronoun. Mr. Wakefield, in his translation of the New Testament, renders this verse thus: 'And the spirits gathered the kings together at a place called in Hebrew Armageddon.' The Syriac Testament reads: 'And they collected them together in a place called in Hebrew Armageddon.' Sawyer's translation renders it: 'And they assembled them in the place called in Hebrew Armageddon.' Mr. Wesley's version of the New Testament reads: 'And they gathered them together to the place which is called in the Hebrew Armageddon.' Whitney's translation gives it:

'And they gathered them into a place called in Hebrew Armageddon.' Professor Stuart, of Andover College, a distinguished critic, though not a translator of the Scriptures, renders it: 'And they gathered them together,' etc. De Wette, a German translator of the Bible, gives it the same turn as Stuart and the others."

"Mr. Albert Barnes, whose Notes on the New Testament are so extensively used, refers to the same grammatical law as suggested by the criticism above quoted, and says: 'The authority of De Wette and Professor Stuart is sufficient to show that the construction which they adopt is authorized by the Greek, as indeed, no one can doubt; and perhaps this construction accords better with the context than any other construction proposed.' Thus it will be seen that there are weighty reasons for reading the text, 'They gathered them together,' etc., instead of, 'He gathered;' and by these authorities it is shown that the persons gathered are the minions of Satan, not saints; that it is the work of the spirits, not of Christ; and that the place of assemblage is not in the New Jerusalem at the marriage supper of the Lamb, but at Armageddon (or Mount Megiddo), 'at the battle of that great day of God Almighty.'"

We have quoted quite fully from the above-named work, as it is important to know who gathers, and who are gathered, in this battle. There have been great and decisive battles in the world, but there never has been, and never will be one which will surpass this, except the last great battle of Gog and Magog, composed of the risen nations who gather around the camp of the saints, "the number of whom is as the sand of the sea."

The battle on the plains of Tours, France, A. D. 732, when Charles Martel defeated the Saracens, was great. In this battle 375,000 men were slain. This battle had an important bearing on the fulfillment of prophecy, as it crippled the power of the Saracens, who were determined to subdue Christendom.

Another battle, which is said to be next to that of Tours in terrible mortality, was the one between the Romans and Atila, A. D. 451, in which 250,000 men are said to have been killed. But the most murderous battle of modern times, says a London paper, "was that of Borodino, a Russian village, where Napoleon fought the Russians, Sept. 7, 1812. This battle was one of the most obstinately disputed in history, and resulted in nearly 80,000 men being placed *hors de combat*." But what are these battles already enumerated, and many more which might be mentioned, that have decided the fate of nations and empires, such as Arbela, Actium, Waterloo, and Gettysburg, in comparison with the great battle of Armageddon, which will finally culminate in the slaughter of the whole wicked world? As to numbers or numerical strength, what were the 5,000,000 that Xerxes led into Greece, compared with the many millions who will go up to the valley of Jehoshaphat?

Now to make the subject more forcible, we will examine the texts which are in close connection with the one quoted in the beginning. "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared." We shall not take time or space to prove that the drying up of the river Euphrates has reference to or includes the Ottoman power, hoping that the intelligent student of prophecy holds this position. On this subject we quote again from "Thoughts on Daniel and the Revelation," p. 715:—

"Again, it may be asked how the way of the kings of the East will be prepared by the drying up, or consumption of the Ottoman power? The answer is obvious. For what is the way of these kings to be prepared? Answer: To come up to the battle of the great day of God Almighty. Where is the battle to be fought?—At Jerusalem. (See Joel and Zephaniah.) But Jerusalem is in the hands of the Turks; they hold possession of the land of Palestine and the sacred sepulchers. This is the bone of contention; on these the nations have fixed their covetous and jealous eyes. But though Turkey now possesses them, and others want them, it is nevertheless thought necessary to the tranquillity of Europe that Turkey should be maintained in her position, in order to preserve what is called 'the balance of power.' Hence, so long as Turkey can be kept from collapsing, she serves to separate belligerent and hostile governments. Hence the Christian nations of Europe have co-operated to sustain the integrity of the sultan's throne. By their sufferance alone it now exists; and when they shall withdraw their support, and leave it to itself, as we believe they will do under the sixth plague, that symbolic river will be clean dried up; Turkey will be no more, and the way will be all open for the nations to rush to the Holy Land. The kings of the East, the nationalities, powers, and kingdoms lying east of Palestine, will act a conspicuous part in the matter; for Joel says in reference to this scene: 'Let the heathen be awakened, and come up to the valley of Jehoshaphat.' The

millions of Mohammedans of Persia, Afghanistan, Turkestan, and India, will rush to the field of conquest in behalf of their religion."

The preceding quotation shows the motives which instigate the nations, and stir them to battle, and also locates the central point of the conflict. We read in Rev. 16: 13, 14, as follows:—

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

Why are the unclean (impure or wicked) spirits compared to frogs? Certainly this language is not meaningless, and there must be some resemblance. This is in accordance with the words of the prophet (Isa. 8: 19, 20):—

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead?"

Who has not heard the mutterings, peepings, and croakings of frogs in the land? The world in one sense may be compared to a vast frog-pond, in which there are confusion, croakers, and creeds almost numberless. We shall not attempt its divisions and subdivisions. The frog is considered harmless, and so is Spiritualism by many. The frogs were one of the plagues of Egypt; and they entered into their houses and into the chambers of their kings. Now, in the form of unclean spirits, they are not only permeating all classes of people, but even "go forth unto the kings of the earth."

Again: as the croaking of frogs indicates that spring and a revival of the things which have been dormant in nature are near, so may we not learn that when these frog-like spirits are doing their work, the resurrection is near? These "spirits of devils, working miracles" have been doing wonders for over forty years; and no doubt greater miracles will yet be performed to deceive the people, and to prepare the way for the great and final battle.

The world may be compared to a great moral battle-field, and every party, ism, or sect that is not on the side of truth and righteousness or for Christ, is against him, and is paving the way for marshaling its forces for the last struggle. The preparatory work is done under the sixth plague, but the final conflict is under the seventh. The seventh angel pours out his vial into the air, showing that the destruction will be world-wide. It is under the last plague that the earth is shaken by the "great earthquake," the "great city" is divided, and the "great hail out of heaven" falls upon men.

As there are three divisions of the human race in which the unclean spirits work, the dragon must represent pagan Rome, or heathenism; the beast, papal Rome; and the false prophet, Protestantism. Here, then, is conclusive proof that the work of these spirits of devils is world-wide; and it may seem strange to some that the nations should engage in a contest so hazardous as that against the King of kings and Lord of hosts. But it must be borne in mind that the nations and kings have been deceived by miracles "that they should believe a lie." Although the ground plot of this battle is the whole globe, the contest point is indicated in the following texts:—

"I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land." Joel 3: 2. "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." Zeph. 3: 8.

This battle has been located by writers in various parts of the world, in Europe, in Palestine, and some locate it in America. The language of Zephaniah implies that the nations, in accordance with the words of Joel, are assembled in the valley of Jehoshaphat, which is near Jerusalem, and yet the text shows that "all the earth shall be devoured by it." Again the prophet says:—

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. A day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." Zeph. 1: 14-18. (See Isa. 13: 6; Prov. 6: 13-17; Rev. 16: 14.)

Now many trust in their silver and their gold, which "they have heaped together for the last days." James 5: 7. But it will be of no avail then. There has been a spirit among the nations, of rivaling one another in building "high towers," but they will be no protection against the "great earthquake," when the cities of the nations shall fall. Jeremiah speaks of the same great conflict:—

"Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and an howling of the principal of the flock, shall be heard: for the Lord hath spoiled their pasture." Jer. 25: 30-36. (See also Haggai; Zech. 14: 4-9; Mal. 4: 1.)

It will be seen from the texts already quoted, and from those to which the reader's attention is directed, that the Lord's controversy with the nations in the final battle is one of the leading features in the denunciations of nearly all the prophets.

As in all battles there are commanders-in-chief, so in this, Satan is the great leader of the wicked forces, having his grounds and his subordinates to carry out his plans.

For nearly 6000 years this great "adversary of God and man" has been working evil in the world. After he had succeeded in the overthrow of man in Eden, he kept up his seductive influences till nearly the whole human race became so corrupt that God swept them from the earth with a flood. When Christ came, Satan tried to ruin him by his temptations. By the fast union of Church and State, which he has instigated man to effect, he has caused the death of nearly 100,000,000 martyrs; and he is now working with the power of more than 10,000 Sampsons of iniquity to effect another union. "Saying to them that dwelt on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Rev. 13: 14, last part. This union of Church and State is one of the most (if not the most) effective of the agencies which Satan can employ in mustering his forces for the Armageddon battle. It is a noteworthy fact that the first plague falls upon "the men which had the mark of the beast, and upon them which worshiped his image." Rev. 16: 2. The third angel's message will soon go forth with a loud voice against the worship of the beast and his image. Rev. 14: 9, 10.

"We are now in the time when 'multitudes are in the valley of decision.'" Joel 3: 14. The great mass will not heed the warning messages, but are brought under the seductive influences of the unclean spirits. Many look with great interest upon the graphic narrations of the scenes of Waterloo, which decided the fate of Europe, and with great interest upon the conflicts which have decided the fate of our nation. But how much greater interest should be taken in the prophetic description of the battle which determines the destiny of the population of the

whole earth! Many dream of golden days yet to come, and think not of the momentous events that are impending. The wise men and astrologers have failed to read the handwriting of God, not on the walls of a kingly palace, but in the heavens and in the earth.

What mean the great national war debts of the world? (In 1884 they amounted to \$27, 155,000,000.) What mean the gigantic implements of warfare which are now being constructed? What means the Herr Krupp factory in Germany, employing 20,000 men making guns? What mean the anticipations and intentions of Russia in the Holy Land? We will quote from REVIEW of May 10, 1892:—

"This power has just erected upon the very summit of the mount of Olives, an immense stone tower 220 feet in height. It is said to be too large for a church, and can be designed only as a fortress and signal station in the event of a military campaign. It overlooks completely the valley of Jehoshaphat, where, according to Joel, the mighty men and the heathen are to be gathered for the great battle of the day of the Lord. It has a twenty-ton bell, which can be heard at Jaffa, Jericho, and Mount Lebanon. Above this is an electric chamber from which wires run to all the convents and monasteries in Palestine, which are well provided with arms. It would be a most effective point from which to direct military operations on a large scale. This is but another item showing how rapidly all things are preparing for the battle of the great day."

Is not this warlike condition of Europe to-day like a slumbering volcano, ready to burst forth at any moment? It is no wonder that the prophet Joel, by inspiration looking down the stream of time, and seeing the warlike condition of the world, should exclaim:—

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong." Joel 3: 9, 10.

John, in the Revelation, seeing the condition of the world before this great battle, wrote:—

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7: 1-3.

It is therefore only because the winds of strife are held that this old, sin-cursed earth is not swept away with the besom of destruction. We should not let the severe rebuke Christ gave to the Jews apply to us: "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Matt. 16: 3. What is the lesson to be learned from the subject?—We learn that the end is near; that the unclean spirits (and there are millions of Spiritualists led by them) are doing their work: and that we should do ours, by taking heed to the injunction found in Rev. 16: 15: "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame."

—It is a bright suggestion of Archdeacon Farrar to meet the questions of infidelity with harder questions. To most of the points raised by skeptics, Christendom frankly responds, "I do not know." Now let the tables be turned. "Where did matter come from? Can a dead thing create itself? Where did motion come from? Where life came from save the finger-tip of Omnipotence? Whence came the exquisite order and design of nature? If one told you that millions of printers' types should fortuitously shape themselves into the divine comedy of Dante, or the plays of Shakespeare, would you not think him a madman? Whence came consciousness? Who gave you free will? Whence came conscience?" Dr. Farrar truly says: "He who denies the existence of God in the face of such questions as these, talks simply stupid, dous nonsense." To concede that we cannot comprehend infinity can never weaken the position of a Christian. Clearly apprehend it, and the belief in God's power and his providence logically follows.—*New York Advocate.*

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## 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.

### NOT UNDERSTOOD.

Not understood. We move along asunder,  
Our paths grow wider as the seasons creep  
Along the years. We marvel, and we wonder  
Why life is life, and then we fall asleep,  
Not understood.

Not understood. We gather false impressions,  
And hug them closer as the years go by,  
Till virtues often seem to us transgressions;  
And thus men rise and fall, and live and die,  
Not understood.

Not understood. Poor souls with stunted vision  
Oft measured giants by their narrow gauge;  
The poisoned shafts of falsehood and derision  
Are oft impelled 'gainst those who mold the age,  
Not understood.

Not understood. The secret springs of action,  
Which lie beneath the surface and the show,  
Are disregarded. With self-satisfaction  
We judge our neighbors, and they often go  
Not understood.

Not understood. How trifles often change us!  
The thoughtless sentence and the fancied slight  
Destroy long years of friendship and estrange us,  
And on our souls there falls a freezing blight,  
Not understood.

Not understood. How many hearts are aching  
For lack of sympathy! Ah, day by day,  
How many cheerless, lonely hearts are breaking!  
How many noble spirits pass away  
Not understood.

O God, that men would see a little clearer,  
Or judge less harshly when they cannot see!  
O God, that men would draw a little nearer  
To one another! They'd be nearer thee,  
And understood.

—Selected.

### A GOOD VOICE.

Not only in singing, but in preaching, and teaching, and conversing, the power of a kind, gentle, loving, cultivated voice can hardly be overestimated. The voice is the index of the heart, of the man. You can tell in the darkest night, by the sound of a man's voice, whether he is rough or gentle, harsh or kind, angry or affectionate, gloomy or glad. There are persons whose voices seem like a cross between grating a nutmeg and filing a saw. There are persons whose voices, heard in an adjoining room, will pierce one like spears, and will stop all study, and interrupt all thought. There are others whose voices fall like music on the ear; rich, deep, mellow, and soulful, and which naturally attract our attention, and make us anxious to listen to them.

There are teachers who have never learned the power of a good and gentle voice. They command, they scold, but they do not win and mold the minds of those around them. There are preachers whose voices are hoarse, harsh, and raspy, who set your teeth on edge, and who make you wish that they were done; and there are other voices that are deep-toned, mellow, strong; which charm the ear, and soothe the nerves, and cheer the heart. These are the voices of persons whose sermons are too short, and for whose utterances men wait, and on whose lips people hang with delight.

The voice is the index of the character. It is impossible for a flippant and light-headed butterfly to have a deep and full-toned voice. It is impossible for a surly and unsocial person to have a loving, gentle voice. If they undertake it, it will be hypocrisy, — a transparent effort to deceive.

The way to have a good voice is, first, to have a good heart. The way to have a kind voice is to feel the kindness within. When men are truly converted to God, their voices are changed. There is new music in them, there are new tones developed by the power of the Spirit of God;

and voices that were once harsh and unkind are made gentle and tender by the power of divine grace. If God has given you a new heart, see to it that you have all that goes with it. See that you have a *new voice*; not the borrowed voice of some one whom you may seek to imitate, but your own voice, touched with the power and pathos of the love of God, which is shed abroad in the heart by the Holy Ghost; and filled with the tender sympathies and deep affections which only come to those souls who have "tasted the good word of God, and the powers of the world to come." The tones of such voices linger long in memory's chambers, and make us long for the time when we shall hear them with all the added music of immortality, chanting the everlasting song of the redeemed. — *The Common People.*

### CONCERNING ESCAPADES.

I KNOW of a few cases where marriage has been under the red-hot anathema of parents and all the neighbors; but God approved, and the homes established have been beautiful and positively Edenic.

But while we may admit that there are real cases of justifiable rebellion, in ninety-nine cases out of a hundred, — yea, in nine hundred and ninety-nine cases out of a thousand, — these unlicensed departures and decampments by moonlight are ruin, temporal and eternal. It is safer for a woman to jump off the docks of the East River, and depend on being able to swim to the other shore, or get picked up by a ferryboat. The possibilities are that she may be rescued, but the probability is that she will not be. Read the story of the escapades in the newspapers for the last ten years, and find me half a dozen that do not mean poverty, disgrace, abandonment, police court, divorce, death, and hell. "Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there." Satan presides over the escapade. He introduces the two parties to each other. He gets them to pledge their troth. He appoints where they shall meet. He shows them where they can find officiating minister or squire. He points out to them the ticket-office for the railroad train. He puts them aboard, and when they are going at forty miles an hour, he jumps off, and leaves them in the lurch; for while Satan has a genius for getting people into trouble, he has no genius for getting people out. He induced Jonah to take ship for Tarsish when God told him to go to Nineveh, but provided for the recreant prophet no better landing-place than the middle of the Mediterranean Sea.

The modern novel is responsible for many of these abscondings. Do you think that young women would sit up half a night reading novels in which the hero and heroine get acquainted in the usual way, and carry on their increased friendliness until, with the consent of parents, the day of marriage is appointed, and amid the surrounding group of kindred, the vows were taken? O, no! There must be flight, and pursuit, and narrow escape, and drawn dagger, all ending in sunshine and parental forgiveness, and bliss unalloyed and gorgeous. In many of the cases of escapades, the idea was implanted in the hot brain of the woman by a cheap novel — ten cents' worth of unadulterated perdition.

These evasions of the ordinary modes of marriage are to be deplored for the reason that nearly all of them are proposed by bad men. If the man behaves well, he has a character to which he can refer, and he can say: "If you want to inquire about me, there is a list of names of people in the town or neighborhood where I live." No; the heroes of escapades are nearly all bigamists, or libertines, or drunkards, or defrauders, or first-class scoundrels of some sort. They have no character to lose.

They may be dressed in the height of fashion, may be cologned, and pomatumed, and padded, and diamond-ringed, and flamboyant-cravated, until they bewitch the eye and intoxicate the olfactories; but they are double-distilled extracts of villainy, moral dirt, and blasphemy. Beware of them! "Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there." — *Christian Herald.*

### THE NEXT ONE.

"WHY, auntie, I thought you were all through."

"So I am, with my work," returned Aunt Carrie, as with a smile she went on threading her needle. "I'm only trying to smooth the way a little for the next one."

"Who, for instance?" questioned Will, curiously.

"Well, suppose that, just as papa is starting for business to-morrow morning, he discovers he is about to lose a button from his coat, and can only spare about two minutes in which to have it sewed on; do n't you think it would be quite a relief for mama to find her needle already threaded?"

"Of course, for I should n't think any one could find that little bit of an eye at all, if they were in a hurry. I had a dreadful time the other day when I wanted to mend my ball. I'm sure I would have been glad to be your 'next one,' then."

"Suppose again, Will, that whoever dropped that piece of wood upon the cellar stairs had stopped to pick it up, remembering that some one else would be coming that way soon, wouldn't it have been worth while? Just think how poor Bridget has suffered from her fall, and how the whole household has been inconvenienced."

"Yes, auntie, and if I'd wiped up the water I spilled this noon, sister wouldn't have been obliged to change her dress when she was in such a hurry to get back to school; but a fellow would have to keep pretty wide-awake to remember every time;" and with a thoughtful expression on his boyish face, Will passed out of the house and toward the front gate, leisurely munching a banana as he went.

Reaching the sidewalk, he threw down the banana skin, and proceeded on his way; but presently he turned and looked hard at the yellow object lying there upon the pavement, and then quickly retracing his steps, he picked it up and flung it far into the road.

Turning toward the house, he saw his aunt watching him from the window, and with a merry laugh he lifted his hat and bowed, while she in turn, nodded approvingly. — *Morning Star.*

### A SOURCE OF COMFORT AT DEATH.

ROBERT MACDONALD D.D., an English preacher, used to tell the following incident: "An excellent man was asked to visit a poor, dying sufferer. The messenger could give no account of the state of her mind, except that she was a very good woman, and was now at the end of a well-spent life, and therefore sure of going to heaven. He went, and, after a few kindly inquiries about her bodily condition, said, 'I have been told that you are in a very peaceful state of mind, depending upon a well-spent life.' The dying woman looked hard at him, and said, 'Yes, you are right. I am in the enjoyment of peace, sweet peace, and that from a well-spent life; but it is the well-spent life of Jesus — not my doings, but his; not my merits, but his blood.'" Thus believing, she passed away. — *Selected.*

— Always make it a rule before retiring at night to return thanks to the Lord for having kept you through the day.

## The Mission Field.

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

### OUR COUNTRY, THE MESSAGE, AND OUR RELATIONS TO BOTH.

THE Central European Conference is small in membership, but is surrounded by a vast mission field. It is bounded by Germany on the north, the Sahara Desert on the south, the Atlantic on the west, and the Euphrates on the east. This territory, embracing many tongues and millions of people, is the home of most of the nations that figure prominently in the world's history; while here the thrilling scenes of the Old and New Testaments were enacted; and, finally, the central act in the plan of redemption, the most marvelous of all eternity, the science and song of the universe, has made this field memorable and sacred above all others.

As in the past, so in the future, it will be the principal stage of action in the work of God. Here, the final great battle will be fought, and here the Lord and the saints descend, and afterward the holy city. Such is our field, viewed from the standpoint of the work of God. Politically, it is equally important. Europe is to-day the world's center of learning, art, and industries; she owns a large majority of the ships of earth, and is mother of nearly all colonies. Nearly from the earliest days known to history, she has been the world's leading factor, and still maintains this position.

While this is true of the work of man, it is equally true of the work of the gospel. Here have been fought the greatest number and most destructive battles for human glory and renown; and here has been shed the greatest amount of blood for the word of God. Here the gospel was introduced into the world in the person of Jesus Christ, and here it made its first triumphs under the early rain. Here, too, the mystery of iniquity unfolded itself, and has its seat.

Prophecy indicates that the enemy will, to the very close, carry out a very prominent part of his work in this territory. From this alone, we might conclude that the work of God will be great here. The messages indicate the same. They are to go to every nation and tribe. All are to hear a solemn warning against the beast and his image and mark. The beast has his seat and great authority in our field, and is surrounded with images, and his mark is being more rigidly enforced by law every year. It is scarcely necessary to urge that the Lord will especially send the warning against all these before pouring upon them his unmingled wrath.

Our relation to this field must be self-evident to all. God has given us the light for a purpose, and that purpose is to let it shine. In no portion of the world is the darkness so great as where Rome rules. But the glory of this message is to light up even this dark portion; and the message is given us for the express purpose of letting it shine. The seat of the beast is to be overturned, and the fifth plague poured upon it; but before this, the Lord will let his light shine upon it, to reveal its true character to all, that they may flee from it and escape.

While in Europe, sister White spoke on different occasions about this field. Speaking of the field as a whole, she says, "There is a great work to be done here in Europe." Before the Conference in Basle, in 1885, after hearing reports from France, Switzerland, Italy, Rumania, etc., she stated, "There is a great work yet to be accomplished in all the fields from which we have heard reports. All through these countries is precious talent that God will use; and we must be wide-awake to secure it."

Since these words were spoken, comparatively little has been done, hence the great work is yet to take place. Here is the definite statement that there is precious talent that God *will* use. But it is left for us to secure it; and to do this,

we must be wide-awake. God could call this talent without us, but he condescends to use us as his instruments, to call it. Shall we be indifferent to his mercy? If a great work is to be done, it surely *will* be done. But who shall do it? Pray God as you hear these words that you may have a part in it, either by personal effort or by your means.

On the same occasion, speaking of particular portions of the field, sister White said: "The Piedmont Valleys have been spoken of. From the light that I have had, there are, all through these valleys, precious souls who will receive the truth. . . . The third angel is represented as flying through the midst of heaven. The work is one that must be done quickly." As but few of the Waldenses have yet embraced the message, it must be that a work will yet be accomplished here.

Regarding our field as a whole, scarcely a beginning has been made. Many important fields have not at all been entered. We have evidence that some of them are already white for the harvest. The experience of the past two years indicates that the vast territory under the Turkish empire will be a most interesting and encouraging field. While other missionaries are at their wit's end to know what to do next, for lack of interest, there seems to be a hungering and thirsting for the truth. Wherever a few seeds have been dropped, an interest has sprung up, and increased, and spread abroad. What have we done for this field?—Practically nothing. We have not sent one laborer there. What has taken place has been done by laborers that God raised up from the field. The Lord could carry on the work to completion in this manner; but he has given us an experience in the message, has been training us, to fit us for pioneers in such fields. Shall we not move out into these openings of God's providence, for which he has been fitting us?

The Turkish empire is a large field, embracing many tongues and tribes from Gibraltar to the Euphrates. Constantinople, its capital, is a center where all these tongues are represented. It is to this field what Jerusalem of old was to the Orient. Representatives from all parts are constantly coming and going; hence active mission work done here would soon be felt far and wide.

When the early rain fell, "there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven." These, hearing the gospel in its purity and power, soon spread the sound of it into all nations. So at Constantinople are men from all countries about the Mediterranean and of the East. Should the gospel, under the latter rain, be here presented again in its purity and power, it would doubtless soon go in a similar manner to the nations around.

There are many other important centers in this field, where we should begin work; but where are the means and workers? For more than a year, we have been pleading for help for the East, but the destitution of laborers has been so great, and the urgent calls so many, that to the present, we have not been supplied.

Again: there are many tongues in our field in which we have no publications. These should be supplied in the near future. At two points at least, ship-mission work should be carried on. When we consider what is to be done, and then look at our resources, we cannot but conclude that a great change must take place from some quarter. Workers and means must be supplied for this field; for the Lord uses human agencies to accomplish his work. The great work that is to be done here is yet to take place.

Of our present duty, sister White says: "The great obstacle to the advancement of the work is the lack of means. Ought we not to make this a special subject of prayer? Men who have means, will receive the truth in this country; but the Lord would have us labor earnestly in faith till that time comes." These

words were spoken with reference to this field. We have the assurance, then, that men of means will here embrace the truth; but till that time comes, it is ours to labor earnestly. May the Lord help us to sense our duty in this direction, and do all that it is our privilege to do.

We look forward with much anticipation; we believe that in some place and manner we shall witness great things from the Lord. Just in proportion as we catch the spirit of the message, and sense our time, our means will flow into the Lord's treasury, and our hearts will be so fully yielded to him that he can use us as his instruments, with which to do the last great work. Then there will be an abundance of means and workers, and our field, as well as all others, will be bountifully supplied. May the Lord hasten this day, and may many that now know the truth have a part in the glorious work that shall soon be done in all the earth.

H. P. HOLSER.

### GENERAL MEETING IN FRANCE.

THE first general gathering in this field was held Oct. 17-22 at Codognan, a village near Nîmes, and almost in sight of the Mediterranean.

The majority of Protestants in France are in this vicinity; and it is in this province that the greatest persecutions took place in the past. Near Nîmes are rocky nooks and caves where Protestants held secret meetings. When going through the fields to these places, one would step in the tracks of another, while the last would draw a bundle of bushes behind him to conceal their footsteps.

To the south, just visible from Codognan, stands the large tower of Constance, where so many were confined and persecuted for their faith. In no country did Protestants stand more firmly by the truth, or suffer more for its sake, than here; and in no place were they so completely exterminated. But the country brought a heavy curse upon itself in killing off the noblest and best; and to the present, the land has not recovered from the loss.

Codognan is a neat Protestant village. Several weeks before the general meeting, the tent had been pitched here, and meetings conducted by brethren Comte and Tièche; a fair interest had been awakened, with an attendance of from thirty to seventy.

The general meeting was held in the tent, and those attending lodged with the villagers. Although entire strangers, we were kindly received. About thirty of our people attended the meeting. This is more than half our entire membership in this portion of France. The laborers present were brethren Erzenberger, Comte, Tièche, and the writer. Six meetings were held daily, in which the practical truths of the message for our day were dwelt upon.

The outside attendance increased during the meeting so that the number reached a hundred or more, evenings. Some outsiders attended nearly all the meetings during the day, and even the early morning meeting. They did not come out of curiosity, but because they felt that the blessing of the Lord was there, and they wanted to get all. We were told that our attendance was the best ever seen in the village.

We had the blessing of the Lord throughout the meeting, and believe that its effect will be to the advancement of the cause in this field. Not having had general meetings, our people here did not have the spirit of the message; but we believe that this lack has been partly supplied by this gathering, and trust that this is but the beginning of a work that may be carried on year by year.

Two young ladies decided to devote their lives to missionary nurses' work, and a third dedicated some property to the establishing of the health work in these countries. We have a wonderful field all about the Mediterranean, and should make haste to occupy it.

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Brother Erzenberger remains to continue the tent meetings with brother Comte and Tièche. Although near the end of October, the weather was sunny and warm; and it is thought that with the use of a stove, the meetings may be held in the tent the whole of November. A number of substantial people are interested, and believe we have the truth, and now the capital work of bringing them to obedience remains to be done. This will be no easy matter here, as almost the sole occupation is wine-making. Yet we know that there is power in the truth to break every band, and it is our constant prayer that many here may be set free!

H. P. HOLSER.

## Special Mention.

### NOAH'S TIME AND OUR'S: DISOBEDIENCE UNPARALLELED.

IN the REVIEW of Oct. 17, last half of last column on the first page, we find the following words: "Men have gone on in disobedience to God's law, until they have reached a point of insolence that is unparalleled." As we read these words, we think of the words of Christ: "But as the days of Noah were, so shall also the coming of the Son of man be." Then as day by day we pick up the daily papers, and scan their pages, we can only say, We are indeed in the days of which Christ spoke. And who can say otherwise? Who, in the face of the following, can predict the world's conversion?

The papers are full of the horrid details of the most diabolical crimes: Swindling upon the most gigantic scale; men in high position sell their honor, nay, their soul for the almighty dollar; legislators are corrupted, and do not hesitate to plunge the country into financial distress, for the aggrandizement of their selfish purposes. Justice stands so far away backward that the enraged masses rise up and wreak vengeance upon the diabolical fiend of lust. To recount these for the past six months would be out of the question.

Turning our attention to the realm of nature, we stand aghast at the news of repeated evidences that she is fitful and not to be trusted, as we read of the terrible loss of life and property, amounting to thousands of lives and millions of dollars' worth of property, in a few weeks of time.

Scarcely had the country recovered from the shock caused by the reports of the cyclonic disaster along the Atlantic coast, before we were again horrified by the tornado tidal-wave which brought death again to its hundreds of unsuspecting victims, said to be half the population; and in both cases their dead were buried in trenches, and the survivors endured untold suffering.

Sept. 15 came the reports of the terrible forest fires raging in Wisconsin, by which many people perished, and many more were made homeless. The same date gave an account of a cloud-burst in Spain, where a whole village was destroyed while peacefully sleeping. This is the record of nature, while in the line of accidents, the situation is simply appalling.

Nov. 1 came the news of a collision between two vessels in southern waters, by which 1300 soldiers and seamen found a watery grave. And on Nov. 4 a recital of the wreckage of a vessel in Spanish waters, by the explosion of 480 cases of contraband dynamite; while firemen and citizens were bravely combating the flames of the burning vessel. The intensity of the explosion was such that the shock was felt for miles, and burning firebrands were thrown in every direction, and threatened the destruction of the city of Santander. Many thought that the end of the world had come. But the worst is not told. The loss of life will probably never be known. The mutilation of bodies, with head, and trunk, and limb thrown in every direction, can better be imagined than described.

But the interim between these dates, was filled with records of lesser disasters, by fire and storm; accidents, explosions, and railroad wreckage, and loss of life, and crime of almost every description, till the head grows weary, and the heart sickens, at the situation.

In this recital we must not fail to mention that most terrible collision of trains at Battle Creek, Mich., the dreadful details of which are fresh in the minds of all.

Truly, as Dr. A. H. Heath, pastor of the Plymouth Congregational church, at St. Paul, said, "We have fallen upon times no less troublesome than those of Timothy and Paul."

The frequency of these oft-repeated calamities was the cause of editorial comment in the *Pioneer Press*, just after the disaster by cyclone of that ill-fated city, Charleston. The editor says:—

"The repeated visitation of the cyclone is almost beginning to shake the faith of those who believe that these meteorological disturbances are not growing in frequency or severity, but simply get greater note because of the increase of population and of the results of years of labor in the places where they happen to appear. No one, it is true, would hear of a cyclone in a wilderness; but in those parts of the country that have been well peopled and reduced from wildness for over a century, it does seem as if the records of later years were fuller than their predecessors of those tales of horror told by the prince of the powers of the air in his awful voice. . . . It will remain a question with many whether such calamities are not actually, instead of only apparently, increasing in number and violence with the increase of the years."

Truly the judgments of God are abroad in the land, but will the people learn wisdom?

H. F. PHELPS.

### HE DID HIS BEST.

I HAD for my room-mate in college at Evanston, a frail lad, born on the banks of the Mississippi. He had learned in its waters to swim and dive, until he seemed almost as much at home on the water as on the land. One of his first accomplishments acquired at Evanston was not in Greek or Latin, but in swimming in the lake in time of storm. He would dive through the breakers, or toss upon their tops, or play with them as a giant might with a tiny fountain. He was a wonderful swimmer. One day there came trickling down through the village, news of a great steamer wrecked at one o'clock in the morning ten miles out in the lake, whose 400 passengers were struggling with the waves, or were already drowned. My room-mate heard a bugle blast in his soul that morning. He said he seemed to hear these words: "Who knoweth whether thou art come into the kingdom for such a time as this?"

Frail as he was, he determined that he would do a full man's duty. Two hundred others volunteered for service, one of whom is now a bishop of the Methodist Church, and afterward became president of the university. They put a rope around my room-mate's waist, that they might recover his frail body, if he should be killed by the floating pieces of wreckage. Backward and forward he went for six hours, helping to save human life. Through his great familiarity with the surf, he was enabled to do much more than all the rest put together. Some were saved by a tug far out in the lake, but of the nearly 400 passengers, only thirty came through the breakers alive, and of these my room-mate saved seventeen. He put into that one day the struggle of threescore years and ten. He was compelled to give up his studies. He was compelled to give up the Christian ministry, for which he was preparing. To-day he is the wreck of a man, living among the hills of southern California, far away from a railroad line, struggling on a fruit ranch for a livelihood. The price paid for that day's work was the health and strength of a lifetime—but he saved seventeen human lives.

Between his journeys into the waves he stood before a blazing fire, was covered with blankets, and drank strong stimulants in order to keep his limbs from cramping. But each time an unfortunate one came near the breakers, if he was able to go, he threw off his incumbrances, and plunged again into the water. At first he wore the rope upon his arm, but coming to a piece of debris to which a drowning person was clinging, the wreckage struck him in the face, and he commenced to bleed profusely. The crowd on shore, alarmed for his safety, commenced pulling in the line prematurely, before he had laid hold of the drowning person. He threw off the rope, clutched the man, and brought him safely ashore without the help of the rope. Walking up the beach, he saw a gentleman sitting in an elegant carriage, who had evidently

come to the lake with his coachman from his suburban home. He said to the gentleman: "These people have almost killed me, and another accident may take my life without my having done my work. Will you consent to manage my rope for me, not allowing the people to pull until I give the signal? If you do this, you shall have half the credit for anything I may be able to do." The gentleman consented, and for five hours managed the rope. He was thus largely instrumental in the successful work my room-mate did.

The last person saved that day was a man who was coming ashore in a difficult part of the surf, where the bank was high and precipitous. Any one reaching shore there would be pounded to death on the steep bank. Those who came to this part of the surf were absolutely lost, as it seemed more than a man's life was worth to save them. My room-mate saw this man, with one arm clinging to a piece of wreck, while he held in the other a bundle, supposed to contain silver plate or some other precious thing, wrapped up in a bit of clothing. A sudden lift of the waves brought the man and the raft into full view, and there streamed out from the bundle a tress of hair, eighteen inches long. Then my friend knew that the man was attempting to save his wife, and he said to those about him: "Cost what it may, I will save that man or die in the attempt." He ran down the beach, following the retreating wave, knelt down as closely as possible to the sand, and let the return wave pound him. When next seen, he was far out in the water. He swam to the piece of raft to which the two were clinging. When within six or eight feet of them, the man cried out: "Save my wife! save my wife!" The brave swimmer said: "Yes, I'll save your wife and you, too." Fastening his hands in their clothing at the back of their necks, he said: "I can sustain you in the water, but you must swim for your lives and mine. We must push up northward to get beyond this dangerous surf, if we are to be saved at all." To the joy of the on-looking spectators, he came safely to shore with both unfortunates, for whom he had so bravely imperiled his life.

The daily papers were full of his praises. The illustrated papers of New York and London contained his picture; but when we were alone in our room, it was pitiful to see him. His face would turn ashen pale, and he would fasten his great, hungry eyes on me, and say: "Tell me the truth, Will; everybody praises me. Tell me the truth. Did I fail to do my best?" He did not ask, "Did I do as well as some one else?" That went without asking. He did not ask, "Did I do as well as 200 others?" He did better than that. He did not ask, "Did I do as well as any man on God's footstool?" I think he might have answered that question in the affirmative. The question that ran him through like a poisoned dagger as he remembered the 300 and more who lost their lives in sight, and the most of them in hearing, of land—the one supreme question was, "Did I do my best?"

God grant to you and me, when we reach the shores of eternity, and see time's wrecked millions come in to stand with us before the throne of the "Judge of the quick and the dead,"—God grant to each one of us that we may hear from the lips of our Elder Brother the "well done, good and faithful servant! You did your best."

This one-day's battle has cost my earthly elder brother his life work, and largely his life's opportunities. I have a Brother in heaven who, for the rescue of lost sinners, gave his life, and sends each of us as his representative with the life-line to save a world. We may not be able to go down into the flood; we may not be trained or fitted for work in a foreign land or in the billows of a great city of our own country. But may we not all hold at least the line for some brave swimmer, and cheer him in his struggle with the waves?—W. A. Spencer, D.D.

—Governor Peck of Wisconsin has established a depot of supplies for the suffering people in that State at Milwaukee, and has issued a proclamation to the people of Wisconsin, calling for contributions of clothing, food, etc. The governor will personally superintend the distribution of the supplies.

# The Review and Herald.

BATTLE CREEK, MICH., NOVEMBER 28, 1893.

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## CHRISTIAN PRIVILEGES.

### A Study of the Book of Hebrews.

CHAPTER 12, verse 14: "Follow peace with all men, and holiness, without which no man shall see the Lord."

The word "follow" means to make the thing spoken of an object of pursuit. Keep it in view, and search it out through every winding path. Paul, in another place, says, "If it be possible, as much as lieth in you, live peaceably with all men." Rom. 12:18. To be at enmity with our neighbors, to have wrangling and contention, is a great detriment to the progress of the gospel. So we are always to seek for holiness of heart and purity of life. Without this, or apart from this, no man can see God. They cannot enjoy him here, and will never be able to behold him hereafter and live. The complement of this statement was uttered by Christ, when he said, "Blessed are the pure in heart: for they shall see God." Matt. 5:8.

Verse 15: "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."

The constant watchfulness which every member of the church should exercise, is here brought to view. There should be a mutual interest and care with all members of the church for each other, to see that no one "falls from" (margin), or comes short of, the grace of God, or that condition of favor which is the privilege of each one to enjoy; lest any "root of bitterness," any alienation of feeling, division, contention, or false doctrine, come in, and cause many to become disaffected, lose their religious life, and make shipwreck of their faith.

Verse 16: "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. 17. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears."

The same class to which Paul here alludes, Jude doubtless speaks of in the fourth verse of his epistle, when he holds up to scorn certain ungodly men, who turned "the grace of our God into lasciviousness." Esau is called a "profane person," because he disregarded the rights and privileges of his position as the first-born. These, in patriarchal times, were great and honorable privileges. They included, (1) A right to the priestly office; (2) A double portion of the inheritance; (3) Lordship over their brethren; (4) In the family of Abraham, the line of the ancestry, of the Messiah; (5) The right to convey special blessings when they came to die. These were all in the future, and Esau had neither the faith nor the patience to wait for them. He thought more of present gratification in pampering his appetite, or appeasing his hunger, than he did of any prospective blessings pertaining to his birthright. And thus, as the record in Gen. 25:34 reads, he "despised his birthright." He stands as a fitting type of those who, for the present enjoyment of things of time and sense, will run the risk of losing eternal blessings in the world to come. The reader is familiar with the record of how he afterward managed to obtain the blessing from his father, Isaac. As between himself and Esau, we cannot admire the plotting and selfish scheming which characterized the course of Jacob, yet there is an important lesson in the whole history for us to learn. Esau afterward greatly desired to inherit the blessing which he had so foolishly bartered away, but he could not. He found no place for repentance (not on his own part, for he did repent most bitterly; but on the part of his father). He could not by any means secure a reversal of the decision conferring the blessing upon Jacob. So the sinner, when he has so long slighted and despised the offers of God's grace as to be beyond the reach of mercy, will find no possibility

of reversing the decision, when he comes at last to see what he has lost, and how precious a thing is God's favor, and how much he needs it.

Verse 18: "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, 19. And the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more: 20. (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart; 21; And so terrible was the sight, that Moses said, I exceedingly fear and quake:)."

These verses are an allusion to the transaction at the mount, when the law was spoken from Sinai to the assembled hosts of Israel. And the scene was characteristic of the dispensation which it ushered in. It was a "ministration of death." It was compassed about with circumstances of danger and terror; and a sense of God's holiness was impressed upon them in the fact that if a beast even touched the mount, it was to be instantly put to death. And Moses himself quaked before the awful display of divine majesty. And no one, as we learn from verse 25, escaped, who refused him who then spoke to them.

The great change, in the transition to what is known as the Christian dispensation, is then introduced.

Verse 22: "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. 23. To the general assembly and church of the first-born, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, 24. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

To a new and nearer relationship to the heavenly world we are brought under the new covenant. The repenting sinner comes now, not to an earthly priest, with the blood of an animal, before the door of an earthly sanctuary, and in old Jerusalem; but he comes to the new Jerusalem, which is above. That is, we look now to the heavenly Zion, the city of the living God. We have an innumerable company of angels for our ministering spirits. Heb. 1:14. We are counted among the church of the first-born, which are enrolled in the heavenly records; and, so far from being slain, if we but touch the mount where God is, we can come directly to him, through Christ, having, as 1 John 1:3 says, "fellowship" with the Father and the Son. And we have spiritual union with the spirits of just men made perfect; not disembodied spirits, not spirits made perfect, but *men* made perfect; that is, full-grown Christians, sanctified by the Spirit of Christ. And to Jesus, the mediator of the new covenant, and to his sacrifice, his blood, that speaks true peace to the conscience, as the blood of Abel's offering, which was such as pertained to all the past dispensation from his day to Christ, could not do.

Verse 25: "See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: 26: Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. 27. And this word, Yet once more, signifyeth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."

To refuse him that speaketh, is to refuse to give heed to the instruction or warning which he imparts. The reader of the English Version would take the words "speaketh" and "spake," of verse 25, to be the same word; but they are different words. The Revised Version notices the distinction, translating the latter expression as follows: "For if they escaped not, when they refused him that warned them on earth, much more shall not we escape, who turn away from him that warneth from heaven." The word means, to impart divine instruction, warning, or admonition. He that spake on earth, and he that speaketh from heaven, are not two different beings, but the same; namely, our Lord Jesus Christ, by whom God not only made the world, but through whom he holds correspondence with the world. Christ spoke the ten commandments, and his voice then shook the earth. He is to speak once more, when the great voice from the throne in the temple in heaven is heard saying, "It is done." Rev. 16:17. Then the earth is rent by such an earthquake as nature never before endured. Verse 18. And the atmosphere breaks up into an all-desolating hail. Verse

21. And the heavens depart as a scroll when it is rolled together. Rev. 6:14. And this voice signifies the removing of those things that are made; for the earth is then to be made "empty" and "waste," turned "upside down," to be "utterly broken down," "clean dissolved," "moved exceedingly," made to "reel to and fro like a drunkard," and be "removed like a cottage." Isa. 24:1, 19, 20. Alas, then, for those who have built all their hopes, and laid up all their treasures in such a world as this. But there is something that cannot be shaken, where our hopes, if we will but place them there, our interests and our treasures, will be secure, and that is shown in the verses following.

Verse 28: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: 29: For our God is a consuming fire."

As we read these words, we are reminded of the declaration of our Lord in Luke 12:32, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." This is the kingdom which the saints are to receive. The prophets speak in glowing terms of its magnitude and duration. It is the kingdom under the whole heaven, which shall be given to the saints of the Most High, and which shall never pass to other people. Dan. 7:27. The angel testified to Mary when he announced the incarnation of Jesus, that, "Of his kingdom there shall be no end." Luke 1:33. The "King shall reign in righteousness," and we shall see him "in his beauty." Isa. 33:17. But to have part in that kingdom we must serve God here with reverence and godly fear. This latter phrase would better be translated, "piety." The Revised Version reads, "awe." And this we can do through the grace which he gives us, which we are to have, that is, to accept or hold fast to. He then concludes the exhortation with the significant announcement, "For our God is a consuming fire." This seems to be borrowed from Deut. 4:24, where it is spoken with reference to God's attitude toward those who transgress his law. And he is no more lenient toward sin now than then. All sin will at last be consumed in the lake of fire, and they to whom these sins are attached will perish with them. What we are now to do, therefore, is to get free from our sins, so that, though they are consumed at last, we may be saved.

## 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.]

### 346.—LIBERTY TO EAT ALL THINGS.

While our Saviour was with his disciples here upon the earth, he had occasion frequently to chide them for their slowness in comprehending what he was trying to teach them. Thus he would often say to them, "How is it that ye do not understand?" And on no subject did they seem more dull of perception than that of eating and drinking. The same tendency still seems to adhere to the human mind, judging from the communications we receive, and the ideas that are occasionally expressed by our correspondents. Thus a letter recently received says: "As we are taught that we are at liberty to choose anything that we wish to eat, how do you explain Isa. 66:17, in regard to eating swine's flesh?"

We respond, "How is it that ye do not understand?" We are *not* at liberty to choose whatever we may eat. The REVIEW has never so taught. Isa. 66:17 speaks against eating swine's flesh. The REVIEW speaks against it also. So there is no disagreement, and nothing to be explained as between us, so far as touching the use of that particular article of diet is concerned. But has not the Jewish law, which classed certain meats as clean, and others as unclean, and forbade the eating of the unclean, been done away?—Yes. And doesn't that give us liberty to eat all of those kinds of meat which were there forbidden?—Not by any means; for there is another law, which both antedated and survives the Levitical economy, which forbids us to use the swine, and many other things as food; and this is the law of health. The swine is not a proper article of food, and the law

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of health says that we therefore should not use it. The Jew refuses it because his law forbids his eating it. We refuse it because the law of health forbids our eating it. We both arrive at the same result, only on different grounds. How is it, therefore, that you do not understand? Every kind of food which would inflame and vitiate the blood, and fill the body with humors, and all narcotics and stimulants, the law of health forbids to all men. But there are other things which the law of health forbids to some men, but permits to others. That is, there are some things which some can use to advantage, which are very detrimental to the health of others. Such things the latter class should carefully avoid, while the former could use them. In such cases the language of Paul in Rom. 14:3 would apply: "Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth."

#### 347.—THE HEART. 1 JOHN 3: 20, 21.

How are we to understand the language of John in the text above referred to, about our heart condemning and not condemning us?

INQUIRER.

Answer.—The sense in which the word "heart" is used, seems to be clearly indicated in the previous verse: "And hereby we know that we are of the truth, and shall assure ["persuade," margin] our hearts before him." What is it by which we know and are persuaded?—It is the mind, the intellectual faculty. By his high mental organization man has a conscience which sits in judgment on his actions, as to their quality of right or wrong. The word "conscience" is defined by Webster thus: "The knowledge of our acts, states, or characters, as right or wrong; the faculty, power, or principle which decides on the lawfulness or unlawfulness of our actions and affections, and approves or condemns them; the moral faculty, the moral sense." Referring to this, John could consistently say, "Beloved, if our heart condemn us not, then have we confidence toward God." The word "heart" here cannot refer to the literal organ, by which the blood is propelled through the body; for that, as one of the physiological provisions of the human system, has no intelligence or power to approve or condemn, any more than the lungs or the liver. The reference must be to the moral, intellectual, and spiritual part of man.

#### HEATHENISM, PAST AND PRESENT.

THE apostle Paul declares of the heathen that the reason of their terrible condition was "because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." Rom. 1: 21. The verses following the one quoted, describe the depths of sin and wickedness into which those who thus turned away from God were finally plunged. Some of the nations that were in this deplorable condition in the days of Paul, have received the gospel; and in proportion as they have received it, the darkness and its evil results have passed away. Other people have kept on in the same darkened path, sinking deeper and deeper in ignorance and sin. Explorations made in Africa within the last decade have shown that those regions conceal in their gloomy forests a selfishness so intense, a barbarity so utterly fiendish, a wickedness of every kind and degree so great, that it entirely baffles description, and we ask in astonishment, How can human beings made in God's image become so unutterably vile? And the answer to this question is found in the words of Paul, "Because . . . when they knew God, they glorified him not as God, . . . and their foolish heart was darkened." And again we read, "Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." Rom. 1: 28.

If we should trace these people who are so sunken in ignorance and vice back far enough, we should find their ancestors men of intelligence, who had a knowledge of God and of their accountability to him. But they did not like to retain God in their knowledge, and darkness stole over them more and more, until all the light they once had was eclipsed, and self and Satan ruled them completely.

The history of these nations illustrates in a marked manner the truth of the words of the wise man: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." In the physical and moral degeneracy which may be seen everywhere, but especially in heathen lands, there is manifested the true theory of evolution,—an evolution not upon an ascending, but upon a descending scale. Man, made in the image of God, perfect in beauty, noble in form, and morally representing the divine attributes, by departing from God that he might serve his own lusts, sinks lower and lower in each succeeding generation, until physical degeneracy and the loss of all conceptions of morality become his chief characteristics. And this terrible condition is the result of the desire of mankind to have their own way,—to serve self instead of God. The apostle says of the heathen, in the same connection with the scripture already quoted, "Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever. Amen." The truth of God, that God our Creator has a right to our allegiance and obedience, that it is our duty to serve him and to serve our fellow-men by drawing them to God,—that grand truth, which, when rightly understood, uplifts us into a likeness of the divine image, was in past ages and is still by millions of the human race, turned into a lie by the elevation of self-indulgence and carnality into that place which rightly belongs to God. The worship, the service of self, was the first step downward in the descending scale from godlikeness to those depths of depravity that we meet with on every hand. And this service of self, no matter where we find it, whether in the African kraal or in the grand palace in our cities, is heathenism. The distinctive feature of Christianity is the service of God and the uplifting of mankind to him, while the characteristic feature of heathenism has always been to live for self and sensual gratification. Measured by this standard, heathenism is not confined to any one country; rather it predominates everywhere. The man who heaps up riches for himself, but who is not rich toward God, whose charities even are for his own glory rather than for the good of those whom he helps, seeing that he is not Christlike, is not a Christian, even if he attends the church with regularity, and has subscribed to the church covenant. "Look not every man on his own things, but every man also on the things of others," is the injunction of the apostle to those who profess to be the followers of Jesus. He left heaven and came to earth to redeem us,—to raise us again into communion and fellowship with God. He gave up self to come; he gave it up when here; for he lived but to do good to others; he went about doing good and healing all manner of diseases. Even now, while at the right hand of the Father, he "ever liveth to make intercession for us." For long centuries he has lived for us; forgetful of himself, yet mankind, upon whom such great love has been bestowed, desire to spend their few brief years in self service!

It should be remembered that any service to others beyond a certain limit, is idolatry. We may love our friends; we must provide for the necessities and the comfort of those who are dependent upon us for support; we are under the highest obligations to lead them to Christ; but they are not to take the place in our affections that Christ claims as his own. Any service beyond this reasonable limit, places the creature in the place of the Creator. When one person takes another, and gives his thoughts, his attention, his wealth, for the other's happiness and service, with God scarcely remembered, only as perhaps called upon to bless the one object of adoration, with little thought of the happiness of others or of the suffering poor who are ever with us, is not this a species of idolatry? is it not worshiping and serving the creature more than the Creator? We worship and glorify God when we make him the chief object of our affections, holding every other love subservient to the love and allegiance we owe to him.

The difference between heathenism and Christianity is that heathenism serves self or some few persons who are idolized, often also for selfish reasons; but Christianity, following its divine Lord, lives not for self, but for others,—not for

one other, nor yet for a few others, but for every soul for whom Christ died, known and unknown, white or black, free or bond, and aims as far as is possible to be a comfort and a blessing to them all. This difference is so great as to be apparent to any one; and while we may not be permitted to judge another, we may in the light of his word examine ourselves to see whether we are in the faith or not. "If any man have not the Spirit of Christ, he is none of his." That spirit was the spirit of love, the spirit of self-sacrifice for others' good. If we do not possess this spirit, are we Christians? and if not Christians, what are we but civilized heathen?

Since this is the actual condition of millions in countries called Christian, is it not a necessity indeed that a proclamation of the "everlasting gospel" should be given the world with the same power that attended the labors of the apostles? This will be done. It is predicted in Rev. 14:6. The final result on earth is also foretold in the people described as keeping "the commandments of God, and the faith of Jesus" (Rev. 14:12); the final result in heaven,—a company on the sea of glass, who with harps and songs declare their victory "over the beast, and over his image, and over his mark, and over the number of his name." Rev. 15:2.

M. E. K.

#### CAN THE HOLY GHOST LIE?

THE *Political Dissenter*, representing one of the armies of National reform, and the *Christian Nation* representing another branch, are not exactly agreed in their methods of operation. Consequently, the terms used by one are not always pleasing to the other. The *Dissenter* is in the habit of saying "Sunday trains," "Sunday papers," etc. This is very displeasing to the *Nation*, which always spells Sunday S-a-b-b-a-t-h, a grave departure from the way of spelling prescribed by Webster. In relation to this difference of opinion, the *Nation* of Nov. 15, takes up the *Dissenter* thus:—

"The *Political Dissenter* still argues for 'Sunday,' and asks: 'What phrase would our brother use, by way of his severely orthodox circumlocution, if he wished to speak of the *Sunday Tribune*? Would he take the time and the trouble to say, 'The issue of the *Tribune* on the Sabbath?'"

"Before answering the question, let the Scriptures be opened to see if a divine example covering the case can be found. In Neh. 13:15, we read: 'In those days saw I in Judah some treading winepresses on the Sabbath.' This is parallel. The Holy Ghost could have said, 'treading Sunday presses.' But he does not. He uses an expression which all must acknowledge is far better, for it is divine—'treading winepresses on the Sabbath.'"

After reading the above, we are inclined to raise this question: "Who is this that darkeneth counsel by words without knowledge?" Could the Holy Ghost in the days of Nehemiah have said "treading Sunday presses" when the Sabbath was meant, and have told the truth?—Most assuredly not; for the day we call Sunday, which they called the first day of the week, was not the Sabbath at all, but the previous day was the Sabbath! Then it simply amounts to this: If the "Holy Ghost" could have said treading Sunday presses, when the Sabbath was meant, as the *Nation* asserts it could have said, then the Holy Ghost would have lied! There is no escaping from this conclusion. We deny the blasphemous imputation. The Holy Ghost could have said nothing of the kind. "It is impossible for God to lie," and as the Holy Ghost is his direct representative, it is also impossible for the Holy Ghost to lie.

But while this is true, people, if they are so disposed can "lie to the Holy Ghost." Ananias and Sapphira did that. Acts 5:3. It is also apparent that people can lie about the Holy Ghost; at the same time, it is a very dangerous thing to do; and it does not seem as though any one would do so knowingly. Peter said to Ananias, "How hath Satan filled thine heart to lie to the Holy Ghost." So it is in our day. Satan deceives men, blinds their minds, until all true perception of spiritual things is lost. There is nothing that Satan has more completely befogged than the subject of the Sabbath. The writer we have quoted is so in the dark, that, not content with confounding Sunday with the Sabbath now, he thrusts his Sunday back into the days of Nehemiah, and tries to make it appear that it was the Sabbath there, when in this thing he actually knows better.

Let us prize the light God has given us, and walk in its beaming rays; so shall we be kept from presumptuous sins, and be preserved blameless unto the heavenly kingdom.

M. E. K.

## Progress of the Cause.

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

### THESE ARE THEY WHICH FOLLOW THE LAMB.

BY ELIZABETH ROSSER.  
(Fruitland, Oregon.)

On earth by faith they followed him  
Through darkest night and twilight dim;  
And in the burning heat of day  
Than his they asked no other way.

They followed him with beauteous feet  
To distant climes of tropic heat,  
There to proclaim the joyful word,—  
"Look up and watch for Christ, your Lord."

They followed him o'er waters wide,  
Mid drifting snows, o'er frozen tide,  
The glorious message to declare,  
"To meet your coming Lord, prepare."

Dark prisons heard their voice in prayer;  
The marks of chains their ankles bear;  
While heart grew faint, and eye grew dim,  
Down to death's gate they followed Him.

But O, then dawned a wondrous day;  
The earth and heaven fled away.  
The voice of Christ bade them arise,  
And follow him to fairest skies!

They walk by faith no longer there;  
They've sight for faith, and praise for prayer;  
Sorrow and sin have fled for aye,  
And God has wiped all tears away.

No longer are they weary now;  
There is a crown on every brow;  
And through the depths of space afar,  
They follow Him from star to star.

### A BIT OF EXPERIENCE.

[BROTHER B. HAGLE, general canvassing agent for Ontario, gives the following item in his experience, which may be of interest, and suggestive to other workers in the cause:—]

I met with an elderly man the other day as I was waiting for the train. He asked me how long we would have to wait. I said, "About two hours." He said, "It is very tedious waiting." I answered that it did not seem long to me, as I improved the time reading my Bible. Our conversation led on, till finally he asked, "What do you think of so many calamities coming on the earth?" I said, "It is a fulfillment of prophecy." He remarked that he knew there was trouble coming, but could not tell what it was. After I explained to him, he said, "What shall we do?" I answered, "The only thing to do is to accept the third angel's message." Then he wanted to know what the third angel's message was. I told him, and he said, "What a fool I have been to spend all my time in making money, instead of reading my Bible." He invited me to come and see him. He was a merchant in the city of Hamilton. There are many others in the condition of this man, and shall we let them remain unwarned? Come one, come all, and join the band of workers.

### NEW JERSEY.

JERSEY CITY.—About two months ago we pitched our tent in this city, on the corner of Bramhall and Ocean avenues, opposite St. Patrick's Catholic church, one of the largest in the city. The interest was good from the first, and our tent at times was not large enough to hold those who attended. About two weeks ago we moved to a large store-room, corner of Jackson Ave. and Union St., where we expect to continue our meetings all winter.

A large number have accepted the Lord in all his fulness, as revealed in the third angel's message. Before leaving the tent, I organized a church which now numbers forty-seven, with many more who we expect will join soon. We have a Sabbath-school of almost 100. Our last Sabbath meeting was attended by 130 persons.

Many good testimonies were given, showing that the Lord is taking hold of their hearts while they submit themselves to him. While I am praising God for the large measure of success, I still go on shouting the victory, and storming the strongholds of iniquity, while God is giving the increase on every hand. I look for much here, and God will not disappoint me. I solicit the prayers of all.

Nov. 15.

E. E. FRANK.

### IOWA.

URBANA.—We began meetings here Sept. 1, and closed Oct. 30, continuing the services a little over eight weeks. We found a friendly people at this place, and many were anxious to hear the word of God proclaimed. Our temporal wants were quite liberally supplied by interested ones. As a result of the meetings sixteen are now keeping the Sabbath, and ten others are very favorable to the truth. We have organized a Sabbath-school, and expect to have baptism soon.

Preparations are making for the erection of a church building here. Quite a field is opened for meetings and missionary work in this county.

L. F. STARR,  
D. H. TANNER,  
C. M. GARDNER.

CORNING AND CARBON.—The last of June we pitched our tent in Corning, the county seat of Adams county, and remained there eight weeks. The Lord gave increase to the seed sown, so that, notwithstanding the deep prejudice which existed in the place, some nine precious souls moved out into the light. Among these were an ordained minister of the First-day Adventists, and a Methodist minister who attended only a few meetings, and then went to Oklahoma, where we understand he is preparing to preach these truths. These, with a few who were already there, were organized into a Sabbath-school, which numbers twenty members.

The tent was next taken to Carbon, a coal-mining town, seven miles from Corning. We had a good interest at this place, and fifteen persons joyfully moved out into the light. These, with four others who had accepted the truth before, have been organized into a Sabbath-school. Others are attending, who we expect will soon fully identify themselves with the company.

Sabbath, Nov. 11, Elder C. M. Gardner was present, and administered baptism to eight willing souls. We had a most precious meeting that day. We felt that the Lord was pleased to give us some droppings of the latter rain.

Sunday, Nov. 12, a church was organized at Corning. Eleven persons were received into the company. Others are expected to unite soon.

We also hope to organize a church at Carbon some time during the winter. Surely the Lord is working. To him be all the glory.

C. W. NEAL,  
H. V. ADAMS,  
B. E. FULLMER.

### VERMONT.

WINDHAM.—I closed meetings at Windham, Nov. 7. A church organization of twenty-two members was completed before I left. Eleven of these have recently embraced the truth. The other eleven were those who had been members of the Jamaica church for quite awhile, but joined at Windham, which is nearer to their homes.

The church was fully officered, and books were furnished the clerk, treasurer, and the librarian, with instructions as to keeping them. I left four other adults observing the Sabbath, who have not identified themselves with the church as yet, but have united with the Sabbath-school.

Elder Kimball assisted in the last three meetings held. We hear excellent reports from meetings held since we left the place. We desire to acknowledge the wonderful blessings of God which he has been pleased to bestow upon those who have labored in this field during the last two months. We are made to wonder at his tender love.

WM. COVERT.

### PENNSYLVANIA.

BRADFORD AND ELDRED.—Having spent the summer in new fields, I think a report is due the brethren and sisters of Pennsylvania and of the field at large.

In company with brother and sister Mattson I began meetings in Bradford, July 12. We found it a very hard field, but the Lord had a few jewels there. Our meetings were not largely attended as a rule, and no special excitement was made. I think this is a good thing, however, because there is no reaction following such, as almost always occurs after a great religious awakening.

Of those who gladly accepted the message given, two are now removed to other places, but eight faithful ones remain. All are representative people, and with the additional graces given them through the power of the gospel, they will have a good influence for the cause of truth in that place. The older members living near there are also being renewed in strength, so there will be a church of from fifteen to twenty members.

After the tent was taken down and our regular

meetings in Bradford were discontinued, we took turns in holding meetings in a school-house near Eldred, Pa. It was the same place where meetings were held over thirty years ago, by two of our ministers whose names need not be mentioned, as one is dead and the other not of us. In this place there were a few who, in spite of the stigma which came by the evil conduct of the men who brought the message, still hold on to the rays of light received, but the reputation of our people was not very good there. However, the Lord was good, and the precious truth overcame the prejudice to that degree that nearly all attended from quite a distance around. I never before saw an interest so even, and that continued unabated, as this one has to the end.

As a result, we baptized sixteen precious souls, and there are five or six more nearly ready for baptism, and many more who we have every reason to hope will act soon. Brother Mattson will stay in the vicinity of Bradford and Eldred all winter, and strengthen these companies if the Conference Committee agree.

During the seven weeks at the school-house our donations were over \$46, and our entertainment was entirely free.

I am now at Roaring Branch, attending the general meeting here. Brethren and sisters, the Lord is at work. Let us praise him.

E. J. HIBBARD.

### ILLINOIS.

CHICAGO.—In my last report of labor here among the Scandinavians, I stated that we sought a place for meeting near where the tent had been pitched. This has been accomplished, and meetings are now carried on three evenings in the week, with Sabbath-school and Sabbath services on Sabbath afternoon. Last Sunday night we had a good attendance and a good meeting. I spoke from Ps. 36:9: "For with thee is the fountain of life; in thy light shall we see light." The Lord came near, and souls were melted to tears. O for the Spirit of God to give power to his word!

Besides these meetings in the hall, we also have services in the chapel on W. Erie street on Sabbath forenoon and week-day evenings, so that all our time is fully taken up. We hope by the grace of God that the time shall not be spent in vain, but that it may result in rescuing some souls from the lost condition into which so many have fallen. I ask an interest in the prayers of the faithful.

Nov. 21.

J. F. HANSEN.

### MAINE.

AMONG THE CHURCHES.—After our good camp-meeting, it was decided by the Conference Committee that I visit among the churches, and hold quarterly meeting with five of them, and also to solicit means for the erection of a tract and missionary society repository to be erected at North Deering. As the importance of such an enterprise was set before our brethren and sisters, I am glad to say that nearly all the churches responded cheerfully and liberally. Sept. 14-20 I spent with the Auburn church. The Lord blessed, and we enjoyed much of his Spirit. Two were added to the church. We received in cash and pledges for the repository about \$88, and others have promised to give. One man, not of our faith, pledged \$50, and one woman, who has never made any profession of religion, but has become deeply interested in the truth, gave \$5.

Sept. 21-25 I labored with the Woodstock church. Here the Lord graciously blessed in setting before the brethren the importance of receiving at this time the righteousness of Christ by faith, in order to be able to stand in the evil day. The Spirit of God was with us, and hearts were melted to tenderness by its influence. Some said that never since the church was organized, had they received so much light and such great blessings.

From there I went to South Norridgewock, where I spent from Sept. 28 to Oct. 1. Here also the Lord came near by his Spirit, and we enjoyed some good meetings. Six united with the church. We received in cash and pledges for the repository at Deering, \$12. Others have promised to do something.

From Norridgewock I next went to East Washburn, in Aroostook county. I spent eight days there, and all seemed to enjoy the meetings very much. After setting before the brethren the enterprise at Deering, I received in pledges \$120, nearly all of which has been paid. May the Lord bless the Washburn church.

Oct. 14-19, I spent with the Blaine church. We enjoyed many blessings together here. Some who were struggling with doubts, were led to trust God more fully. Three were baptized and united with the church. I received \$108.25 for the repository.

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tory at Deering. I left the brethren and sisters much encouraged. I held meetings at several other places while in Aroostook, and I trust with much profit.

I next went to Bath, where I spent two Sabbaths and Sundays. I found a good interest there, and some good souls accepted the truth. While I was there, I received \$55 in pledges for the enterprise at Deering. The brethren have fitted up a nice little chapel on the corner of North and Washington streets in which to hold services, and Elder Osborn is there now holding a series of meetings, with a good interest.

On my way to Portland I stopped one night at Brunswick, and held a meeting in Elder J. O. Corliss's mother's home. Here the brethren and sisters did real well in giving toward the building at Deering. I received in cash and pledges \$209; and one sister loaned us \$200, without interest. I received \$70 from one brother and sister at North Berwick, \$185 at Portland and North Deering, and \$65 at Fairfield. Thus we can see the hand of the Lord in the enterprise at Deering, by moving upon the hearts of the brethren and sisters to give so freely of the means which he has put in their care. The best of all is we see that the Spirit of God is moving upon the hearts of those not of our faith, to step in and help in building up his cause. The work is onward in this State. I am of good courage, and feel to ask God for strength, in order to go forward with the work.

Nov. 16.

M. G. HUFFMAN.

I AM glad that I can report that the cause in this State is prospering exceedingly well. At our late camp-meeting it was decided to build and furnish a tract society repository for the State tract society at North Deering, Me. Since that time, I have been very busy with this work. The building is now complete, and we are now furnishing it, and taking inventory of stock, etc.

The Lord has greatly blessed in this enterprise from the very beginning, for which we as a Conference should be very grateful. We have been blessed in prices and in workmanship, and many of the brethren have responded to the call for free-will offerings in a very liberal manner. Parties in four different places who are not of our faith, have heard of the enterprise, and have made us donations of from five to fifty dollars each.

At a later date I expect to give a more detailed account of this work. Although very busy here, I have spent some time on the tract-society books, and have visited several churches, and held quarterly meetings with them. I spent two Sabbaths with the Richmond church, and celebrated the ordinances of the Lord's house. This church has celebrated the ordinances but once in about eight years. Some of the brethren seemed very glad to have this opportunity, and for various reasons, others did not participate.

The hearts of some here have been touched by the wail of the fatherless, and they have offered homes for orphans. We are very glad to see this, and hope that interest in this matter may increase in every one of the churches.

Our brethren here are few in number and somewhat scattered, and we believe that they love the truth of God; but we are certain it will be well for them when they become more diligent in maintaining public worship. A little rain should not deter Christians from going to meeting. We think the Lord's worship more important than man's work, and unless a storm is so severe that business is suspended, it surely should not keep us from meeting.

I next held quarterly meeting at Hartland. This is the former home of Elder J. B. Goodrich. All did not attend, but all present took active part, and the Lord gave us a good meeting. Elder Abram Barnes, who has been many years in the message and is well advanced in years, was with us, and we enjoyed hearing him relate early experiences in the message in this State.

After leaving Hartland, we held quarterly meeting with the church at Portland. The church at North Deering united with the church at Portland; but it was poorly represented, some being sick, and others did not make the effort necessary to go. Portland was well represented, and we had a real good meeting. It has been several years since the ordinances of the Lord's house have been celebrated here, and some of the brethren said it was "new to them," but nearly all took part.

Those living here have one of the best opportunities that the State affords for doing missionary work, and they are preparing for more extensive labor. I was glad to see the zeal that some are manifesting in the matter, and am sure that the Lord will bless all prayerful labor performed in the spirit of the message.

I next visited Cliff Island, where I attended the funeral of a faithful sister, Mrs. Mary Lewis. All will miss her much. The ordinances of

the Lord's house had been neglected by this church also, they having celebrated them but once in several years. Some at this church have found the way too narrow for them, and for a year or two have not walked with us. We hope that the Lord may speedily give them repentance. The meetings here were excellent. The brethren follow the occupation of fishing, and are now intending to supply vessels with our reading-matter as fully as they can. For some time there has been in this church increasing activity in the work of scattering printed matter; and so far as we know, this is the only church in the Conference that has maintained regular weekly missionary meetings.

A tract society was organized, and sister J. F. Small was chosen as librarian. This will save them considerable, and be of much advantage to them in many ways. We are sorry they have not had its privileges at an earlier date.

We have also spent one Sabbath with the brethren at Falmouth. This is the place where brethren Huffman and Keniston held a tent meeting last summer. Although all of the brethren are Scandinavians, and I do not speak that language, I enjoyed my stay with them very much. In a short time our language will be one.

A brother who accepted the truth last August was formerly a minister, and is considerable help in their meetings when he can be present; but he lives so far from them that often he cannot get to meeting. At each of these places the matter of free-will offerings was presented for the repository, and many responded liberally.

Elder M. G. Huffman was with me at Portland, when this matter was presented to them, and occupied the larger part of the time in the meeting. I have also visited Bath, the place of our last camp-meeting. The camp-meeting awakened much interest to hear the message. Six souls have decided to obey the truth, and many more are interested to hear. The First-day Adventists are circulating reading-matter opposing the message. A good place to hold meetings, located on North St., has been secured and fitted up by brother R. A. Ueberhinde. Elder P. B. Osborn began a series of meetings there last Sunday night. The attendance was all that could be desired, and now, brethren, let us all help him with our prayers.

J. E. JAYNE.

#### OHIO.

FINDLAY.—Since my last report, the Lord has come very near by his Spirit to this church in the conversion of precious souls.

One young man took his stand with us, and kept last Sabbath for the first time. Last night, after speaking on the investigative judgment, we had a most solemn meeting, the whole congregation was in tears. Strong men, who thought they would not weep, wept like children. When we called for those who would obey all God's commandments, seven arose. It was indeed a precious season. Confessions were made, and the Spirit of the Lord was manifested in solemn power. At this meeting a family of six, all adults, were united in the truth, except the father and husband. But when a call was afterward made for all those who believed these truths to arise, he, with ten others, arose, and we have every reason to believe they will soon unite with us.

Others are becoming interested every week. I praise God for what he is doing here. I believe we are truly in the loud cry of the third angel's message. O I do want a part in it.

Nov. 13.

WM. L. BRISBIN.

#### MINNESOTA.

BROTHER ALLEE writes that the institutes at Hutchinson and Dodge Center, in the interests of the tract society and church work, were very interesting and encouraging. Several churches were represented. Lessons were given every day in book-keeping and correspondence, by sister Ellis, corresponding secretary.

It seems that some were too busy to attend. To such the words, "As thy servant was busy here and there, he was gone;" and the answer, "Thy life shall go for his life," are applicable. A deeper interest is reported in weekly missionary meetings. Brethren John Hoffman and Norderhus were at Artichoke for a few days in October, and experienced much of God's blessing. Ten willing souls were baptized by brother Hoffman.

Brother Everest, the State agent, says that the blessing of God still attends the canvassers in their delivery. As an example, he cites the fact that it takes from five to ten bushels of wheat to pay for a book, and in some cases only two to eight bushels of wheat to the acre; and still the people are anxious to get their books. This gives courage to the canvasser.

It is expected that there will be a canvassers' school at Minneapolis again this winter.

H. F. PHELPS.

P. S.—The State press agent of the International Religious Liberty Association is receiving great encouragement in his work with the papers in the State. One editor wrote, "How can I know whether I would publish some of your articles, without seeing them? Suppose you write me one or two." He has seen and published, not one or two, but twenty articles upon the subject of Church and State. An article was published in the St. Paul Daily News on the "Rights of Man," and has been reprinted by several county papers. To the Lord be all the praise!

H. F. P.

#### MANITOBA.

IN harmony with the recommendation of the General Conference, I have labored in this province since April 1. Although I have not seen the fruits of my labor that I should be glad to see, I cannot but feel thankful for the blessings I have enjoyed. I find difficulties here with which I have had no experience in my past labors.

During the summer season the days are so very long, and the people labor so late, I find it almost impossible to get them to attend evening meetings. During the longest days I could see to read my Bible by twilight, until after ten o'clock in the evening.

The winters are very long and severe. Farmers commenced seeding this year about the first of May. The ground has been frozen since Oct. 25.

We have one organized church of ten members, and there are about thirty other members scattered over the province who are keeping the Sabbath. Eleven of these have taken their stand during the past summer. Nearly all are of good courage, and seem anxious to learn more of the truth.

A spirit of investigation exists in many places, and our literature is well received. I can see the hand of the Lord in many circumstances which plainly indicate that he is moving upon hearts in this field. At present I am holding a series of meetings at Hamiota. The interest is good. Some have decided to obey, and a number are halting between two opinions. Our courage is good, and our trust is in the Lord, who giveth us the victory.

C. W. FLAIZ.

#### MISSOURI.

AMONG THE CHURCHES.—Since my return from the Oklahoma camp-meeting, I have spent ten days with brethren Willis and Flowers at Moberly. God added his blessing to the effort put forth in that city, and the result is that a dozen precious souls are rejoicing in the light. It seemed that all the powers of the air, combined with the human opponents, were exercised to retard the work. But God gave the victory.

Oct. 27 and 28, I was at St. Louis, looking after the interest of the proposed church building at that place. God is blessing our dear people in St. Louis, and adding to their number such as shall be saved.

From Oct. 30 to Nov. 1, I was with the church at Economy. From Nov. 2-5, I was at Green Top. God blessed the word spoken at these places, and hearts were made glad.

From Nov. 6-12, I met with the church at Goldsberry. The brethren knew of my coming, and had so arranged their affairs that they could give their time to the work. Two services were held daily. From the very first, God's special blessing attended our efforts. Friday evening brother Willis came, and together we sought for the converting power of God to rest upon the people.

Sabbath morning dawned bright and clear, and as the whole church sought God together, the windows of heaven were opened. The convicting and converting power of God was present in a marked manner. When a call was made, eighteen came forward to seek God, among them being seven men and their wives. As we sought God together, the converting power of God rested upon them, and all testified to the pardoning love of Christ.

Sunday, at eleven o'clock, their beautiful new house of worship was dedicated to the Lord. They have a neat building 24 x 36 ft. This was a precious season long to be remembered by all present. In the afternoon I baptized seventeen dear souls, and twenty joined the church. They are planning to do considerable missionary work this winter. The Sabbath-school is in a flourishing condition. I left the church rejoicing in their Saviour. I am now on my way to other fields, where I expect the presence and help of the mighty Deliverer.

Nov. 15.

W. S. HYATT.

## ALABAMA.

HUNTSVILLE.—Since my last report at the close of our tent meetings at Gurley, I have held two courses of meetings in the country northwest of Huntsville. At the first of these meetings, brother H. L. Cone was with me, but at the last, I was entirely alone. At both of these places the attendance and interest was quite good throughout. Eight at each place promised to keep the Sabbath, though four are going to move away, and some of the others are not permanently located. The people were very kind. They supplied most of our temporal wants, and moved our tent from one place to the other.

Only a small amount of money was contributed, as but few have any money, and some will suffer of hunger this winter on account of failure of crops the past season. Many families now gather around a table which contains nothing but the plainest corn-bread, and even this will fail them long before another crop is raised. Many of these families are also hungry for the bread of life, and very readily acknowledge the truth; but it is a test of their faith to put it in practice. It would also be a test of the faith of some of our brethren and sisters who are more comfortably situated to come here and carry the truth from house to house, among these poor people. I trust that some will come and do it. Those who do, will find joy set before them in so doing.

Since taking down the tent, Oct. 16, I have visited all the Sabbath-keepers in this part of the State, and preached one or more times at twelve places. There are many more openings for labor than I am able to fill.

I have realized God's blessing in the work, but I need help, and there is one kind of help that I know those who love the third angel's message can and will gladly give; so I take this opportunity of asking that clean, late copies of the *REVIEW*, *Signs*, and *Sentinel* be sent to my address, post-paid. I would also like a supply of our leading denominational tracts. I would especially like to have a good supply of Nos. 14 and 15 of the *Religious Liberty Library*. If there are those who would rather send money to buy tracts than to send them, I will return report of how such money is expended, when such a report is asked for.

A. P. HEACOCK.

308 Madison St., Huntsville, Ala., Nov. 15.

## MARYLAND.

FORD'S STORE.—The trials of our brethren that were arrested at this place for Sunday labor, came up at the November term of court, and are now over. There were seven cases, as follows: Isaac Baker, C. O. Ford, J. Alex. Dodd, Geo. W. Marvel, Milton A. Bryan, J. Alex. Dodd (second offense), and Joseph H. Warran. These cases were reached on Friday, Nov. 10. When we came to trial, it was found that brother C. O. Ford's case was not on. He went to the magistrate before whom the case was tried, and found that his brother, who had sworn out the warrant, with two other brothers, one of them being a witness in the case, had paid the fine and costs.

Brother Baker's case was tried first. Eight witnesses appeared against him. Only two identified brother Baker, and these did not see him at the same time. The jury found a verdict of guilty, in about five minutes. On refusing to pay his fine, he was placed in jail, and stands committed, until fine and costs are paid. The next case was brother J. Alex. Dodd. Brethren Dodd and C. O. Ford had been arrested at the same time. There had been sent from Baltimore to the wharf at this place some window-sash and weights for the new church of Seventh-day Adventists in course of erection. These sash were directed to brother Ford, and came to the wharf on Thursday. Brother Ford was not notified by the agent, who was his brother and the prosecuting witness, that this freight was there, till on Saturday night about eight o'clock. Brother Ford asked his brother to put the goods in the warehouse for safe keeping. This he promised to do. On Sunday, as he was coming by, brother Ford asked him if he had put the goods in. He said he had not, and was not going to. Brother Ford said he would have to haul them up then, as he feared to leave them on the wharf, because of the prejudice and threats that had been made against our people, etc.

He got brother Dodd's horse and his own wagon, and asked brother Dodd to go along to hold the horse. Brother Ford's brothers heard of this, and went immediately to the wharf, about a mile distant, first notifying several others to appear as witnesses. Brother Dodd assisted in loading part of the freight, and in unloading it, and thus the charge.

In this case the jury gave a verdict of not guilty. Other cases were postponed until Monday, when

brethren Marvel's and Bryan's cases came up. The only witness in the case against brother Marvel was his own son, who had sworn out the warrant, and who was a constable. He was on his way to a neighbor's, with his wife, in a buggy, to tell him that he could not come and run his reaper the next day, when he saw some one in his father's field. He stopped his horse, got out, and, walking over to where he was, he found the man to be his father, who, he says, stated to him that as it looked like rain, he thought he would set out a few tomato plants.

The jury was out only a little while when they brought in the verdict of guilty, and this brother went to jail. Later, his son went around and secured means and paid the fine and costs, and the sheriff turned him out.

The next case was brother Bryan's. Two witnesses appeared against him. They said they first saw a man about 300 yards away as though he was using a hoe, but could not recognize the man. They came within about seventy-five yards, and testified that they saw brother Bryan cutting some wood on his wood-pile, when he left, and was using a shovel in the garden; but did not know whether he was digging vegetables for dinner or not. The jury again was not long in bringing in a verdict of guilty, and this brother went to jail.

The other two cases, brethren Dodd and Warran, were sent up irregularly, and the prosecuting attorney dismissed them. These brethren had waived a hearing before the magistrate, but without knowing better, he placed these cases on the appeal docket. So the "Sunday cases," as the judge said, or the "Adventist cases," as the prosecuting attorney called them, ended.

Large crowds attended these trials. Many are indignant that the jury would find a verdict of guilty in some of them. Brethren Ballenger, McKee, and other laborers of the Conference, were present at their trials. As our brethren are now in jail, and public interest is deep, it was thought best to hold some meetings at Centerville, and so the town hall has been secured, and meetings will begin to-night. Elder H. E. Robinson, assisted by others, will hold the services. The dedication of the new church building here took place Sunday, Nov. 5. Elder H. E. Robinson preached the dedicatory sermon.

Some \$250 were raised, leaving a balance of about \$175, to settle up the indebtedness. Counting donations of lumber and work, the brethren have a church valued at about \$1200. All are of good courage in the Lord. We remember the words of our Saviour in the 16th chapter of John: "These things have I told you, that when the time shall come, ye may remember that I told you of them." And knowing the reason that they do these things, "because they know not the Father nor me," we labor to bring before these people the lovely character of our Saviour; for "they know not what they do." Pray for the work in this section.

Nov. 14.

R. D. HOTTEL.

## THE UPPER COLUMBIA CONFERENCE.

I HAVE NOW BEEN in this Conference almost eight months, and will try to give the readers of the *REVIEW* a brief report of the progress of the work here. During the first year I could do but little, only become acquainted with this new field, nearly everything being so different from what it was where I had been accustomed to labor. Sometimes it seemed that all my efforts were futile, and that nothing would be accomplished; yet at the close of the year, it was found that quite a number had been added to the Conference, and that the Lord was still having a care for his work in this field.

As has already been reported, the camp-meeting was the largest and best that had ever been held in the Conference. There had been a coming up in the tithe, and we were able to settle in full with all of the laborers, and have a few hundred dollars left.

After the close of the good camp-meeting, the workers went to their fields of labor full of hope and courage in the Lord, and during the summer's work, many of them have had his blessing upon their labors. Four tents have been in the field most of the time during the season. At Union, Oregon, where Elder Bagby and brother Hiddleston had their tent, a church of forty members was organized from the Sabbath-keepers already living in that vicinity, together with those who embraced the truth.

Elder Kime and brethren Oliver and W. A. Kinney labored in the vicinity of the Swauk Prairie church, and as a result twenty or more were added to that church. Brother D. E. Scoles and Professor Kay pitched their tent during the early part of the season at Weston and Athena, Oregon, towns adjacent to each other. At these places some half

dozen accepted the truth. Later in the season, with some changes in his company, he moved his tent to Pendleton, and when the rainy season set in, and it became too cool for tent work, a house was procured in which he is still carrying on the work. Pendleton has always been looked upon as a hard place, and it was with some misgiving that we entered it. But, contrary to our expectations, growing interest sprung up, and when the writer left there, some ten days ago, thirty-seven had taken their stand with us, and a Sabbath-school of fifty members had been organized. Others were interested, and with the prospect before us of a good house in which to hold meetings, etc., the work will be continued there all winter.

The fourth tent was run in the interest of the German work, and was rather an experiment. Elder Haffner had it in charge. This tent was pitched in two places, and while as yet but little has been seen to prove the effort a success, believing that the seed has not been sown in vain, we look forward, expecting to see some fruit of this work in the kingdom of God.

Elder G. W. Davis has labored in the northern part of the Conference among the churches; and Elder W. W. Steward in the southern part. The Lord has blessed the labors of these brethren, and by their hands has added some forty souls to the different churches since the camp-meeting. Thus by taking this brief review of the work, we can see that the Lord has been working for us. Yes, and he is still working, brethren. At times during the past summer we have been permitted to see his Spirit move with power upon the hearts of the people. We give to him all the glory, and praise his name for his matchless love.

More calls than we can fill are coming in from all over the Conference. Truly the fields "are white already to harvest," and "the harvest truly is great, but the laborers are few." Brethren, "pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." And as you pray, remember the cause with your means. I need not speak of the present financial depression, and how hard it is to get hold of money here in the West. We have long expected that as the message closes, we will be brought into straightened circumstances financially in the work; otherwise how could the Saviour's words be fulfilled? and who would sell that they have and give alms? That day is here, we need not to look into the future for it. We are stewards of God, and Jesus says, "Occupy till I come." When is that?—When he comes to take account of his servants, or to reckon with them. The end of all things is at hand. The stewardship is about to pass out of our hands; we are no longer to be stewards. In this closing, or reckoning work, what are we to do with that which we have in our hands? The Master says, "Sell that ye have, and give alms." All is to be placed on the altar. Don't sleep now; and as those who are watching, let us be "like men that wait for their lord, when he will return from the wedding." R. S. DONNELL.

Nov. 13.

## "GO" AND "LO."

As one of our brethren left my door this morning to go into the Seminole nation to begin the canvassing work there, the last command of our blessed Lord came forcibly to my mind—"Go." This was the last command he ever uttered to his disciples. How far did he say for them to go? "Go ye into all the world." And what did he tell them to do?—"Preach." What did he want them to preach?—"The gospel." What is the gospel?—"It is the power of God." Unto whom?—"Unto all that believe." Whoever takes the gospel to the world, takes the power of God also; "for the gospel is the power of God unto salvation to all that believe"; it, and they take salvation also, and offer it to the world. The echo of this command is calling to all to-day. You may not, dear brethren and sisters, be able to go from house to house to labor; but remember that your homes are a part of the world. Take salvation to your families and neighbors.

This brother who left my house this morning, leaves behind him, a wife, children, and a good farm, to go among the people of that Indian nation. No doubt he thinks: "O, if I could only have attended the Bible school before I started out, how much better I could work." But the command is to "go," and the disciples went forth under the control of the Holy Spirit. It was their guide continually. If they were "forbidden of the Holy Ghost," to preach in Asia, they obeyed the decree. If they assayed to enter Bithynia, and the "Spirit suffered them not," there was another door opened, and the men of Macedonia cried, "Come over and help us." No army corps controlled by military telegraph was ever more directly under the hand of its commander, than the



servants of the Most High God were under the direction of the Holy Spirit. The workers are commanded to "go;" they are not bidden to return either; there is no promised gathering this side of the promised land, and the coming of our greater Commander, which will occur when we get the Master's work done, and all things are accomplished concerning the great salvation of man.

But the dear Lord commands us to "go." He does not say that we are to go alone. O, no. He gives us the precious promise, "Lo, I am with you always, even unto the end of the world." O that promise; and the fact that he will be with "two or three," forever obviates the necessity of a great number having to go together.

A million of popes, bishops, priests, and preachers could add nothing to the authority possessed by two or three when they go out in his name to work in his vineyard, having Christ with them, and acting in accordance with his divine will. Hence they are fully equipped for their work. Guided by him in their work, supported by him in every trial, they can go forth in the power and strength of the God of Israel. He who said, "Go into all the world, and preach," also said, "Lo, I am with you." Those who will not obey the command to "go," can hardly claim the promise, "Lo, I am with you;" but those who are willing to go in obedience to the Master's call, will find that he is with them, and that his power is stronger than the power of kings or emperors. All-embracing, all-victorious, it will bear them up amid the storms of life, strengthen them in the conflict with error, give them success in the work of the third angel's message, and finally bring them to their heavenly home, triumphant with many precious sheaves, on that great gathering day so soon to be ushered in by the coming of the Lord.

MRS. M. L. BROCK.

## Bible Readings.

"Search the Scriptures,"—John 5: 39.

### THE THOUSAND YEARS' REIGN IN HEAVEN.

1. WHERE is God's dwelling-place?—"And hear thou in heaven thy dwelling-place: and when thou hearest, forgive." 1 Kings 8: 30, last part. "After this manner therefore pray ye: Our Father which art in heaven." Matt. 6: 9.

2. Is his throne there?—"The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men." Ps. 11: 4.

3. In what heaven is God's dwelling-place?—"I knew a man in Christ above fourteen years ago, . . . caught up to the third heaven." 2 Cor. 12: 2.

4. Is heaven identical with Paradise?—"And I knew such a man (whether in the body, or out of the body, I cannot tell: God knoweth), how that he was caught up into paradise."

5. Is the place of God's throne a city?—"But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem." Heb. 12: 22.

6. Is heaven, God's dwelling-place, in this world or away from it?—"I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." John 16: 28.

7. Is it far away from the earth?—"They come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land." Isa. 13: 5.

NOTE.—The "weapons of his indignation" are the holy angels. (See verse 3.)

8. For what purpose did Christ go away from the earth to heaven?—"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." John 14: 2.

9. For what purpose is he coming again?—"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 3.

10. At that time where is the glory of God's people to be manifested?—"Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13: 43.

11. Who is the Father of the righteous?—"Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." John 20: 17. "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name." Matt. 6: 9.

12. Are the righteous to see the Father on his beautiful throne in heaven?—"Thine eyes shall see the king in his beauty: they shall behold the land that is very far off." Isa. 33: 17.

13. Are there fruits in heaven? and will the saints eat of them?—"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2: 7. "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matt. 26: 29. "The people asked, and he brought quails, and satisfied them with the bread of heaven." Ps. 105: 40. "And had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food." Ps. 78: 24, 25.

14. For how long a time will the saints be in heaven?—"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20: 6.

15. In what will they be engaged?—"And I saw thrones, and they sat upon them, and judgment was given unto them." Verse 4.

16. Whom will they be engaged in judging?—"Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?" 1 Cor. 6: 2.

17. By what evidence are they to be judged?—"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Rev. 20: 12.

18. Will the wicked be living or dead during the 1000 years' judgment?—"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20: 6. "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Verse 5. "And I saw the dead, small and great, stand before God: and the books were opened," etc.

19. Are the wicked dead the only persons to be judged by the saints?—"Know ye not that we shall judge angels? how much more things that pertain to this life?" 1 Cor. 6: 3.

20. What angels are to be judged by the saints?—"And the angels which kept not their first estate but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6. A. SMITH.

## Special Notices.

### NOTICE FOR VERMONT.

THE tract society repository has now been removed from Essex Junction to Burlington. Please address all mail to the secretary at No. 190 N. Winooski Ave., Burlington, Vt.

### MISSOURI, NOTICE!

THE Lord willing I will be in Kansas City, Dec. 1-3. After that date all correspondence pertaining to the work in Missouri, heretofore addressed to me, should be directed to James Hackett, 2010 E. 23d St., Kansas City, who will take up the work after my departure.

State Ag't.

W. M. CROTHERS.

### CORPORATION MEETING.

THE first meeting of the Seventh-day Adventist Medical Missionary and Benevolent Association will be held at the Tabernacle, Battle Creek, Mich., Monday, Dec. 18, 1893, at 10 o'clock A. M., to elect trustees, and transact any other business properly coming before the meeting.

Dated Nov. 3, 1893.

LYCURGUS McCoy,

JOHN H. KELLOGG,

ARCHIBALD R. HENRY.

### NOTICE TO INDIANA.

AN institute will be held at Rochester, Ind., Dec. 6-13, for the purpose of giving instruction in the various lines of church and missionary work. The churches at Akron, Denver, Grass Creek, and Plymouth, and all Sabbath-keepers within easy access of the place, are invited to attend. We urge a general attendance. The Rochester church will gladly entertain those who come. It would be well, however, for those who come, to bring some bedding and eatables, where convenient to do so. Elder Bartlett and myself expect to conduct the institute. Other institutes will be appointed for other parts of the State.

F. D. STARR.

### DETROIT MISSION FUND.

THOSE who have made pledges to the Detroit Mission will remember they were to be paid by Nov. 1. Many do not know where their pledges are, nor to whom they should pay them. We request all who have made pledges to the Detroit Mission to pay their pledges to the elder of their church. The elder will give you a receipt for it. He will forward it to J. S. Hall, Battle Creek, Mich., together with the name and amount that each one has paid. Brother Hall will then send the elders the pledges whose names and amounts have been forwarded to him. The elders will then take these pledges, and give them to each one who has paid. By this method we will save a good deal in postage and in drafts. We hope these pledges will be paid as soon as possible. Our building is now completed, and we need the means to pay our obligations. We have borrowed the money, and I am sure the brethren will do all they can to help us.

I. H. EVANS.

### DISTRICT CONFERENCE FOR DIST. NO. 4.

WE again call the attention of the Conferences in Dist. No. 4, to this meeting, which is to be held at Mt. Pleasant, Iowa, Dec. 12-18. This is to be an instruction meeting. The time will not be taken up with sermons, but spent in considering the different lines of work, and how best to carry them forward. Every line of work connected with the cause will be considered from the standpoint of its relation to every other line. This will give an opportunity for an expression from each of the delegates, so that all may be benefited by the experiences of those from the different Conferences.

On quite a number of the subjects there will be ten-minute talks, by two individuals, to be followed by a general discussion of the same. We are preparing topics for the delegates of the different Conferences, and will send them out in time for these persons to give them thought, so that they may be presented in the shortest time.

We have the promise of Elder A. F. Ballenger, to give instruction in religious liberty work at this meeting. We also expect Elder A. J. Breed to be present and assist in this council. We hope our Conferences will send a full delegation, and that all will come prepared to give light and to receive it.

J. H. DURLAND.

### MT. VERNON ACADEMY.

It will, perhaps, be of interest to many of the readers of the REVIEW to know how our school at this place is getting along.

As was announced in the Calendar and in the REVIEW, the Mt. Vernon Academy was opened for work on Sept. 13. On account of the serious financial condition of the country, and considering the fact that but short notice could be given before the opening of the school, the attendance was not large at first. It has, however, increased steadily until at the close of the second month we have good working classes in the different departments, and the work is moving along as smoothly as though it were an old, established school.

The location for a school is a beautiful one, and very desirable in many respects. Situated one mile from the city limits, surrounded by hills and valleys, on a fine eminence, with a beautiful grove for a background, in which are a number of springs of never-failing, pure water, are only a few of the features.

The main building is a large brick and stone structure which was built with the conveniences for a Sanitarium, being well furnished throughout, and heated with both steam and hot air. Some necessary changes in the building were made during the summer better to adapt it to school use, and this has made it not only more convenient but also more comfortable in every way, so that now we have a very pleasant Home for our young people while pursuing their studies.

There have been from the first many encouraging features. Much interest is manifested in the study of the Bible. Every student in the Home, and with only two exceptions, every one connected with the school has the Bible for one of his daily studies. The desire among the students that all of their work should be thorough, is kept prominent.

The courses of study are the same as in our colleges, and the studies run parallel with them as far as they go. This will allow a student on completing any term or year of work here, if he wishes, to transfer his work to one of our colleges, and go on with hardly a break; it will also allow the students from the colleges to take up the work here in the same manner. The only difference is that our courses are not quite so long.

Several acres of land have been platted, and a number of lots have already been sold, and several houses are now in course of erection. Many more who have large families of children to be educated are planning to build in the spring.

Students are now in attendance from six States, and several are planning to enter at the beginning of the winter term, Dec. 20.

There are yet unoccupied a few good rooms well

furnished, and if all who are expecting to come at that time or soon, would write to the Academy, it would aid very much in preparing for their reception and work.

Should any one desire further information concerning our school here, we should be pleased to correspond with all such.

We confidently believe that we shall have one of our best and pleasantest schools here at Mt. Vernon, Ohio.

W. T. BLAND.

## The Sabbath-School.

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

### LESSONS ON THE FIRST EPISTLE OF JOHN.

Lesson 10.—The Influence of Love. 1 John 4: 15-21.  
(Sabbath, Dec. 9.)

1. What relationship exists between God and him who confesses that Jesus is his Son?
2. What have we known and believed?
3. What is God?
4. What follows as a result of this truth?
5. What is the result of this union?
6. What confidence will perfect love give us?
7. What does perfect love exclude?
8. Of what does the presence of fear give evidence?
9. Why do believers love?
10. What charge is made against him who professes love to God but hates his brother?
11. What is the basis of this charge?
12. What commandment has been received?

#### NOTES.

1. VERSES 15, 16.—When Peter confessed that Jesus was the Son of God, the reply of Christ indicated that this truth cannot be discerned by the natural man (Matt. 16: 16, 17), and it is only when Christ, in whom God dwelt (2 Cor. 5: 19), is revealed in us (Gal. 1: 16), that we can confess this truth in the sense of the scripture. Thus the Spirit which is to testify of him (John 15: 26) witnesses through us to his divinity. 1 Cor. 12: 3. The love of God can be known only by experience, as it is poured out in the heart. Rom. 5: 5. "Human language can never explain how the love of Christ can take possession of the soul, and lead captive every power of the mind; but you will know it by personal experience." Since God is love, and all love is of God, no one can be in love and separated from God at the same time.

2. VERSE 17.—The result aimed at in all God's love to us is that we may be restored to his favor and dwell in his presence (1 Tim. 2: 4), but this involves a testing of the character (2 Cor. 5: 10), and the law demands perfection. James 2: 10. No righteousness of our own (Phil. 3: 9) will give confidence in that day. Those who have "had a sense of the righteousness of Jehovah, and felt the terror of appearing in their guilt and uncleanness before the Searcher of hearts," will desire a robe of righteousness (Isa. 61: 10) as a wedding garment (Matt. 22: 11, 12), clean and white. Rev. 19: 8. "None are so sinful that they cannot find strength, purity, and righteousness in Jesus, who died for them. He is waiting to strip them of their garments, stained and polluted with sin, and to put upon them the white robes of righteousness."

Our likeness to Christ must begin here. "We must perfect a Christlike character, or we shall never enter into the kingdom of heaven." "The saints in heaven will first have been saints on earth."

3. VERSE 18.—Although there is a certain fear (1 Peter 1: 17) in which we are to live (Phil. 2: 12), yet "not in distrust of the grace of God, but in fear that self shall gain the supremacy. We are not to fear that there will be any failure on the part of God, but fear lest because of our own sinful inclinations any of us should seem to come short of the promise." "Here is where we need to watch, to strive, to pray, that nothing may entice us to choose another master; for we are always free to do this."

God has given us every reason for assurance (Heb. 6: 17, 18) that he will carry us through (Phil. 1: 6), and enable us to pass the test (Jude 24), if we believe in him. 2 Chron. 20: 20.

4. VERSES 19-21.—"We love, because he first loved us," is the Revised Version of verse 19. We should never have known the meaning of love, and never have exercised it toward any one, if God had not first loved us. If we love God, whom we have not seen (1 Peter 1: 8), then we shall surely love all the objects of his love about us whom we can see. This love is a proof to the world of our discipleship. John 13: 35.

Love to God and love to man are inseparably connected (Matt. 22: 37-40), and both will be manifested by the follower of Christ. "There has been too much of a spirit to ask, 'Am I my brother's keeper?'" Said the angel, "Yea, thou art thy brother's keeper. Thou shouldst have a watchful care for thy brother, be interested for his welfare, and cherish a kind, loving spirit toward him." "While we cannot fellowship those who are the bitter enemies of Christ, we should cultivate that spirit of meekness and love that characterized our Master,—a love that thinketh no evil, and is not easily provoked."

### GATHERED THOUGHTS ON FIRST JOHN.

#### CHAPTER IV.—CONCLUDED.

VERSE 15.—To confess Christ means, not a mere assent to the fact that he is Christ, "the Son of the living God;" for even devils acknowledge that much; but it includes, as already shown in verses 1-3, that faith which is exercised through the Holy Spirit, and that entire confidence in, and surrender to, Christ, as our Saviour, which makes us dependent for all that we are and have, on him. (See Rom. 10: 6-11.) Hence it is not a belief in some particular doctrine or creed, but a testimony from experience, thus confessing Christ, by faith, as ours, because of what he has done and still is doing for our souls. To abide in Christ comes wholly by faith, and not by any works of ours.

VERSE 16.—To "have known and believed" denotes, according to the original Greek, a condition or state upon which we have entered, and in which we continue; but it does not have the sense: "We have once upon a time known and believed." If we abide in God, we abide in love; for "God is love."

VERSE 17.—"Herein" means: "Through this, that we live contentedly and quietly in the love of God in Christ Jesus, and that the love of God is living and entire in us." There is a natural love and a divine love; both come from God. But all natural or human love, without fellowship with God, the only abiding source of love, has no enduring source of strength, but must die and perish in the battle with distress, error, sin, and death. It is like a green twig broken from a tree: it must wither and dry up completely in time. The love which has been separated from God is always joined to selfishness, and frequently walks ways that are wrong, noxious, and sinful. Only through a life in God's love does natural love receive proper strength, stability, wisdom, and perpetuity. "In the day of judgment," or, according to the original, "In the day of the crisis," may refer to the hour of death, the last day, or any hour of trial, distress, or temptation. Christ obeyed in all things the voice and will of God, doing his work. For this reason he was able without fear or trembling to meet the accusations of his enemies, and to withstand the temptations of the Devil. Thus, too, are true Christians in this world. Satan had no power over Jesus, because he was ready, according to the will of God, to suffer everything, and to let this earthly life be crushed as willingly as a lamb which is led to the slaughter. Christians who have found forgiveness and salvation, who have died with Christ and risen to newness of life, are to occupy and keep the same position, through Christ, as well as to be sure that they do and suffer according to God's will.

VERSE 18.—"Love" here means the love of God as revealed and imparted in Christ. Where this perfect love of God dwells in the believer, there is no more fear. Not that he has developed this love of himself, but it comes from God, as his gift to us. On our part it is by our implicit faith in the perfect love of God in Christ, toward us, and not our fervent love for God which alone can put down all anxious fear of the judgments and dealings of God. Souls may love God and their Saviour, and yet have fear, because their faith and confidence in the perfect and merciful love and faithfulness of God are not yet sufficiently firm and unflinching. In fact, in regard to this matter four different classes can easily be distinguished: (1) The hardened sinners, who have no fear of God, nor love for him; (2) Many sin-loving mortals, who slavishly fear God, but do not love him; (3) Weak believers have love for God, but also a servile fear of God's dealings and corrections to them; (4) Those who stand right possess love to God, but no servile, shunning fear whatever, although this does not do away with that reverential fear which every genuine child of God shares with the angels—a fear which hates to displease God in any way whatever, be it by commission or omission.

VERSE 19.—This verse shows that our love to God and to the brethren springs from believing in, and experiencing for, ourselves the love of Christ in us.

VERSE 20.—The Holy Spirit gives to him that hates his brother neither light nor strength any more, to know the invisible God, and to love and to confide in him; but without the Holy Spirit one can neither recognize nor confide in and love God or Christ. How pernicious it must be, both for single Christians, or entire bodies of believers, to allow themselves to be carried away with hatred for Christian brethren of other denominations. Many want to love only those who naturally agree with them in all points, and are congenial to them. The believing Christian, however, who through the mercy of Christ wants to be saved and kept, in spite of his weaknesses and unloveliness, must also learn to love and bear with those believers in Christ, who are as yet not in sympathy with his creed, if he will be sure of forgiveness.

VERSE 21.—The sense here is evidently this: Christ and the gospels teach that love to God stands or falls with our love for the brethren. A Christianity which, therefore, does not yearn for practical fellowship with the brethren, in the exercises of faith, love, and prayer, cannot be sound. (Compare with John 17.) No matter what sad experiences we may have had with hypocrites or apostate Christians, we must not allow such things to extinguish our hungering for the fellowship of true ones. Christ lived in such intimate relation with his weak disciples that he even allowed himself to be kissed by every one of them, although he knew that he had among them a Judas, who would afterward betray him with a kiss.

AUGUST KUNZ.

## News of the Week.

FOR WEEK ENDING NOV. 25, 1898.

### DOMESTIC.

—At the burning of a hotel at Beaver, Pa., Nov. 21, six persons were burned to death.

—A successful test of applying electricity to propel canal boats was made at Rochester, N. Y., Nov. 17.

—Great forgeries of railroad tickets have been discovered, whereby certain western railroads have been swindled out of over \$300,000.

—The worst fire Springfield, Mass., has experienced for years, raged in that city, Nov. 22. Property to the value of \$1,000,000 was destroyed.

—Mormons have succeeded in buying 3,000,000, acres of land in the State of Chihuahua, Mex. The Mormon colonists are regarded favorably in Mexico.

—Ex-governor Jeremiah Rusk, of Wisconsin, died at his home in Viroqua, in that State, Nov. 21. Mr. Rusk was Secretary of Agriculture under Harrison's administration.

—The coroner's jury, in the inquest on the terrible railroad disaster, in this city, rendered a verdict charging Conductor Scott and Engineer Wooley with criminal negligence.

—A general strike on the Lehigh Valley railroad occurred Nov. 18. The road denied the right of the employees to appoint a committee to represent them in their relation to the road. Hence the strike.

—The Russian refugees, who have been detained in prison at San Francisco, have been set at liberty by the United States government, Secretary Carlisle holding that they were political offenders, and as such were not extraditable.

—The new United States war ship "Columbia" has developed a remarkably high rate of speed. On her late trial trip at Boston, she showed a speed of 25.03 knots an hour. Her speed secured for her builders, Wm. Cramp & Son, the neat extra sum of \$350,000.

### FOREIGN.

—Sixty persons have been arrested in connection with the dynamite outrage at Barcelona, Spain.

—It is reported from Europe that the grandson of Dom Pedro has sailed for Brazil with a suite of twenty persons.

—Nov. 19 the French Chamber of Deputies confirmed the election of M. Casimir Perier as the president of the house.

—An earthquake in the province of Khorassan, Persia, Nov. 17, wrecked the town of Kuchan, and killed 1000 people.

—The difficulties between the English mine owners and miners have at last been satisfactorily settled. The miners gained their point.

—Martial law has been proclaimed in the Province of Barcelona, and the police and detectives are hunting the anarchists day and night.

—The belief is general in St. John's, Newfoundland, that the government will introduce resolutions next session, favorable to confederation with Canada.

—The legislature of the Isle of Man has lately removed the disabilities from Roman Catholics. Catholics now have full civil privileges in all parts of the British empire.

—The terrible gales on the coast of Europe have ended with a violent snow-storm. Reports of persons having perished in the snow have been received in London from many counties of England.

—The king of Siam has donated to the new Chicago museum all the Siamese exhibit at the Fair, except the collection of woman's work. The Japanese government also made a very generous donation.

—The Nicaragua canal company has been reorganized, Mr. Warner Miller retiring from the presidency. It is proposed to wipe out the present construction company, and reorganize with a view to resume the prosecution of the work.

—A proclamation of Mexican revolutionists has been scattered all along both sides of the Rio Grande River, offering every armed man who will fight, \$2.50 per day, and \$5 for every mounted man. Rebels appear to be concentrating in northern Chihuahua.

—A terrific storm raged along the west coast of Europe, Nov. 18 and 19. At Calais, France, 300 persons were drowned, and the light-house was swept away. No storm like it has been known on the Normandy coast for fifty years. All along the English coast wrecks are reported, many lives have been lost, and the coast is strewn with wreckage. The men of the life-saving station, aided by the fishermen, did heroic work, and saved many persons from watery graves.



—Thirty Swiss colonists have been arrested and imprisoned in Argentina for taking the law into their own hands, and executing a murderer. The Swiss minister being away, the Swiss government has asked the United States government to intervene in their behalf.

—At the beginning of the day's business in the French Chamber of Deputies, Nov. 21, M. Dupuy, the prime minister, stated the ministry would oppose the proposition for separation of Church and State, the country not having returned a majority in its favor.

—Prince Alexander of Battenburg, formerly Prince of Bulgaria, died at Gratz, Austria, Nov. 17. He was deposed from being prince of Bulgaria in 1886, by a conspiracy of high state officers, instigated, it is supposed, by Russia. He then became an Austrian citizen, and at his death he was a colonel in the Austrian army.

—Recently the troops of the Congo Free State carried Niangwe, the stronghold of the Arab slave trade, by storm. As one result of the battle, they gained possession of the papers of Emin Bey. Among other papers they recovered his diary, the last entry being made Oct. 12. It is expected that from this diary and from the other papers found, a complete account of Emin's last and fatal expedition will be secured.

### RELIGIOUS.

—The General Missionary Committee of the Methodist Episcopal Church at its session at Minneapolis, Minn., decided upon the sum of \$1,150,000 as the total to be appropriated for the work of domestic and foreign missions for the ensuing fiscal year.

—The Canadian Methodist Church has adopted a rule, requiring all missionary candidates and their families, before being sent to foreign missions, to undergo a thorough medical examination as to their physical adaptation to the country of their prospective work.

—The report of the governor of Oklahoma shows a population of 151,304 in the Territory proper, and 100,000 in the Cherokee strip, making a total of 251,304. There are 6 Episcopal, 165 Methodist, 25 Baptist, 24 Congregational, 25 Catholic, and 24 Presbyterian churches, 3 Epworth Leagues, and 50 Christian Endeavor Societies.

### Appointments.

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

No providence preventing, with some of the brethren from Battle Creek, I will meet with the Convis church, Sabbath, Dec. 2, and with the Ceresco church, Sabbath, Dec. 9. A general attendance is desired in each place.

A. C. BOURDEAU.

We appoint to hold institutes at the following places in Indiana, at the time named:—

Barber's Mills, Dec. 4-11  
Ligonier, " 12-18  
North Liberty, " 18-25

There will be services at each place at 9 A.M., 2:30 and 7 P.M., each day.

Will the friends at Wolf Lake, South Milford, and Angola, and other points near, meet with us at Ligonier? Also will those at Walkertown, Knox, Plymouth, and vicinity, meet us at North Liberty?

Come, bringing the Spirit of God in your lives, and we will have profitable waitings together.

V. THOMPSON,  
W. A. YOUNG.

### PAPERS WANTED.

I CAN use clean copies of our periodicals, if sent post-paid to my address. Mrs. S. M. Bennett, Maple Park, Ill.

NEAT copies of any of our periodicals are wanted for missionary work at Dayton, Ohio. Send post-paid to L. B. Siler, 768 River St.

I WOULD like recent religious literature, for use in post-office, missionary rack, etc. J. D. Row, Lincoln, Kingfisher Co., Okla. Ter.

SEVENTH-DAY ADVENTIST papers and tracts will be gladly received and distributed, if sent post-paid to Florence Jones, Dudley, Ill.

KATIE E. STEWARD, Auburn, De Kalb Co., Ind., would like a few copies, post-paid, of the *Signs*, *Sentinel*, and *Present Truth*, for missionary purposes.

CLEAN copies of late Seventh-day Adventist periodicals wanted for missionary purposes. Send post-paid to Will R. Jones, Dickson, Benton Co., Ark.

CLEAN copies of our various periodicals, of recent date, and tracts on present truth, will be used to advantage, if sent post-paid to E. F. Hutchinson, 2406 Church Hill Ave., Richmond, Va.

PLEASE send at once, post-paid, copies of the *REVIEW*, *Signs*, *Sentinel*, and tracts, especially religious liberty reading, for missionary purposes. Address C. W. Stanley, 20 and O Sts., South Omaha, Nebr.

KNOWING that many of our brethren have back numbers of the *REVIEW* and the *Sentinel* that are unused, and desiring to obtain complete volumes of these papers as far back as possible for private study, and the more recent numbers for missionary work, I would ask those who are willing to aid in this purpose, to communicate with me. Address Geo. J. King, 11 Maynard St., Ann Arbor, Mich.

### ADDRESS.

My permanent post-office address is Littleton, Colo.  
G. W. ANGLEBARGER.

### Obituary Notices.

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

FOGG.—Died at Cornville, Me., Nov. 1, 1893, Mrs. Hannah J. Fogg, aged 79 years, 11 months, and 8 days. Sermon by the writer, from Rev. 21: 4, 5.

P. B. OSBORNE.

BOURNE.—Died in Jamaica, Vt., Oct. 8, 1893, of brain fever, our dear little Esther Aurelia, daughter of Frank and Susie E. Bourne, aged 1 year and 6 months. Words of comfort were spoken at the funeral by Elder I. E. Kimball, from Jeremiah 31: 15-17.

A. S. COWDREY.

FLEETWOOD.—Died at his home in Hanover, Jackson Co., Mich., June 3, 1893, brother Henry Fleetwood, of hemorrhage of the lungs, aged fifty-six years. His wife, Emily J. Fleetwood, aged forty-seven years, died Feb. 23, 1893. We hope to meet them in that better land.

H. M. B.

REEVES.—Died at Nortonville, Kans., Nov. 2, 1893, Richard Robert Reeves, aged 9 years, 4 months, and 15 days. He was a great sufferer during the last week of his illness. He was a bright Sabbath-school scholar, and loved the Saviour. We believe he will come forth in the first resurrection. Words of comfort were spoken from John 5: 27, to an attentive audience.

C. MC REYNOLDS.

DEFEE.—Died at Fernandina, Fla., Oct. 27, 1893, sister Martha Defee, aged sixty-three years. She became an Adventist under brother A. W. Bartlett's preaching, about twelve years ago. She was sick three weeks, and was conscious to the last. She fell asleep in full hope of the soon coming of the Lord. Words of comfort were spoken by Rev. Mr. Shauds (Methodist).

WILLIAM H. DOUGLASS.

PARKER.—Died at Deerpola, Wis., Nov. 3, 1893, of consumption, sister L. E. Parker, wife of W. R. Parker, in the twenty-fourth year of her age. Sister Parker embraced present truth four years ago under the labors of brethren Cady and Thurston. She leaves a husband and one child, besides numerous relatives. Words of comfort were spoken by the writer from Rev. 14: 13, to a large and attentive congregation.

R. EAGER.

BAXTER.—Died Oct. 13, 1893, at White Valley, B. C., Eliza A., wife of H. A. Baxter, aged 46 years, 2 months, and 16 days. Sister Baxter accepted the third angel's message in 1877, and till the day of her death was rejoicing in present truth. During her last months her sufferings were meekly borne to the bosom of her blessed Lord. She was laid away till the trumpet shall sound, and the righteous be called to dwell in the earth made new.

I. DOUGAN.

HURST.—Died near Minden, Nebr., Oct. 22, 1893, of chronic diseases, Robert C. Hurst, aged seventy-three years. In 1875 brother Hurst came from Albany, N. Y., to Nebraska, where he has since resided. A few years ago he saw the light of present truth, and gladly embraced it. He died in hope of immortal life when Jesus comes. He leaves a wife and a large circle of friends and relatives to mourn their loss. Words of comfort were spoken by the writer from Isa. 25: 8, 9.

W. B. WHITE.

BERNARD.—Died at Topeka, Kans., Sept. 27, 1893, Lola Bernard, aged 12 years, 2 months, and 18 days. Her sickness was very brief, but violent. She had been taught by a Christian mother of the way of life, and she expressed perfect submission to the will of God. She was the sunbeam of the home, and a favorite with many of her neighbors. We laid her away with perfect confidence that when the Lifegiver comes, she will come forth with immortal bloom. A large audience attended the funeral services.

C. MC REYNOLDS.

WOODROFF.—Died of typhoid fever, at his home at Battle Creek, Mich., Sept. 27, 1893, Alfred S. Woodroff, aged 31 years, 3 months, and 24 days. The deceased had never made an open profession of religion; but a few months before his death he seemed to have met with a change of heart. And though unconscious most of the time during his short illness, his friends feel sure that all is well. He leaves a wife, one child, and an only sister to mourn their loss. Funeral services were conducted by the writer.

R. C. HORTON.

DALL.—Died of consumption at San Diego, Cal., Oct. 29, 1893, Adalaide Dall, aged fifteen years. Adalaide's health failed while at school in Lincoln College. She was brought to California, hoping the mild climate would restore her health, but it was too late. She was laid to rest in the Mt. Hope Cemetery, where she awaits the coming of the Lifegiver. Her grave was literally covered with beautiful floral gifts. Her hope was bright, which was a source of much comfort to her parents and two sisters, who were with her. Remarks at the funeral from Mal. 4: 2, first clause.

J. A. OWEN.

POTTER.—Died at Little Prairie, Walworth Co., Wis., Aug. 26, 1893, of tubercular consumption, Jesse Calvin, oldest son of P. and L. Potter, aged 20 years and 26 days. From a child he had been afflicted with a deformity caused by a fall, and at times through his life had been a great sufferer, yet in patience he bore it all. Last spring he desired to secure an education, and if possible work in the cause of God. He went to Battle Creek College; but after a few weeks his health failed, and the physicians advised him to return home. Only three months lacking one week after he came home, he peacefully fell asleep in Jesus. His dying words to us were, "Meet me around the great white throne. I want to meet you all there." He was perfectly resigned to God's will, yet he desired to live and work for Jesus if it had been his will. A father, mother, sister, and brother, with many other friends, are left to mourn. Comforting words were spoken by Elder T. B. Snow, from 1 Thess. 4: 13, 14.

CARRIE A. MC GLOTHLIN.

EATON.—Died at his home at Keenville, Ill., Oct. 29, 1893, brother William L. Eaton, aged forty-seven years. Brother Eaton embraced the truth about fourteen years ago, near Fitzgerald, Ill., under the labors of Elders Foster and Shonk. In 1886 he removed with his family to Keenville, Ill., and soon after united with the Keenville Seventh-day Adventist church, of which he remained a consistent member until his death. He was a man of good judgment, prompt, energetic, conscientious, and faithful; and these traits ever characterized his work as a member of the church and Sabbath-school. We greatly miss him from our little company here; but in our sorrow we are cheered by the "blessed hope." He passed quietly away as if falling into a peaceful sleep. He is laid to rest for a little while, until the Lifegiver shall come. He leaves a wife and six children, all members of the church except the youngest, who is but five years of age. A few words based on Rev. 14: 13 were spoken by the writer to a large and attentive audience.

A. K. ATTEBERRY.

## MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 7, 1893.

EAST.	Day Express.	N. Shore Limited.	N. Y. Express.	Mail.	Atl'ntic Express.	Night Express.
STATIONS.						
Chicago.....	am 9.00	am 11.30	pm 3.10	am 7.05	pm 9.10	pm 10.00
Michigan City.....	11.00	1.15	4.55	9.10	11.15	11.50
Niles.....	pm 12.25	2.08	5.55	10.35	am 12.30	am 1.10
Kalamazoo.....	2.00	3.15	7.08	pm 12.35	1.53	2.42
Battle Creek.....	2.40	4.00	7.38	1.20	2.45	3.22
Jackson.....	4.30	5.08	8.52	3.10	4.25	4.45
Ann Arbor.....	5.30	6.08	9.45	4.27	5.33	6.01
Detroit.....	6.45	7.15	10.45	6.00	6.50	7.45
Buffalo.....		am 2.05	am 6.25		pm 2.45	pm 6.00
Rochester.....		4.45	9.55		5.00	8.20
Syracuse.....		6.45	pm 12.15		8.30	10.20
New York.....		pm 2.40	8.50		am 6.30	am 7.00
Boston.....		4.45	11.45		10.50	10.50
WEST.						
STATIONS.	Day Express.	N. Shore Limited.	Chicago Express.	Night Express.	Pacific Express.	Mail.
Boston.....	am 8.30	pm 2.00	pm 4.20		pm 7.15	
New York.....	10.30	4.30	6.00		9.15	
Syracuse.....	pm 7.30	11.35	am 2.10		am 7.20	
Rochester.....	9.35	am 1.20	4.10		9.55	
Buffalo.....	10.45	2.20	5.50		pm 11.50	
Detroit.....	am 7.15	8.45	pm 1.00	pm 7.35	9.00	am 8.15
Ann Arbor.....	8.15	9.45	1.55		10.20	11.10
Jackson.....	9.30	10.48	2.55	10.15	11.10	11.10
Battle Creek.....	10.45	12.00	4.00	11.55	am 1.12	pm 1.20
Kalamazoo.....	1.25	pm 12.38	4.35	am 1.00	1.53	2.08
Niles.....	pm 1.10	1.48	6.00	3.20	3.52	4.00
Michigan City.....	2.18	2.45	7.05	4.40	5.22	5.25
Chicago.....	4.10	4.30	9.00	7.05	7.15	7.55

\*Daily. †Daily except Sunday.

New York and Chicago limited trains go east at 10.25 p. m., and west at 6.17 a. m. daily, and require special tickets and Wagner palace car tickets. Accommodation train goes east at 7.51 a. m. except Sunday.

Trains on Battle Creek Division depart at 7.55 a. m. and 4.35 p. m., and arrive at 12.40 p. 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 5, 1893.

GOING EAST. Read Down.						STATIONS.						GOING WEST. Read Up.					
10 a.m.	4 p.m.	6 p.m.	8 p.m.	9 p.m.	2 p.m.	1 Day	9 a.m.	7 a.m.	5 a.m.	3 a.m.	1 a.m.	1 Day	9 a.m.	7 a.m.	5 a.m.	3 a.m.	1 a.m.
Ex.	Ex.	Ex.	Ex.	Ex.	Ex.	Ex.	Ex.	Ex.	Ex.	Ex.	Ex.	Ex.	Ex.	Ex.	Ex.	Ex.	Ex.
am	pm	pm	am	pm	pm	D. Chicago A.	pm	pm	pm	pm	pm	am	pm	pm	pm	pm	pm
8.40	8.00	8.15	11.25	11.30	9.30	Valparaiso..	4.50	7.32	9.30	8.30	7.00	9.00	7.25	9.25	7.00	9.00	7.25
11.10	5.00	10.30	1.20	1.35	2.45		6.30	7.55	6.25	4.50	6.55	5.10					
12.45	6.20	12.00	2.35	9.15	1.20	South Bend.	4.00	6.20	5.00	2.50	5.10	8.35					
1.29	6.58	1.45	3.07	4.05	1.20	Cassopolis..	12.40	8.18	5.45	4.23	2.05	4.37	2.44				
2.21	7.13	.....	4.57	5.10	1.30	Schoolcraft.	am				1.19	1.53					
2.38	7.40	1.48	5.10		1.35	Viola.....	11.58	2.30	.....	3.28	1.08	3.52	1.48				
9.40	8.20	2.40	4.30	6.40	1.40	Battle Creek	11.10	1.30	4.25	2.45	12.25	8.20	1.00				
4.34	9.01	3.25	6.11	7.31	1.45	Charlotte..	10.20	12.48	9.34	2.01	11.15	2.27	12.05				
5.10	9.30	4.00	6.40	8.10	1.50	Lansing....	10.02	12.15	9.07	1.35	10.40	2.40	11.30				
6.50	10.20	5.03	6.35	9.30	1.55	Durand.....	9.05	11.20	2.22	12.44	9.34	3.10	11.30				
7.30	10.47	5.40	7.05	10.05	2.00	Flint.....	8.35	10.47	1.53	12.15	8.52	3.45	9.35				
8.15	11.20	6.15	7.35	10.43	2.05	Lapeer.....	8.02	10.07	1.27	11.45	7.49	12.17	8.51				
8.42	am 6.35	.....	11.08	.....	2.10	May City..					7.28		8.24				
9.56	12.30	7.30	8.46	12.05	2.15	Pt. Huron Tun.	6.50	8.46	12.22	10.30	6.25	11.10	7.20				
9.25	.....	7.40	9.25	11.50	.....	Detroit.....	am	pm	pm	pm	am	am	pm				
pm	am	pm	.....	8.10	.....	Toronto....	.....	.....	.....	.....	.....	.....	.....				
.....	pm	am	.....	7.00	.....	Montreal..	.....	.....	.....	.....	.....	.....	.....				
.....	am	am	.....	7.15	.....	Boston....	.....	.....	.....	.....	.....	.....	.....				
.....	pm	am	.....	7.30	.....	Niagara Falls	.....	.....	.....	.....	.....	.....	.....				
.....	am	pm	.....	7.45	.....	Buffalo....	.....	.....	.....	.....	.....	.....	.....				
.....	pm	am	.....	7.50	.....	New York..	.....	.....	.....	.....	.....	.....	.....				
.....	am	pm	.....	8.00	.....	Boston....	.....	.....	.....	.....	.....	.....	.....				
.....	pm	am	.....	8.10	.....												

Trains No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 21 run daily; Nos. 10, 11, daily except Sunday.

All meals will be served on through trains in Chicago and Grand Trunk dining cars.

Battle Creek Passenger leaves Pt. Huron Tun. at 7:20 p. m., arrives at Battle Creek 9:25 p. m.

Valparaiso Accommodation daily except Sunday.

Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m.

\*Stop only on signal.

A. B. MC INTYRE,  
Asst. Supt., Battle Creek.

A. S. PARKER,  
Pass. Agent, Battle Creek.

# The Review and Herald.

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

BATTLE CREEK, MICH., NOVEMBER 28, 1893.

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The reader will find the articles in both the Home and Special Mention departments particularly instructive this week.

Sunday, Nov. 19, brother W. A. Spicer and family left Battle Creek for New York, there to take steamer the 22d for London. Brother S. goes to assist on the paper, *Present Truth*, according to the action of the Foreign Mission Board, as published in the REVIEW of Oct. 24.

A correspondent of the New York *Sun* states that the Sunday attendance at church throughout Scotland, is much less than it was ten years ago. Glasgow shows the greatest falling off, and has the smallest proportion of church-members of any town in Scotland.

The articles from the *Catholic Mirror* bid fair to have a pretty wide circulation, having appeared as a serial in the *American Sentinel* and the REVIEW, and having been issued in tract form by the Pacific Press, and the Religious Liberty Association. And now they are about to appear from the *Sabbath Recorder* office, the organ of the S. D. Baptists. As previously noticed, a limited number of extra copies of the two issues of the REVIEW containing these articles, were printed. There is a call for them in this form, because all who can be found interested to read them from the REVIEW, will have placed in their hands, and thus brought to their attention, a large amount of other reading-matter on a variety of subjects, which would perhaps be as profitable to them as the Sabbath articles themselves. We hope to see these put into immediate circulation.

The Scriptures inform us that in the last days, in the very midst of the gathering omens of impending and seemingly inevitable calamities, which are pointed out as signs of the coming of the last day, that men may take heed, and prepare for the crisis, many will turn it all off with a cry of "peace and safety." In accordance with this we read in the *Interior* of Nov. 23:—

"What is coming out of all this conflict and turmoil, this fierce conflict of interests and opinions in every department of society? The answer is, Good. Every kind of evil is punished with pain. The schoolmaster of experience teaches with the rod."

In individual trials and discouragements it is

well to keep up good heart and hopeful courage; but it is a fatal mistake to shut one's eyes on this ground to signs which have been given as warnings to prepare us for the future.

Arthur F. Marshall, in the *American Catholic Quarterly* of October, plainly intimates to Protestants the depth of humiliation to which they must descend, to be on terms of union with Roman Catholicism. To all propositions for the reunion of Christendom, which is the pleasing dream of many Protestants, this papist, in behalf of his church, responds that there can never be reunion where there has never been any union, and that the Roman Catholic Church has never had any union with heresy (meaning Protestantism). What the papacy demands is no half-way compromise under the name of reunion, but *submission*. Thus this writer says: "There can be only one true Church, the Roman Catholic; then why not *submit* to it, instead of wasting years in futile talk?" Protestants, are you prepared to bow the knee, and submit the neck to the papal yoke, turning your backs on all the progress and liberty that have been achieved by the heroic struggles of the past three hundred years? Romanism will accept of nothing less.

On the evening of Nov. 20, a meeting was held in the Tabernacle, under the auspices of the International Religious Liberty Association. The attendance was about 3000. Elder A. Moon of Chicago presided. Elder A. F. Ballenger, who had just returned from Centerville, Md., where three of our brethren had received sentence of imprisonment for infractions of the Sunday law, was present, and made the principal address. He gave a graphic account of the trials, as showing the fulfillment of Scripture, brother against brother, and son against father, and the interest to hear the message which has been awakened in that State. All of the convicted brethren are of good courage, and joyful in the Lord. Elder A. T. Jones followed brother Ballenger, noting the lessons we have learned by these events, the importance of the present time, and the necessity that we stand firm for the truth, and avail ourselves of the interest created in that State fully to make known to the people there the message of warning. As means were needed, both to spread the light there, and to care for the families of our imprisoned brethren, a collection amounting to \$300 was taken up. We trust that these victims of religious prejudice and bigotry will have the sympathy and prayers of all our brethren and sisters.

## TRACTS BY THE HUNDRED THOUSAND.

This is the way tracts are now being printed at this Office. Orders have been placed for an edition of 100,000 of "Christ and the Sabbath," 100,000 of "Our Answer," etc., noticed in this paper, and 50,000 of "Rome's Challenge," the *Mirror* articles. This makes 70,000 of the latter tract now issued, and 166,000 of the first. And these are all ordered, so that the presses will be busy on new editions, just as soon as these are off. Only a short time ago, editions of five to ten thousand were sufficiently large to meet all demands. It is not so now. Do we see any encouraging indications in these things?

## SUNDAY ARRESTS IN GEORGIA.

LETTERS received here from brother E. C. Keck, who lately left this place to take charge of the proposed Seventh-day Adventist school at Gainesville, Ga., informs us that he and Elder W. A. McCutchen were arrested there Sunday, Nov. 19, the charge against them being "disorderly conduct." They were arranging the seats in the school-house, preparatory for commencement of the school the next day. People who lived on the other side of town testified before the mayor's court that they had been *disturbed* by the work. One acknowledged that he was disturbed when he heard they were working! They were promptly fined \$55 each, or ninety days' work on the public roads. Friends secured their release on bail until the

higher court shall convene, which sits in January. This arrest was done in behalf of the city. Before the mayor pronounced the sentence, the State's attorney, in behalf of the State, asked that they be bound over to the county court for Sabbath-breaking, a State offense. The mayor granted this request, and as soon as these brethren came out of jail, they had to give bonds to appear at county court the next day; for the court is now in session. They accordingly appeared, and asked that their cases be continued till the next term of the county court, which will sit in February. This request was refused by the judge. They therefore contemplate, when their cases are reached, to demand an indictment by the grand jury, which will compel the court to continue their cases.

The school is now in progress, and the brethren are of good courage, and if the Lord wills, are willing to go to jail or to the chain-gang for the sake of the truth. All these things are preaching the message. The work of the Lord cannot be stopped. Brother Keck, at the time he left Battle Creek, was engaged upon the *Instructor*, and the readers of that paper will remember his articles over the initials "E. C. K." We learn that Elder McCutchen has sent a report of the affair to the REVIEW, but it has not yet reached us as we go to press. It will probably appear in our next.

M. E. K.

## PERSECUTION IN CANADA.

A DETROIT paper that has just reached us, contains the following interesting item in regard to an arrest in southwestern Ontario:—

"Robert Sweeton, Sr., Robert Sweeton, Jr., and Wallace Sweeton, all residents of Mercer, were brought before a magistrate, charged with working on Sunday. The defendants are Seventh-day Adventists, and the offense charged was painting a tongue of a wagon. The magistrate withheld his decision."

We have written to the brethren Sweeton, and will endeavor to give the full particulars in next week's REVIEW.

With this spirit of persecution thus breaking out all over the land, can we not see, brethren and sisters, where we are? Let us be found at our post, doing our work. It is no longer a matter of speculation in regard to persecutions, but they are well-defined facts.

A. O. TAIT.

## OUR ANSWER:

Why Seventh-day Adventists Suffer Imprisonment Rather Than Observe Sunday.

THE foregoing is the title of No. 16 of the *Religious Liberty Library*. This is a tract that Elder A. F. Ballenger has just written with direct reference to the persecutions in Maryland, Georgia, and elsewhere. Brethren of experience who have carefully read the manuscript of this tract say that "it should be translated into every language in the world, and placed in the hands of every individual." We regard it as one of the most valuable numbers of the Library, and it should have a very extensive circulation. It shows in a very conclusive way, yet briefly, that Seventh-day Adventists, or any one else for that matter, could not in any degree recognize the Sunday institution without paying homage to Rome. As this question of persecution is coming on, this is just the tract to place in the hands of the people.

Some of the brethren from the Battle Creek church, who have been out doing missionary work, tell us that they are greatly surprised to find how eager the people are to talk on these questions. The Spirit of the Lord is arousing their minds to study the great questions of this hour. The startling developments in all parts of the world are setting the people to thinking as never before, and they are eagerly asking what all these things mean. Many of them are asking, Why these persecutions? and they are further querying why Seventh-day Adventists are so persistent in disobeying Sunday laws.

This tract from brother Ballenger is just the thing to answer these questions. It will set the thoughtful mind to studying the great Sabbath truth.

It is a twelve-page tract, retail price two cents, with the usual discounts in quantities when ordered from the tract societies. Order your supply through your State tract society when it is at all possible to do so. The tract can also be had by addressing either the REVIEW and HERALD, Battle Creek, Mich., or the Pacific Press, Oakland, Cal.

Millions of this tract ought to be circulated this winter. Help us in doing it. A. O. TAIT.

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