

# The Advent Review and Herald

HOLY BIBLE IS THE FIELD 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.

VOL. 69, No. 46.

BATTLE CREEK, MICH., TUESDAY, NOVEMBER 22, 1892.

WHOLE NO. 1992.

**The Review and Herald,**  
ISSUED WEEKLY BY THE  
Seventh-day Adventist Publishing Association,  
Battle Creek, Michigan.

TWO DOLLARS A YEAR, IN ADVANCE.  
SPECIAL TERMS IN CLUBS OF 100 OR MORE.

Address all communications, and make all Drafts and Money-orders payable to—

REVIEW & HERALD, Battle Creek, Mich.

JOHN 3:8.

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

It bloweth where it listeth; 'tis the breath  
Of Him who fans the universe, I hear,  
In gentle breezes wakening into birth  
The buds and blossoms of another year.

So comes to me the Spirit's influence sweet,  
And wakens in my soul a newer life,  
Subdues my strongest will, as waters sleep  
When lulled to rest after the tempest's strife.

I cannot see the Spirit, nor the wind;  
But this I know, they each a substance are,  
Convincing me that though I'm weak and blind,  
There's one above me with almighty power.

Beneath me are his arms of love and strength,  
And he it is who marks my path below,  
Who sways the monarchs of the plain at length,  
Or speaks in whispers I have learned to know.

With thy sweet Spirit, Lord, anoint my sight,  
And give me grace to walk the narrow way;  
Lead me from earth's dim shadows to the light  
That shines perpetual in thy perfect day.

## The Sermon.

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

### THE MYSTERY OF GODLINESS.\*

TEXT.—"That I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Eph. 3:8, 9.

In the first part of the chapter mention is made of some mystery, "how that by revelation he made known unto me the mystery," etc. There are several scriptures in which the idea of a mystery, of something secret, or hidden, is brought out. The first chapter of this same epistle, and the 9th verse reads: "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself," and mention is also made of the same mystery in Rom. 16:25, 26: "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." The same mystery is spoken of in 1 Tim. 3:16, which reads: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the

Spirit," etc. Another translation gives this 16th verse: "And confessedly great is the secret of piety." There is some mystery, some secret, spoken of in this text.

In the first chapter of the letter to the Colossians, beginning with the 25th verse, this mystery is spoken of and explained: "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to the saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." This is the mystery: Christ in you, the hope of glory, "whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

The mystery which was committed to Paul, and which is committed to every servant of Christ, the "secret of piety" or the "mystery of godliness," the mystery that was made known to Paul by revelation, and which he would make known to all men is this: the union of the divine and human natures in the plan of redemption. That is the mystery. That is the secret which he would make an open secret, which he would tell to every one, and have every one understand.

The idea in the 16th verse of 1 Timothy 3, that "without controversy great is the mystery of godliness," or "confessedly great is the secret of piety," is that just as in Christ God dwelt,—"to wit, that God was in Christ, reconciling the world unto himself" (2 Cor. 5:19),—and there was the mysterious union of divinity with humanity—the incarnation—which we cannot explain, so the secret of piety, the mystery of godliness in us, is that union of the human and divine. The Scripture expression is, that we should be "partakers of the divine nature."

I would like to call your attention first, to the way in which this mystery of godliness was manifested in Christ. In Heb. 1:3 a text, referring to Christ, reads: "Who being the brightness of his glory, and the express image of his person." There are other places where it is said Christ is the image of God, as in 2 Cor. 4:4 and Col. 1:15. But this word "image" in Hebrews is a different word, and has a different meaning. To illustrate: Here is an image on this coin. In order to make that image of some person, it was necessary that the coin should be put into the die, and a pressure brought to bear upon it. The reverse of this image was pressed upon it, and after that the image appeared. So the expression in Hebrews might be, Who being the brightness of his glory, and the impress of his substance. That is the way God dwelt in Christ. When God's image was put upon him, he bore the image of the invisible God, just the same as that coin bears the image, but not in an outward form. The character of God was impressed upon him, and he revealed the character of God, and his purpose here was to interpret God to the world. Because before that time, the character of God had been misrepresented by Satan. Now Christ came to the world to present the true character of God, to do away with that idea that God was a harsh, hard taskmaster, unmerciful, and desiring to bring only trouble upon his creatures. In

Christ alone this true idea could be represented.

In his prayer just before leaving his disciples, Jesus said: "I have manifested thy name unto the men which thou gavest me out of the world." John 17:6. And in the 26th verse, he says: "And I have declared unto them thy name." What does that mean? When Moses desired to see the glory of the Lord, the Lord said: "I will make all my goodness pass before thee; and I will proclaim the name of the Lord before thee." Ex. 33:19. The glory of God is his character. So the Lord placed Moses in a cleft of the rock, "and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin [that is mercy], and that will by no means clear the guilty"—that is justice. Now when the Lord passed by and proclaimed the name of the Lord, he proclaimed that the Lord was full of mercy and full of justice, that mercy and justice meet in him. When God pardons, he does not bring the law down to the level of the man, but in his mercy and power, raises man up to where the law is. In this is seen the difference between the pardoning power of God and earthly governments. When God pardons for transgression of his law, he declares upon the man his righteousness, which is life, and raises him to the level of the law. You see therefore there is a vast difference between God's pardoning and the government's pardoning. So when the Lord proclaimed to Moses the name of the Lord, he proclaimed in substance that the Lord was full of mercy and justice, at the same time not clearing the guilty. His plan of salvation is such that he can be just, and not sacrifice one whit of his character. And when Christ said: "I have manifested thy name," he manifested to them the character of the Lord.

Notice now how completely he manifested this character. "For in him dwelleth all the fullness of the Godhead bodily." Col. 2:9. Then he was the complete representative of God to this world. "For it pleased the Father that in him should all fullness dwell." Col. 1:19. We notice further verse 10, chapter 2: "And ye are complete in him." "That ye might be filled with all the fullness of God." Eph. 3:19. "And of his fullness have all we received." John 1:16. While passing, we notice that the word for fullness is the very same word that is used in Matt. 5:17, where Christ says, "I am not come to destroy, but to fulfill,"—fill out; so we are complete in him—completely filled out, filled full. It is also the same word used in Rom. 8:3: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us,"—filled out.

I look at it this way: when Christ came, they had befogged the interpretation of God's law, had brought it down to the narrow basis that it consisted only in hard, outward service; they had lost the spirit of it, which was to live in harmony with God and to have a character like his. That was the fullness of the law of God;

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

but they had narrowed and shriveled it down by their method of looking at it. Christ came to fill it out, and to show that the commandment is exceeding broad, and that in its fullness it meant life and character. Inasmuch as it pleased the Father that in him should all fullness dwell, then he could fill out the law, and show that it was in character and harmony with God. So completely did Christ represent the Father, that when one of the disciples came to him and said: "Show us the Father," he said: "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" If he had known who Jesus Christ was, he would have known that the Father was manifested in him.

Again: we have the mystery, the secret, in the 2nd chapter of 1 Corinthians, verses 7 and 8: "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory." It was determined before man was created, that if he failed in character, Christ would step in and by the sacrifice of his own life restore man to God. That was determined upon before the world began. It was ordained to our glory, this combination of the divine and human, in the plan of salvation. "Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." If they had known who Jesus Christ was; if they had recognized in that human form the Father, the God of all the universe, do you suppose they would have taken and crucified him?—No. They did not know that secret; they did not experience the fact that God was manifested in the flesh. Now if they had known the secret of God, they would not have crucified the Lord of glory, but seeing in him only a man, they slew him. They would not have done it had they known the mystery, that it was his purpose that divinity should be clothed with humanity. And so Peter said: "I wot that through ignorance ye did it."

Why did they not recognize him?—Because they refused the word of God. If they had believed the word of God, they would have recognized Christ. They were always talking about Moses and the prophets. Christ told them if they believed Moses and the prophets, they would believe on him. They were great sticklers for the word of God, and thought they understood it, but if they had believed Moses and the prophets, they would have known Christ as soon as he appeared. They had not the truth that "spiritual things are spiritually discerned." It all depends upon that. "If any man will to do his will, he shall know of the doctrine," etc. John 7:17. The Revised Version reads, "If any man willeth [chooseth] to do his will," etc. To any one who desires to know the will of God to be in harmony with it, God will reveal what is truth. But to those who will not be fashioned by his Spirit, will come darkness, even as the minds of the princes of this world were darkened, because they would not believe the Scriptures.

As the union of divinity and humanity was manifested in Christ, so it was manifested in the word of God. All the Bibles in the world might be burned, but the word of God abideth forever, and in that living word the Spirit of God dwells. When God was in Christ, divinity must necessarily have been veiled; for if it had flashed forth in its brightness, it would have destroyed the world, and when he comes with all the holy angels, those who do not look for him as a Saviour will be destroyed. So divinity in the word of God is clothed in human language to accommodate itself to our ability to understand and receive it. It is the power of God here. It is "the word which by the gospel is preached unto you;" it is the gospel of our salvation, the living word which is "quick and powerful."

(Concluded next week.)

—Never do a favor to a person, if by so doing you wrong another.

## Our Contributors.

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

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

BY MRS. E. G. WHITE.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world: looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

To the early church the hope of Christ's coming was a blessed hope, and they were represented by the apostle as waiting for his Son from heaven, as loving his appearing. As long as this hope was cherished by the professed followers of Christ, they were a light to the world. But it was not the design of Satan that they should be a light to the world; and because iniquity abounded, the love of many waxed cold, and the unfaithful servant is represented as saying, "My Lord delayeth his coming." As a result of loss of faith in the appearing of Jesus, the unfaithful servant begins to smite his fellow-servant, and to eat and drink with the drunken. Satan was at work to cause apostasy in the early church; and in accomplishing his purpose, doctrines were introduced through which the church was leavened with unbelief in Christ and his coming. The adversary of God and man cast his hellish shadow athwart the path of the believers, and dimmed their star of hope, even their faith in the glorious appearing of the great God and our Saviour Jesus Christ.

The hope which had been so precious to them lost its attractions; for the specious delusions of Satan almost wholly extinguished the light of salvation through the merits of a crucified and risen Saviour, and men were led to seek to make an atonement through works of their own,—by fasts and penances, and through the payment of money to the church. It was more agreeable to the natural heart thus to seek justification than to seek it through repentance and faith, through belief in, and obedience to, the truth. During the ages of apostasy, darkness covered the earth, and gross darkness the people; but the Reformation aroused the inhabitants of earth from their death-like slumber, and many turned away from their vanities and superstitions, from priests and penances, to serve the living God, to search in his holy word for truth as for hidden treasure. They began diligently to work the mine of truth, to clear away the rubbish of human opinion that had buried up the precious jewels of light. But as soon as the work of reformation began, Satan with determined purpose sought the more zealously to bind the minds of men in superstition and error. When he found that he could not prevent them from investigating the word of God, or deter them from accepting the truth, through forcing erroneous doctrines upon their attention, he thought to intimidate them by threatening and persecution, and thus to quench the heavenly light that was shining upon men, revealing the character of God, and making manifest the malignity of the arch deceiver.

That which Satan has led men to do in the past, he will if possible lead them to do again. The early church was deceived by the enemy of God and man, and apostasy was brought into the ranks of those who professed to love God; and to-day, unless the people of God awake out of sleep, they will be taken unawares by the devices of Satan. Among those who claim to believe in the near coming of the Saviour, how many are back-slidden, how many have lost their first love, and come under the description written of the Laodicean church, denominating them as neither cold nor hot. Satan will do his utmost to keep them in a state of indifference and stu-

por. May the Lord reveal to the people the perils that are before them, that they may arouse from their spiritual slumber, and trim their lamps, and be found watching for the Bridegroom when he shall return from the wedding.

The days in which we live are eventful and full of peril. The signs of the coming of the end are thickening around us, and events are to come to pass that will be of a more terrible character than any the world has yet witnessed. "For when they shall say, Peace and safety; then sudden destruction cometh upon them." But to those who have the light of truth, it has been written, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping."

There is great need that our weakening faith should be quickened, and that we should ever keep before the mind the evidences that our Lord is soon coming, that we may ever be found not only waiting, but watching and working. We are not to be found in idle expectancy; for this leads to carelessness of life, and deficiency of character. We are to realize that the judgments of God are about to fall upon the earth, and we should most earnestly present before the people the warning that the Lord has commissioned us to give: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Let every one who claims to believe that the Lord is soon coming, search the Scriptures as never before; for Satan is determined to try every device possible to keep souls in darkness, and blind the mind to the perils of the times in which we are living. Let every believer take up his Bible with earnest prayer, that he may be enlightened by the holy Spirit as to what is truth, that he may know more of God and of Jesus Christ whom he has sent. Search for the truth as for hidden treasures, and disappoint the enemy. The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth. For it is the work of every one to whom the message of warning has come, to lift up Jesus, to present him to the world as revealed in types, as shadowed in symbols, as manifested in the revelations of the prophets, as unveiled in the lessons given to his disciples and in the wonderful miracles wrought for the sons of men. Search the Scriptures; for they are they that testify of him.

If you would stand through the time of trouble, you must know Christ, and appropriate the gift of his righteousness, which he imputes to the repentant sinner. Human wisdom will not avail to devise a plan of salvation. Human philosophy is vain, the fruits of the loftiest powers of man are worthless, aside from the great plan of the divine Teacher. No glory is to redound to man; all human help and glory lies in the dust; for the truth as it is in Jesus is the only avail-

able agent by which man may be saved. Man is privileged to connect with Christ, and then the divine and the human combine; and in this union the hope of man must rest alone; for it is as the Spirit of God touches the soul that the powers of the soul are quickened, and man becomes a new creature in Christ Jesus. He was manifested to bring life and immortality to light. He says, "The words that I speak unto you, they are spirit and they are life." The psalmist declares, "The entrance of thy words giveth light; it giveth understanding unto the simple."

Then let us study the word of God, that we may know him in whom there is no darkness at all. Jesus says, "He that followeth me shall not walk in darkness, but shall have the light of life." The theme that attracts the heart of the sinner is Christ, and him crucified. On the cross of Calvary, Jesus stands revealed to the world in unparalleled love. Present him thus to the hungering multitudes, and the light of his love will win men from darkness to light, from transgression to obedience and true holiness. Beholding Jesus upon the cross of Calvary arouses the conscience to the heinous character of sin as nothing else can do. It was sin that caused the death of God's dear Son, and sin is the transgression of the law. On him was laid the iniquities of us all. The sinner then consents unto the law that it is good; for he realizes that it condemns his evil deeds, while he magnifies the matchless love of God in providing for him salvation through the imputed righteousness of Him who knew no sin, in whose mouth there was found no guile.

(Concluded next week.)

#### THE STING OF DEATH.

BY J. L. CUPIT.

(Grand Lodge, Mich.)

DEATH has a sting. What can seem more dreadful to a worldly-minded man than the thought of dying? To him all the hopes and aspirations of his being are built upon this present life, and his happiness depends largely upon his degree of affluence and honor in this world. Therefore, death to him has a sting, so dreadful and terrible, that its silent approach freezes his very vitals with fear, and his blood seems almost to congeal in his veins.

Why is this so? Why is death the "king of terrors?"—Simply because its sting has not been removed. If we approach a swarm of bees, we are in fear of being stung by them and of suffering the excruciating pain which follows. But if we know that their sting has been removed, we do not fear to handle them and allow them to crawl upon our face and hands, because we know they cannot harm us. Just so with death.

Now what is the sting of death? The apostle Paul has told us in 1 Cor. 15:56, that "the sting of death is sin; and the strength of sin is the law." In order, then, to remove the sting, it is necessary that sin be taken away. But as "sin is the transgression of the law," it is necessary that Christ, who has never broken the law, neither has been subject to the debt of obedience to the law, should pay the debt for man, and place him back in favor with God, just as though he had not been an offender.

This Jesus did. He becomes our real, personal Saviour, pays our debt, takes away the sting, and restores us to favor with God, providing we acknowledge the purchase, and yield our powers to him. The impenitent repudiate that purchase, but the penitent realize their undone condition, and accept the price paid for them as their only way of escape. To one "the wages of sin is death;" but to the other "the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

Faith in Christ takes away the fear of dying, and makes death seem like the peaceful slumber of the weary soul, resting from the toil of a busy day; and in the resurrection morning, those tri-

umphant over death and the grave can say: "O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:55.

How thankful we should be that we have a Saviour who can take away the sting, and save us to the uttermost!

Jesus passed over all the ground over which we will ever be asked to pass, and endured every temptation to which mankind is heir, and we have nothing to fear in the final outcome of the plan of salvation. The plan is perfect, and the sacrifice infinite; and those who are clothed with the righteousness of Christ will ere long swell the glad refrain of joy in the kingdom of God, where faith is lost in sight, and hope in glad fruition, and where the 144,000 shall "sing the song of Moses the servant of God, and the song of the Lamb." Rev. 15:3.

#### MY PRAYER.

BY ISABELLA A. MCCAUSLAND.  
(Worcester, Mass.)

SOMETIMES, dear Lord, I do not know  
The path I ought to take;  
But when in doubt, make known thy will,  
And bid my troubled heart "be still,"  
For Jesus' sake.

And when life's burdens weigh me down;  
O then my strength renew;  
Give patience. I would murmur not  
Whatever here may be my lot;  
Give wisdom, too!

Abide with me forevermore.  
My heart I open wide;  
Reign there supreme while here I stay,  
And my glad song shall be each day,  
"For me He died."

My prayer is heard, I rest in him;  
And now all turmoils cease.  
No more misgivings; I can say,  
Though still unknown to me the way,  
I have sweet peace.

#### THE SABBATH IN PROPHECY;

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

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

(Continued.)

#### THE SABBATH MESSAGE.

THE way is now opened for the application of the last test to which the theory of this discussion is to be subjected. Granting that it is true that the Sabbath movement was to be organized after the session of the investigative judgment, and granting that the latter event transpired in A. D. 1844, then it is obvious that a concerted effort for the restoration of the seventh-day Sabbath should have originated at or near that date. Strangely enough,—if one may be allowed to call that strange which occurs in its proper order,—in A. D. 1845, a denomination of Christians styling themselves Seventh-day Adventists, inaugurated a law and Sabbath reform. They boldly proclaimed to the world that they were commissioned of heaven to give the message of Rev. 14:9-12, and that the time had come when God had put his hand to the work of restoring to its proper place in the hearts of his people the only day that he had ever hallowed.

The message thus inaugurated, like most genuine reforms, was characterized in its incipient stages by a lack of nearly every element which would seem to be necessary to success. Among the very few who were present at its inception, there was not one who was distinguished, either for learning or great natural abilities, or who was possessed of any considerable amount of this world's goods. The paucity of their numbers, and their utter lack of the resources requisite to the proper conduct of a reform which aimed at nothing less than the revolutionizing of the world in the matter of the day to be observed as the Sabbath, provoked universal contempt.

So great was that contempt in the outset, that

the whole thing was treated as something too chimerical to be worthy of a moment's consideration. It was not long, however, before matters presented a different aspect. The word of God, as in the days of Christ, even in the hands of unlearned men, became a power which made itself felt wherever and whenever preached. Men and women of conscience could not resist the clear, connected, and logical argument drawn from the Scriptures in support of the binding obligation of the seventh-day Sabbath. Converts were steadily and rapidly made, and the ministers of the nominal churches were besieged on all hands for scriptural authority to justify the observance of Sunday as the Sabbath. This they could not furnish, simply because it did not exist. Warmer and still warmer the contest waxed. The little band of commandment-keepers poured their shot and shell into the ranks of their opponents until the latter became sensible of the fact that to them inaction meant ultimate annihilation. Organized effort was suggested as a remedy. Doctors of divinity, college professors, and presidents were marshaled to the front. They made an imposing display, and talked very learnedly, but their missiles fell short of the mark, and were harmless, simply because they lacked the necessary element which can be found alone in a "Thus saith the Lord."

Years have passed, and still the battle rages. The little handful has increased to tens of thousands, and their missionaries have belted the globe, proclaiming everywhere the message which the revelator expresses in the significant words: "The commandments of God and the faith of Jesus." At the present time they have two principal publishing houses in America, with various branch offices, and one in each of the following places: London, England; Basel, Switzerland; Christiania, Norway; and Victoria, Australia. Power presses are throwing off the pages of divine truth with a rapidity which would not have been credited when the message was first proclaimed. During the last year more than fifty millions of pages have been distributed through the agency of their tract societies.

As might naturally be expected, the opposition are mightily stirred by such activity. Thoroughly convinced at last that they cannot block the wheels of the new movement by arguments such as they have employed hitherto, and conscious of the fact that they have no better ones at their command, they are having recourse to the last resort of men, satisfied that they are the exponents of a lost cause; *i. e.*, repression by the enforcement of the civil law. From one end of the nation to the other, Sunday-keepers are banding together in the form of leagues and associations, to secure the enactment and enforcement of Sunday laws. Already the conscientious observers of the Lord's Sabbath in different States of the Union, are being subjected to fines and imprisonment on account of their faith. At this writing four of them have just been released from jail, and fourteen more are under indictment in Paris, Henry Co., Tenn., for working on the first day of the week quietly upon their farms, after having kept the Lord's Sabbath strictly according to the commandment. Luke 23:53-56. It was not even so much as claimed on their trial, that in working as charged, they had disturbed any man or set of men engaged in the act of worship. Do these things terrify the men who have given their hands and their hearts to the message of God?—By no means. They look upon this resort to the secular power on the part of the churches, as an unmistakable confession of their weakness. Furthermore, this action simply serves to confirm them in their faith. Forty odd years ago, in the face of every probability, humanly speaking, they predicted just such a condition of things as is now witnessed in this country. To them, therefore, these arrests and imprisonments are but the portents of a deliverance at the hands of the Son of God, who, when given over



in like manner by a fallen and corrupt church to the cruel minions of the law, declared to the cowardly Pilate that his "kingdom was not of this world."

## SUMMARY.

A brief summary of the points made in this discussion would run somewhat as follows: (1) The seventh day of the week is the only Sabbath that God ever ordained; (2) The Sabbath has been changed from the seventh to the first day of the week by the man of sin; (3) The honor of God and the interest of his church demand the restoration of the original Sabbath; (4) Such a restoration is clearly set forth in eight distinct lines of prophecy; (5) It was to be inaugurated at the time of the judgment; (6) The judgment was entered upon in A. D. 1844; (7) At or near that date, therefore, a Sabbath reform movement was due; (8) Agreeably to the prophecies, in A. D. 1845, Seventh-day Adventists arose, and from that time to this it has been their especial mission to labor for the restoration of the Edenic Sabbath; (9) They have proclaimed their doctrines in every portion of the globe; (10) Their positions have been assailed by the combined wisdom of the opposing churches, with no result except that of proving the invulnerability of their theory, that when God instituted a Sabbath, he hallowed a definite day, and designed that it should be of perpetual obligation.

(Concluded next week.)

## THE VOICE OF THE SPIRIT.

BY ELDER WM. COVERT.  
(East Richford, Vt.)

ALL who observe human nature will agree with the following, from the pen of Moses: "The imagination of man's heart is evil from his youth." Gen. 8:21. Notwithstanding this is so, this condition with many is reversed. What power is it that works the change? "The preparations of the heart in man, and the answer of the tongue, is from the Lord." Prov. 16:1.

But God has many channels open by which man is led to the point where the Lord wants him to come. Of the fixedness of his purpose it is written, "He is in one mind, and who can turn him? and what his soul desireth, even that he doeth. For he performeth the thing that is appointed for me: and many such things are with him." Job 23:13, 14.

It may seem puzzling to understand how it can be true that God performs the thing appointed for man to do, and yet man himself performs the thing. But the writer explains by saying, "God maketh my heart soft." Verse 16. "God affects the heart so that man desires to do that which is in the mind of God for him to do. The Spirit of the Lord is the mighty agency through which this is done. 'Not by might, nor by power, but by my Spirit, saith the Lord of hosts.'" Zech. 4:6.

The Lord once said: "My Spirit shall not always strive with man." Gen. 6:3. This statement is proof that God's Spirit does strive with man. Indeed, this was spoken with reference to the fact that his Spirit was then striving with the wicked antediluvians, that they might be induced to repent of their sins. But the time would come when there would be no more of that generation who could be induced to repent. Then it would be useless for the Spirit to strive with them longer. Their resistance would have hardened their hearts until they were beyond the reach of its wooings.

This proves that the Spirit strives with all where there is hope. David found it impossible to get where the Spirit of God would not follow him, therefore he asked the following question: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" Ps. 139:7. This Spirit caused him to pray for a right spirit, and to ask the Lord not to take his holy Spirit from him. Ps. 51:10, 11. It is the Spirit of God which begets within the mind the disposition to pray; for says the Lord, "I will pour

upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications." Zech. 12:10. The Spirit at first brings mourning on account of sin. By this means man is made to hate his sins, and to cry for a clean heart. Ps. 139:8-12.

Let no one say, "God has never called me;" for he is calling on the sinner by every emotion of conviction that comes to the heart. Were it not for God's Spirit, that emotion would not have been felt. It was God striving by his Spirit to cause the sinner to come to him. Every thought that suggests to the sinner that he should lead a better life is prompted by that Spirit. For says the apostle, "What hast thou that thou didst not receive?" 1 Cor. 4:7. But from whence did he receive it? Our Saviour answers by saying, "A man can receive nothing, except it be given him from above." John 3:27. Again he says, "Without me ye can do nothing." John 15:5. It is all of God to the intent that the sinner be converted.

James writes: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Chapter 1:17. Is not conviction for sin a good thing? You answer, Yes. Then it comes from the Father of lights in the interest of your salvation. Everything that draws the mind heavenward is of the Lord. The glory beheld in the starry worlds is but the voice of God's Spirit; for says the word, "The heavens declare the glory of God." Ps. 19:1. And again: "By his Spirit he hath garnished the heavens." Job 26:13. What is there which is better calculated to create a worshipful frame of mind than the study of the heavens. It was God's Spirit that garnished and beautified them in such a glorious manner that all mankind are caused to behold the majesty of Him who created them all by his word. None can reflect upon these wondrous things and then truthfully say, "God has never called me by his Spirit." For says the apostle, "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Rom. 1:20.

But aside from the consideration of the other planets, our own world, even in its sin-cursed condition, bears testimony with ten thousand voices to the matchless love of God. Consider the power and the glory of the wonderful springtime, as the leaves bud, and flowers bloom, and grass springs forth. Why did that little bud on yonder maple, ash, and elm give birth to that peculiar foliage after the exact pattern which grew upon the tree from whence the seed came? or what caused the seed to grow? Consider the bird as she builds her nest just like the one in which she was brooded. Gen. 1:20-22. The happy songs of the birds cheer the soul of all, even the sinner. But when this is so, he should thank God for such a blessing.

Then there are the finny tribe in the brook, and the marine giant in the mighty deep, which declare to all a testimony for God. Man cannot hide his eyes from seeing, nor close his ears from hearing, God's glory while he permits his senses to have their wonted freedom. And let all reflect that the Spirit of God is always present to call the mind to the Creator, that man may be saved from his sins.

## REFLECTIONS ON THE CAMP GROUND.

BY MRS. E. M. PEEBLES.  
(Battle Creek, Mich.)

PUT off thy shoes from off thy feet, for the place whereon thou standest is holy. Let no unhallowed word or thought mar the sacredness of this holy place. Lo, God is here. It seems to me if our eyes could be opened, we would behold the Shekinah of his glory within his tabernacle. Surely there is light and radiance beaming from these faces, that is not of earth.

God has indeed manifested himself unto this people as he does not unto the world, and mortal ear never listened to sweeter music than was heard at Lansing, Mich., upon his holy day, when a multitude of tongues gave voice to the praise which involuntarily burst forth from hearts filled to overflowing with his love.

The burdened ones had been invited away to receive instruction and encouragement, and as permission was given for those to speak who wished to give expression to their feelings in testimony, a sound as if of one consent, came from every part of that large congregation, all speaking the same thing, expressed perhaps in different words, yet blending as sweetly and harmoniously together as the gentle murmur of flowing waters.

With wonder we look about us, glad to see the same joy shining from the countenances of others, that we feel in our own hearts, and we say to ourselves, What can it be? Is it a little shower of the latter rain, a little foretaste of the refreshing that is soon to come from the presence of the Lord? And we wonder if there has been a meeting like this since the Pentecost, and try to think what God has still in store for his people.

But words are inadequate to give a description of the scene, and I exclaim, If a few voices of people (who are still in this mortal state) can sound so sweet, when attuned to the praise of God, what will it be when the 144,000, having gotten the victory over the beast, and over his image, shall stand on the sea of glass, having the harps of God, and shall unite their song of deliverance with that of the unnumbered host who have washed their robes and made them white in the blood of the Lamb, saying with a loud voice, "Salvation to our God which sitteth upon the throne, . . . Amen; blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen."

O, the joy of living in this age of the world—the grandest yet the most solemn, since time began; yet a little sadness is mingled with the joy, as we think of dear ones who long ago taught us to love the sound of Jesus' coming, and expected to share in the refreshing and the final triumph, but who have long been at rest. But God has led us very tenderly all the way; and we can safely trust him still.

And now, having retired from the listening throng to rest awhile, I hear the voice of the speaker ring out in triumphant tones, such texts as these: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." "But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory."

We do, indeed, with joy, draw water out of the wells of salvation, and shall return to our homes with renewed health of body, strength of mind, and courage of soul; for if the angel has already descended, who is to add his voice to the third angel to give power to the message, we feel that the final triumph is near, and the drama of earth's sad history, so long cursed by sin, so long the abode of sorrow, will soon close. "Amen. Even so, come, Lord Jesus," *come quickly.*

## CRUMBS.

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

CHRIST bought us, and we are not our own. 1 Cor. 6:20. Our eyes, our ears, our feet, and hands are his; yet sometimes we insist on letting Satan use them for evil purposes.

A life of constant trust and faith keeps us only so long and so far as our faith clings to Him, and our confessions are complete.

Our hardest battle in the Christian warfare is to yield up self. We live in fear that God will require us to do something we do not want to do.

—It is good to have listening ears, quick hands, and a close mouth.

## The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 52:20.  
CONDUCTED BY W. A. SPICER AND P. T. MAGAN.

### OUR FOREIGN MISSIONS.

DURING the few weeks now remaining before the week of prayer, many will be thinking especially of the needs of the mission fields, and preparing to make an offering for foreign missions. In order to give information regarding the present situation and needs in our foreign missions, we have asked some of our workers abroad to write especially for this time, and shall have a number of articles for this department in the nature of appeals in behalf of our missions. We ask that our brethren and sisters shall take special pains to read these appeals carefully, so that we may all duly appreciate the needs of the work, the importance of the fields, and the necessity of making a large contribution during the week of prayer, and during the coming year.

W. A. S.

### ITEMS FROM AUSTRALIA.

[FROM a recent letter we quote the following:—]

The Lord is at work assisting by his Spirit in spreading abroad the truth, and through the different agencies, and through unknown agencies, it is being carried to many hearts. I will inclose with this copies of one or two letters that I have received. One is from a young man in an inland town. He is a Scandinavian named Hansen, has been employed in a hotel, and a part of the time as bar-tender. He became interested in our books, sent for quite a number, and finally wrote me; then after awhile one of our brethren visited him, and you can see how he feels now:—

"I am very happy to let you know that I am in good health, and of good courage in the Lord, and that he is keeping me by his grace from day to day.

"Some five or six weeks ago, I was blessed by a visit from brother Stockton. I am very thankful to God for sending him up here, for I was strengthened in faith, especially in regard to the Sabbath. I cannot yet keep the Sabbath of the Lord, but I do all in my power. Every Sabbath night (Friday night) I and two others meet together and hold a little prayer-meeting and Bible reading, and God's Spirit draws very near to each of us. Bless God for it. And I feel very happy to know that the time will soon come when, by the help of God, through his mercy and grace, I shall keep the Sabbath as he has commanded. I hope I can soon let you know when I am coming down, for God has opened up a way by which I can escape. Glory to his name!

"I see in the last *Bible Echo* that you are going to start a school, for which I am glad, and I pray that it may be a blessing to many souls who now sit in darkness, and that it may give wisdom and understanding to many a young man to go and teach the word of eternal life, and that I may be one of them. God grant it for Christ's sake."

Our canvassers in New South Wales have lately found several who are keeping the Sabbath as the result of reading "Great Controversy." I will also inclose you a copy of a letter received from one of our young lady canvassers in Brisbane:—

"One good woman, a worker in the Woman's Christian Temperance Union, got her book ("Bible Readings") on the Wednesday, and I was to call for payment on the Saturday evening; but being busy with other books, brother Ulrich called, and she told him that she was delighted with the book, and to tell me to call on her, for she believed every word about the Sabbath, could not help believing; for the book quoted the Bible all the time. She is known as a very godly woman, and should she accept and obey the truth, it would have a strong influence with others. I feel sure the books will be well read; for many were anxiously waiting for me to come with them."

G. C. T.

### THE RELATION OF EUROPE TO THE WORLD.

Mc CULLOUGH says of Europe: "It is to the world at large what Rome was to Italy, or Athens to Greece." In many respects this is true. Since the decline of Persian greatness and splendor, the nations of Europe have ranked first of all the nations of earth in power, wealth, art, and literature. This position she occupies to-day.

Her combined armies present a strength and perfection of military discipline without parallel in history. She extends her commerce to all the

world, and to her as a center flow the riches of all continents and the islands of the seas.

From the earliest times, Europe has been the home of art. The vast collections of home products in her galleries and museums far outrival the combined collections of the rest of the world. With few exceptions, she has given birth to all the great masters in oratory, literature, and art. To-day she is equally prominent for her men and institutions of learning. From all parts of earth, men of higher degree come to her universities and schools of art to complete their education. The chief discoveries in science have here been made; while her literature is the richest, and her libraries the largest and most numerous. These facts give to Europe a prominence which no other portion of earth enjoys. She is really the great, throbbing heart of the world, whose publications are felt throughout all nations.

The influence which her commerce and political strength gain, is greatly re-enforced by her religious literature. Europe has given the Bible, as a whole or in parts, in over three hundred languages and dialects to as many peoples; while her missionaries have gone, not only to the great nations, but even to many small, barbarous tribes. This has gained for her a higher, stronger influence, which the gospel alone can give.

Still more, Europe is the parent of nearly all civilized colonies of earth, and has control of many of the barbarous tribes and heathen nations. To these, thousands of her most enterprising children are streaming in an increasing tide of emigration. These, struggling with the inconveniences and oftentimes hardships of a new country, feel with special force that "there is no place like home." Tender memories twine about the scenes of their childhood and youth; the ties which bind them to their kindred far away become more sacred; and whatever comes to them from the fatherland is doubly dear.

To what conclusion do these facts irresistibly carry us?—That we cannot overestimate the importance of Europe as a center from which to do missionary work. The influence which Europe sways over the rest of the world should alone lead us to make her the center from which to send the message to her colonies.

Take, for example, Germany. There are hundreds of thousands of her sons and daughters in all parts of the earth. Whatever comes to them from the fatherland is received with special interest; that fact alone is almost sufficient guaranty that it is good. On the other hand, should it come from some colony or place unknown to them, that fact alone would lead them to look with suspicion upon even a good thing. They have learned that in the colonies are all sorts of charlatans, religious cranks, and sects without number; and where something new comes to them, they at once brand it as a new freak of fanaticism, and without further examination, consign it to the paper-basket.

When people abroad receive papers and books published in the fatherland, the home of their theologians and great preachers, they not only receive them with joy, but without prejudice; and when they learn that there are people there who believe and practice what is taught in those books, it has a powerful influence to lead them to do the same. Therefore, the most effectual way to send the message to the world is to strengthen and build up our work in the various nations of Europe. As our missionary zeal increases, it would quite naturally lead us to devote our men and means to new fields. It is entirely proper that we do this; but we should carefully consider the best means of doing it. Would that not be to lay a good foundation in the parent nations, and from them as a basis work to reach the colonies and dependencies?

There are special advantages in such a course as this. We must have publications in the various tongues. No language is kept so pure in the colonies as in the mother country. Business, not education, occupies the attention there. To have a standing in literature, the language in our

publications must be correct, else the reader concludes that an ignoramus wrote it, and casts it aside forthwith as of little consequence. Again: it would be very unsatisfactory to attempt to have translations made on one continent, and print the same on another continent. Many historical extracts are used in our works. To have influence with the people, these must be taken from authorities known to them. The libraries of Europe afford unrivaled facilities for securing such extracts. The more we can become acquainted with, and work into our publications, the literature of the various nations, the more influence our books will have with them.

Another special advantage of Europe as a center from which to operate, is the many facilities for reaching the colonies through the established lines of commerce. Freight can be shipped from Europe to South America as cheaply as from eastern Minnesota to western Dakota; and a passenger can go from Germany to Australia for fourteen pounds sterling (\$67.76),—half way around the world, and six weeks' board and lodging for fourteen pounds,—while to some colonies as distant as South America, free tickets are furnished.

Certainly, the important relations which Europe sustains to the world should not be ignored in our work. In these relations lie advantages which we cannot afford to lose. Already a good beginning has been made by planting our work in several of the leading nations of Europe. As we enlarge our international operations, let these centers be strengthened, and their work extended. To do this, both men and means will be needed.

Means will be needed till a constituency can be built up sufficiently strong to carry on the work alone. Likewise, men of experience will be needed till home talent can be developed and instructed, and the work thoroughly organized. To supply these wants will cost sacrifice, it is true, but that is a part of our work; and where could our offerings be more profitably bestowed?

We see in Europe grand facilities for sending forth the message to all nations; and we believe that our people, who love to send the message to all kindreds, tongues, and peoples, will gladly devote of their means and workers, and thus have a part in the work of using these facilities.

Basel, Switzerland. H. P. HOLSER.

### THE WORK IN ENGLAND.

THE following clipping from the Bath (England) *Chronicle* shows that there is still a good interest in that city, where Elder J. S. Washburn has been laboring for about a year:—

#### "THE END OF THE WORLD."

"On the above subject, at the assembly rooms on Sunday, Mr. Washburn gave two addresses to large congregations, the house being crowded in the evening, the largest congregation yet in attendance at his addresses. Mr. Washburn said this subject was by many regarded as a matter of ridicule, because of the great mistake of those who are setting the year, day, and even the hour of the end of the world. Mr. Washburn said he did not intend to set the time, but believed it to be eternally true that of that day and hour knoweth no man. But yet we might know when it was near, even at the doors. He began the study of the book of Daniel, taking up especially the great prophetic image of the second chapter, bringing us to Christ's everlasting kingdom. The study of this book will be continued next Sunday, at 3 and 6:30 P. M."

—Early in November, brother W. D. Salisbury and wife left London by the "Oratavia" of the Orient Line, for Melbourne, Aus., where brother Salisbury will take a position in connection with the *Bible Echo* Publishing Co., our Australian printing office.

—Nov. 5 Professor E. B. Miller and wife, brother H. Lindsay, and Miss Peck sailed from London by the "Norman Castle," for Cape Town, South Africa. They go to act as teachers in the new college located at Claremont, near Cape Town. It is expected, we believe, that the college will open about the first of January. Brother E. M. Morrison sailed on the same boat, and will spend the winter in South Africa, in conducting a canvassers' institute, and working generally in behalf of the book business in that part of the world.

## The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144: 12.

### THE MOTHER'S PRAYER.

STARTING forth on life's rough way,  
 Father, guide them;  
 O, we know not what of harm  
 May betide them;  
 'Neath the shadow of thy wing,  
 Father, hide them;  
 Walking, sleeping, Lord, we pray,  
 Go beside them.

When in prayer they cry to thee,  
 Do thou hear them;  
 From the stains of sin and shame,  
 Do thou clear them;  
 Mid the quicksand and the rocks,  
 Do thou steer them;  
 In temptation, trial, grief,  
 Be thou near them.

Unto thee we give them up,  
 Lord, receive them;  
 In the world we know must be  
 Much to grieve them—  
 Many striving oft and strong  
 To deceive them;  
 Trustful, in thy hands of love,  
 We must leave them.

—William Cullen Bryant.

### MRS. PICKETT'S MISSIONARY BOX.

#### BENEFITS AT A CENT APIECE.

"THAT there missionary box," said Mrs. Pickett, surveying it with her head on one side, as it stood in state on the best parlor mantel,— "that there missionary box is worth its weight in gold two or three times over to me. You'd never believe it, Mis' Malcolm, the things I've been alearnin' of, ever sence Mary Pickett, she brought it home, or rather the mate to it, an' sot it out on the dinin' room shelf, an' told me she'd brought me a present from meetin'."

"Do tell me about it," said the new minister's wife, with girlish pleasure at the prospect of a story.

"I've half a notion to," replied her hostess. "You've got a real drawin' out way with you, Mis' Malcolm. Some way, you make me think of Mary Pickett herself, that was the beginnin' of it all—she that's a missionary to Turkey now—my niece, you know. You've got jest her colored hair, and you're light complected like her, and you laugh something like her, too. Mary Pickett always was a master hand for laughin'. I remember how she laughed that afternoon when she come in with them two boxes, an' sot mine on the shelf out there. She knowed I warn't the missionary kind. I do no but she done it just for a joke. It was five years ago, you know, and I was scrapin' along with my boarders, an' rents was high, an' livin' higher, an' I had hard enough times to make both ends meet, I can tell you, though it warn't half as hard times as I thought it was. I was that down-hearted that everything looked criss-cross to me, and I'd got to have hard feelin's against every one't looked's if they got along easier'n me, 'n I'd most give up goin' to church at all, for all I was a professor, an' I won't say but what I had murmurin's against Providence—facts is, I know I had—if you be a minister's wife! An' so it was work, work, from one week's end to another, an' I never thought of nothin' else. Then Mary Pickett she come home from school, where she'd ben ever sence she was fifteen, for she took all the money her palest her, to get an edication, so's to teach; an' she got a place in the grammar school, an' come to board with me, an' she'd heard about missions to that school till she was full of 'em, an' the very fust meetin' day after she come, she walked out in the kitchen, an' says she:—

"Aunt, a'n't you comin' to missionary meetin', down to the church? I'll meet you there after school," says she.

"An' if you'll believe me, Mis' Malcolm, I was that riled that I could have shook her! I says:—

"Pretty doin's 'twould be for me to go traipsin' off to meetin's an' leave the i'nin' an' the cookin', an' set alongside o' Lawyer Stapleton's wife hearin' about—the land knows what! Folks had better stay to home and see to their work," says I. But law! nothin' ever made Mary Pickett answer back. She jest laughed and said good-by, an' I stayed an' puttered over the kitchen work till I was hot as fire inside an' out; 'long about five o'clock, back she come with them two boxes.

"I've brought you a present, Aunt Mirandy," says she, settin' of it down, an' when I see what it was, I jest stood an' stared. 'T warn't that one there, 'twas one jest like it, an' it had a motto written onto one end, 'What shall I render unto the Lord for all his benefits to me?'

"Well, you're smart!" says I, an' Mary she jest dropped into a chair an' laughed till I could n't help laughin' too. 'Great benefits I have,' says I, standin' with my arms akimbo an' lookin' that box all over. 'Guess the heathen won't git much out o' me at that rate!'

"I s'pose that depends on how much you render," says Mary. 'You might try at a cent apiece awhile, jest for the fun of it. Nobody knows who's got this motto, you know, an' even a few cents would be some help,' says she.

"Bout's many as grapes off bean vines I'd get," says I, for I was more than usual low-spirited that night, an' I jest made up my mind I would keep count, jest to show myself how little I did have. 'Them few cents won't break me,' I thought, an' I really seemed to kinder enjoy thinkin' over the hard times I had, while I was settin' the table, with Mary helpin', an' I kep' sayin' little mean things, about how I s'posed she wanted me to put in a cent for the smoky stove, an' for the bread that warn't light, so't I knew all the boarders would be grumblin' at supper, an' plenty more in that line, that she never took no notice of. Mis' Stapleton said once that Mary was a girl of great tact, an' I guess I know it better'n any one else.

"Well, the box sot there all that week, an' I used to say it must be kinder lonesome with nothin' in it, for not a cent went in till next missionary meetin' day. I was settin' on the back steps gettin' a breath of fresh air when Mary came home, an' I called out to her to know what them geese talked about to-day. That was the livin' word I called 'em—'them geese!' Well, she come an' set down along o' me, an' begun to tell me about the meetin', an' it was all about Injy an' the widders there, poor creturs, an' they bein' abused an' starved an' not let to think for themselves,—you know all about it better'n I do,—an' before I thought, I up and said:—

"Well, if I be a widder, I'm thankful I'm where I kin earn my own livin', an' no thanks to nobody an' no one to interfere!'

"Then Mary she laughed, an' said there was my fust benefit. Well, that sorter tickled me; for I thought a woman must be pretty hard up for benefits when she had to go clear off to Injy to find 'em, an' I dropped in one cent, an' it rattled round a few days without any company. I used to shake it every time I passed by the shelf, an' the thought of them poor things in Injy kep' acomin' up before me, an' I really was glad when I got a new boarder for my best room, an' felt as if I'd oughter put in another. An' next meetin' Mary she told me about Japan, an' I thought about that till I put in another because I warn't a Jap. An' all the while I felt kinder proud of how little there was in that box. Then one day when I got a chance to turn a little penny sellin' eggs, which I warn't in the habit of, Mary brought the box in while I was countin' of my money, an' says:—

"A penny for your benefit, Aunt Mirandy," an' I says:—

"This a'n't the Lord's benefit," an' she answered:—

"If 'ta'n't his, whose is it?" an' she begun to hum over something out of one of the poetry books that she was always a readin' of:—

"God's grace is the only grace,  
 And all grace is the grace of God."

"Well, I dropped in the penny, an' them words kep' ringin' in my ears, till I couldn't help puttin' more to it, on account of some other things I never thought of callin' the Lord's benefits before. An' by that time, what with Mary's tellin' me about them meetin's, an' me most always findin' somethin' to put in a penny for, to be thankful that I warn't it, an' what with gettin' interested about it all, an' sorter searchin' round a little now and then to think of somethin' or other to put in a cent for, there really come to be quite a few pennies in the box, an' it didn't rattle near so much when I shook it. An' then one day, Mary brought me a little purplish pamphlet, an' she says:—

"Aunt, here's a missionary magazine I've subscribed to for you, bein' you're so interested in missions."

"Me interested in missions! But when I come to think it over, I didn't see but what I was, in a way, an' I said it over to myself, kinder curious, to see how it sounded. It was jest what they said about Mis' Stapleton, she't was the president of the missionary society. An' that night our new boarder he picked up the magazine, an' said:—

"Why, what's this?" An' I said quite pleased, before I thought:—

"That's a magazine that my niece, Mary Pickett, subscribed to for me, bein' I'm so interested in missions."

"My mother used to take it," says he. He was a young man, not much mor'n a boy, an' homesick I guess. 'I'd like to look it over, if you don't mind,' he says. 'It looks like home.' So I was so pleased to hear him say that, for the boarders they don't most generally say much, except to find fault, that when I went out in the dinin' room, I jest put another cent in, for the magazine itself, part for what he'd said, an' part for what I'd ben a readin' out of it that afternoon; an' while I was dropping of it in, Mary she come up behind me an' give me a big hug.

"You dear old inconsistent thing!" she says, an' then I knew she'd heard what I'd said in the parlor.

"Well, it went on that way for quite awhile, an' it come to be a regular thing that a cent would get in there every time I heard about the meetin'. I thought Mary would 'a' died laughin' the time I put one in because I warn't born a cannibal, an' one day—I'll never forget that day, Mis' Malcolm—she was a tellin' me about Turkey, an' she told how some missionaries heard a little girl sayin' how the smallest thing in all the world wa'n't any smaller than the joy of her father when she was born. Them words went right through me. I was standin' over the i'nin' board, an' Mary was opposite to me, but all of a sudden, instead of her, I seemed to see my Liakim's face, that had been dead for ten years, an' him a-leanin' down over our little baby, that only lived two weeks, the only one I ever had. Seemed to me I couldn't get over it, when that baby died. An' I seemed to see Liakim's smilin' down at it, an' it lyin' there all soft an' white,—she was a white little baby—such a pretty baby,—an' before I knew it, I was droppin' tears all over the starched clothes, an' I turned round an' went an' put another cent in that box, for the look on Liakim's face when he held her that time. An' Mary, she see somethin' was the matter, I guess, for she walked off an' never asked no questions. But all the rest of the day I kep' seein' that little face before me, an' thinkin' how I'd had her for my own,—I'd only felt it hard that I could n't keep her before that,—an' before I went to bed I went out in the dinin' room, an' I put in a bright five cent piece for my baby, because I could n't bear to count her jest like everythin' else, an' I found myself cryin' because I hadn't enough money jest then, to spare anythin' bigger. I suppose it was from thinkin' about her so much, that that night I dreamed about mother. I could see her as plain, an' father with her, an' we was back on the old farm, an' while I



was kissin' of em both, I heard some one sayin', 'As one whom his mother comforteth.' An' I woke up an' I was sayin', 'O Lord, I am a wicked, ungrateful woman!'

'Mis' Malcolm, I don't suppose you could understand—you that's a minister's wife, an' thankful to the Lord, in course—what I thought that night. I laid awake, thinkin' an' cryin', an' yet not all sorry, half the night. I kep' thinkin' of all the things the Lord had ever done for me, an' the more I thought of mother an' the old home, the softer my heart seemed to grow, an' I jest prayed with all my might an' main, an' that there box weighed on my mind like lead. 'A cent apiece!' I kep' sayin'. 'A cent apiece for all his benefits!' Why, they come over me that night while I laid there prayin', till they was like crowds an' crowds of angels all round me. In the mornin' I went up to the box feelin' meaner than dirt, an' I put in a cent for mother, an' a cent for father, an' one for the old farm, an' the rose-bush in front of my window, an' for my little pet lamb that made me so happy when I was a girl, an' for heaps of other things that I'd ben forgettin' in them hard times. An' when I couldn't spare no more, I went to work, an' do believe I was a different woman after that. For there was the verses in the Bible that I used to get up early to read them mornin's, an' there was the love of God, that I'd never rightly understood, an' there was church, that I couldn't bear to miss now, an' there was the daily bread, that I'd never thought of bein' thankful for till after that night, when I found out how much I'd had in my life, an' begun to look about me for what I had now. And so it went on, till the box grew heavier an' heavier, an' before the day come for it to be opened, three months from the time I'd had it, it was all full, an' I stuck in one cent into the slit at the top, an' said:—

"That's for you, Mary Pickett; for if ever I had a benefit from the Lord, you're one!" an' Mary she cried when I said it.

"So, when the day come, I said I was goin' too, an' I left the i'nin, an' we went off together, an' there was singin' an' everythin', jest as there always is, only it was all new to me, an' every one seemed as glad to see me as if I'd ben as rich as any of 'em, an' at last it come time to open our boxes. An' I brought mine, an' I says, 'Mis' Stapleton, if ever there was a mean feelin' woman come to missionary meetin', I'm the one, for I've been a-keepin' count of my mercies, at a cent apiece,' I says. 'It's all cents in there, 'cept one five cent piece, that means somethin' special to me. An' I wouldn't let myself put in more,' I says, beginnin' to cry, 'for when I begun to find out what I had to be thankful for, I says to myself, 'Mean you'd aughter feel, an' mean you shall feel! You'll jest finish up this here box the way you begun!' An' here 'tis, I says, 'an' every cent is one of the Lord's mercies.' So I set down, cryin' like a baby, an' Mis' Stapleton she begun to count, with the tears a-runnin' down her own cheeks, an' before she got through, we was all cryin' together, for there was three hundred and fifty blessed cents in that box, not countin' the little five cent piece, that nobody knew what it meant.

"An' now," says I, 'for mercy's sake, give me another box, but do n't let it have that motto on it; for I believe it'll break my heart!'

"So they give me this one, with, 'The love of Christ constraineth us,' on it, an' Mis' Barnes, that was the minister's wife then, she prayed for us all, about havin' thankful hearts, an' lovin' the Lord for what he's done for us, an' I went home with a new box that's standin' there on the shelf, an' life's been a different thing to me sence that day, Mis' Malcolm, my dear, an' that's why that missionary box is worth its weight in gold."—*Alice E. Curtiss.*

—Do the best you can where you are, and when that is done, you may see an opening for something better.

## Special Mention.

### EVANGELICAL ALLIANCE IN SOUTH AFRICA.

THE dragon spirit seems everywhere to follow very closely in the wake of truth, if indeed it does not sometimes go in advance of it.

There has been in Cape Colony, and also in adjoining colonies, a growing sentiment in favor of religious legislation.

I recently attended a meeting of the Evangelical Alliance in Cape Town, to which all ministers and office bearers had been invited by public notice in the *Cape Times*. There were only about fifteen present. The Dutch Reformed Church was most prominently represented, and acted the most prominent part in the discussions of the meeting.

The chairman was a member of this body. The meeting was called to consider what steps could be taken to promote a better observance of the Sunday. The chairman regretted that the recent action of Parliament did not result in closing the Kimberley exhibition on the Sabbath. He was glad to know, however, that a goodly number voted in favor of it, and thought that those who voted against the measure ought not to be returned to office. After speaking in strong terms of the increasing Sunday desecration, he said that the church was responsible for this sin, and that they must arise and put a stop to the evil. He thought the government ought to be petitioned to stop the Sunday excursion trains to Kimberley exhibition, and also that Sunday excursions throughout the colony ought to be stopped.

Another speaker thought that people would get out some way, if they desired to go for a picnic or for recreation, and that the stopping of Sunday trains would not compel them to remain at home, or to attend church on the Sabbath, or to regard the day more sacredly. The stopping of Sunday trains some years ago, he said, did not meet with general favor. He was quite ready to acquiesce in any means that would be effective, but thought the people ought to be educated.

Another speaker thought they ought to have more unanimity of sentiment before petitioning Parliament on the subject.

Still another spoke with much enthusiasm, and said that in their church they were going to educate their people in all their presbyteries throughout the colony, and be ready to petition Parliament at its next session. He did not wish to urge or crowd their ministers into politics, but thought there was a very close relation between the Church and the State, and that they ought not to work apart, but together.

The chairman was sorry that there was not more union in the meeting, and also that there were not more present. He said that the Dutch Reformed people had taken the lead on this question some years ago when Sunday trains were stopped, and that they would now press the matter; for this Sunday desecration must be stopped. He was more than fifty-two years old, and had never yet traveled on a Sunday train. He takes his stand upon the Bible in the observance of Sunday, or the Lord's day, and cannot see it desecrated and be guiltless. The majority of Christians in the colony desire the day to be sacredly kept, and he knows but few who differ, the Jews and Sabbatarians.

In the course of the meeting a Sabbatarian arose to speak a few words, but as soon as he said something which reflected upon what the Chair had stated, he was asked if he was a Sabbatarian. He replied that he was. Then he was told that he could not have any part in the discussion, of the question; the meeting was only for evangelical Christians, so the brother quietly sat down.

Comment is unnecessary. I have not given the exact words of the different speakers in the above, but have given the ideas as nearly as I can remember. I felt impressed that the truth of the third angel's message is about to be demonstrated

here in South Africa, and that the time has come for those who believe the message to educate the people in the principles of religious liberty.

Satan is rapidly preparing his agencies in this field for the final conflict, and the Lord is anxiously waiting to clothe his people with wisdom and strength for the issue. May none become faint-hearted, but with faith in God press forward to certain and speedy victory.

I. J. HANKINS.

*Cape Town, South Africa.*

### A REMARKABLE RAILROAD TUNNEL.

THE development of the modern railroad is one of the chief wonders of the age. Fifty years ago the idea of a submarine tunnel under one of the broadest rivers upon this continent would have been laughed at by the average citizen. Even the skilled engineer would have pronounced it an impossibility. But it is now an accomplished fact. The St. Clair railroad tunnel, passing under the river of that name, and connecting the cities of Port Huron, Mich., and Sarnia, Ont., has been in use for several months, and is pronounced a perfect success. It was the privilege of the writer to pass through the great tunnel recently, and to examine it at leisure. Previous to the construction of this tunnel, the cars of the Grand Trunk Railway were transferred across the river by means of ferries. This was a slow and clumsy arrangement.

In winter the transit was impeded by ice blocks, while in summer, or during the season of navigation on the Great Lakes, transfer from side to side was often hampered and delayed by reason of the immense volume of shipping passing to and fro on the river. It will be remembered that nearly the entire volume of marine traffic of the Great Lakes passes through the St. Clair River *en route* between the West and the East. Time is not only money in the railway business, but to save time, to increase speed and comfort, the companies annually spend millions of dollars. The traffic of the Grand Trunk system has so largely increased in recent years that the abandonment of the boat system of car transfer was rendered almost a necessity. First a bridge was talked of. After some serious consideration, that scheme was abandoned. Then the boring of the tunnel was decided upon. The experiment was watched with intense interest.

Work was begun upon it in October, 1886, and after nine months of labor, 186 feet having been accomplished upon the Canadian side, and 20 feet upon the American side, it was abandoned, and a new plan was tried. This plan contemplated starting the full-sized tunnel by means of shafts, but the attempt was unsuccessful. What is known as the "open-cut portal" was finally adopted, and the work pushed with great patience and earnestness to a successful conclusion. The tunnel proper is a continuous iron tube 19 feet and 10 inches in diameter, and 6,025 feet in length, or a trifle over a mile. The open portals, or approaches, in addition to the tunnel proper, are 5,603 feet in length, making all told a trifle over two miles. It requires about four or five minutes to pass through. During the passage no object can be seen outside the car window. Everything is dark. The train is drawn by an immense locomotive, built expressly for this duty. The engineer and fireman find their work disagreeable and dangerous. If it were not for the fact that an engine is used to pump fresh air into the tunnel, men could not be secured who would run the fearful risks.

The admitted success of the Grand Trunk tunnel has interested railroad engineers all over the world. It is stated that a second tunnel will be bored at Port Huron, and that one will certainly be constructed under the Detroit River at Detroit, Mich. The great tunnel under the Niagara River near Buffalo is already in course of construction.—*G. T. Sexton, in the Epworth Herald.*

# The Review and Herald.

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

BATTLE CREEK, MICH., NOV. 22, 1892.

URIAH SMITH, . . . . . EDITOR.  
L. A. SMITH, . . . . . ASSISTANT EDITOR.

EDITORIAL CONTRIBUTORS:  
GEO. I. BUTLER, S. N. HASKELL, G. C. TENNEY,  
L. R. CONRADI, M. E. KELLOGG.

## THE TRUE SABBATH.

A BROTHER sends us a copy of a little pamphlet entitled "The True Sabbath," by W. L. Phillips, with the request that we review it, as it is affecting the minds of some in the localities where it is circulated.

There is not much to review. The pamphlet consists of twenty pages, sixteen of which are devoted to an attempt to pull down the true Sabbath, and four pages to bolster up a false Sabbath, which has been imposed upon Christendom by a mixture of heathenism and Christianity; and the book is pieced out with testimonials from five individuals who are, like himself, lost in their own fog. His heading, therefore, is incongruous and a misnomer.

The argument in the case before us is considerably simplified, because Mr. P. confines his line of thought chiefly to one point; namely, an effort to prove that the ten commandments constituted the old covenant; and as the old covenant has passed away, and we are living under the new, therefore the seventh-day Sabbath is not now binding. The whole effort, therefore, turns on the question whether the ten commandments did constitute the old covenant or not. And right here he takes his position, which is just exactly the opposite to the truth; for the ten commandments did *not* constitute the old covenant. And with this false assumption to start with, all his reasoning based thereon must be also false. All his labor in drawing conclusions from that which is utterly untrue in the start, is therefore worse than labor lost. If a man at Albany wishes to go to Buffalo, but starts east toward Boston, he will not reach Buffalo by traveling in that direction; and the farther he goes, the worse he is off. Such is Mr. P.'s reasoning to show that the Sabbath is done away because it belongs to the old covenant. He goes in just the opposite direction to that in which he should go to arrive at the truth.

But are not the ten commandments called a covenant?—Yes, but never the "first," or "old, covenant." Here is a plain distinction which the Bible makes; and we can never arrive at the truth if we fail to note and discriminate in reference to the distinctions which the Bible plainly sets forth. In the sense, in which the ten commandments are called a covenant, the words of which they are composed are of course called "the words of the covenant," and the tables on which they were written are called "the tables of the covenant," and the ark where they were deposited, is called "the ark of the covenant." And these few expressions are all the proof that our author adduces to show that the ten commandments were the old covenant. These forms of expression are all used in reference to the commandments, in the special sense in which they constituted a covenant; but they were not the first, or old, covenant, as we shall see.

1. A covenant "made," is a covenant which did not exist before it was made. But the old covenant was made with the children of Israel, when the Lord took them by the hand to lead them out of the land of Egypt. Jer. 31: 32; Heb. 8: 9. "The Lord made not this covenant with our fathers," said Moses to the children of Israel. Deut. 5: 3. This is what is called the first, or old, covenant. It was not known before that time. Its terms, conditions, and promises did not till that time exist. Now, if that was the ten commandments, then the ten commandments did not exist before that time, and until then, on this ground, there was no law against murder, idolatry, lying, stealing, etc. But there was a law against all these things, as the entire Bible record shows, and as every candid person will admit. "Sin was in the world," says Paul in Rom. 5: 12-14, from Adam to Moses. But "sin is not imputed when there is no law."

Cain was a murderer, and was branded as such by the Lord for his sin. Other commandments can also be traced from Adam down, as well as that. The ten commandments therefore could not possibly be the covenant which was "made" with Israel when they came out of the land of Egypt.

2. Again: what ground do the ten commandments cover?—Simply this, namely, our relation to God and to one another, no more and no less. And these relations existed as soon as the parties to them existed. This is an axiomatic truth. The law governing such relations exists in the very nature of things, just as soon as the relations themselves exist. It never has been, nor could be, from first to last, right for any creature that God has made to have other gods, worship idols, blaspheme or profane time which he had made holy. Nor could it ever be right for any such beings to treat each other in any way different from that enjoined in the last six commandments of the decalogue. Nor can these obligations cease to exist so long as the relations to which they refer exist. What inconceivable absurdity, therefore, to say that these ten commandments could be a covenant "made" with any particular people, at any particular age of the world, which did not exist before, and which might come to an end afterward.

3. The violation of any of these precepts always and everywhere, from first to last, was, and is, sin. They can no more be changed than God can change his character or abdicate his throne. And on account of the immutability and perpetuity of these principles, and the fact that God cannot treat with the sinner or confer upon him spiritual blessings only on condition of his repenting and being obedient to these commandments—this is why they are called a "covenant," and the only sense in which they are ever so called. They are the only basis on which God can bestow favors, and so are his universal "covenant" with all his creatures. Hence God in speaking of them calls them "my covenant;" and Moses, in speaking of them in relation to God, calls them *his* (God's) covenant. They are never called a covenant "made," but a covenant "commanded." "And he [God] declared unto you *his* covenant, which he *commanded* you to perform, even ten commandments." Not so did the Lord speak when he made with that people the old covenant. We find a record of this, beginning with Ex. 19: 3-9. Here the Lord came to them with a proposition, *If ye will do so and so, then I will do such and such things for you.* They could enter into the arrangement or reject it, just as they might choose. Here was a covenant "made with" them which was not made with their fathers, a covenant such as every covenant must be which is "made," an arrangement based on mutual conditions and promises between two or more parties. And when the Lord came to them with this proposition, the condition on his part was that they should keep his covenant, which was already, it thus appears, in existence. Never does the Lord give to the people any option or choice in regard to his commandments. His law is righteousness and truth, and he who would enjoy his favor must keep it.

"No love," says Mr. P., "in the old covenant," or, as he calls it, the ten commandments. But from what did Christ quote the two great principles, which he calls the two great commandments, namely, to love God with all the heart, and our neighbors as ourselves? Matt. 22: 35-40. He quoted them from what Mr. P. calls "the old covenant." (See Deut. 6: 5 and Lev. 19: 18.) And yet these principles, which Christ gives the very highest place in the scheme of morality, Mr. P. has the effrontery to assert were not known in that age! These were but a summary of the ten commandments, which showed their nature in that age as well as in this.

Christ, in the plainest and most explicit manner, taught the perpetuity of that law in this dispensation. Matt. 5: 17-20. He thus incorporated it into the new covenant. All the principles of the new covenant were set forth before Christ died upon the cross, the act by which he closed up, ratified, and sealed the new covenant. Nothing could be added to it after that. Gal. 3: 15. But nobody pretends that Sunday-keeping came in till after that. Sunday-keeping is therefore too late. It has no place in the new covenant.

The few glittering generalities and rhetorical flourishes he introduces in regard to the first day of the week,—the vanquishing of the powers of darkness, the great triumph, the pouring out of the Spirit, etc., we need not stop to notice. They were all very interesting and glorious events, but they impose no obligation. There are services ordained which appropriately commemorate Christ's death, burial, and resurrection, but not by a rest day.

Mr. P. mentions no act by which the Sunday institution was ordained, for there was no such act: he gives us no title of honor or sacredness applied to that day; for no such title was ever bestowed upon it. He gives us no law for its observance; for no such law was ever promulgated. And then he quotes Col. 2: 14-16, which, if it applies to a weekly Sabbath at all, abolishes Sunday as well as the seventh day. He reminds us of the story of the captain of the Mulligan guards, who, in showing off his wonderful dexterity as a swordsman, gave his saber such a sublime flourish, that he slashed off his own head.

The old covenant, with its types, shadows, offerings, and ordinances, has passed away, giving place to the new, with its gospel ordinances, blessings, and privileges. But the moral law remains the same, the transcript of the principles of God's government, and the rule of life for his creatures in all ages; and it will be the standard of judgment in the last day. Eccl. 12: 13, 14; James 2: 8-12. That law still requires the observance of the seventh day, God's great memorial, the creation Sabbath, which the world needs as much to-day as it ever did.

Let the reader beware lest any man lead him to trample on the requirements of God. Take heed, says Christ, that no man deceive you.

## 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.]

269.—SANCTIFY THE LORD. 1 PET. 3: 15.

1. Please explain 1 Pet. 3: 15, first part. 2. Also please harmonize Job 19: 26, 1 Cor. 15: 50, and Rom. 8: 8.

J. E. C.

*Answer.*—The words in 1 Pet. 3: 15, "Sanctify the Lord God in your hearts," we would understand to mean, to set the Lord apart, above all, giving him the supreme place in the heart, enthroning his word there, and letting that be the basis of the hope, the reason of which we are to give. 2. The other texts need no harmonizing. Rom. 8: 8 does not refer to physical organization at all, but to the fleshly carnal nature, the word being used in a spiritual sense. "Flesh and blood," in 1 Cor. 15: 50, are associated together, which terms thus connected denote this mortal, perishing condition, as manifested in our earthly life. This cannot inherit the kingdom of God. But the resurrection body will have flesh as Christ's body had after his resurrection. Luke 24: 39. But this body will not be quickened (kept alive) by the blood, which is the life of the body now (Lev. 17: 14), but by the Spirit, 1 Cor. 15: 44. That makes the difference. Thus, in our Spirit-quickened, immortal, flesh, we shall inherit the kingdom, and see God, as Job declared.

270.—1 SAM. 28: 13, 14.

Please explain the construction of verses 13 and 14 of 1 Samuel 28. The witch of Endor said to Saul, "I saw gods ascending out of the earth. And he said unto her, What form is he of?" There seems to be no connection between the pronoun "he" and the antecedent.

A. B.

*Ans.*—Saul went to the woman to consult Samuel, and told her to bring up Samuel. His mind was upon Samuel; and verse 12 shows that the woman's familiar spirit, personating Samuel, did first appear to her, and told her that it was Saul who was speaking to her. Saul allayed her fears, and asked her what she saw. That was a great occasion for those lying spirits, to have the king of Israel come to consult them, and probably a number appeared on that occasion. So the woman said: "I saw gods ascending out of the earth," referring to these other spirit forms which then appeared. But Saul cared nothing for them. His mind was upon the one whom the woman first saw, and whom she called Samuel; and he wished to inquire more especially concerning him, and so asked, "What form is he of?" So the pronoun



"he" does not refer to the gods, but to the apparition of verse 12.

271.—SHOW MY PEOPLE THEIR SINS. ISA. 58:1.

In this text the prophet says, "Show my people their transgression, and the house of Jacob their sins." Who are meant by the words "my people" and "the house of Jacob?" Are they one and the same class? J. F. A.

Ans.—These words are doubtless a double form of expression, to denote the true church, and the exhortation seems to be given with reference to some particular time. The remainder of the chapter, and especially the closing verses, which bring to view a great Sabbath reform, would seem to apply particularly to the last days. The prophecy therefore answers well to the Laodicean message of Revelation 3, which is a warning of the same nature, and which applies to the present time.

#### OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

No preaching of the gospel without the "glad tidings of the reign," the crown, the glory, and the consummation, can be a fulfillment of our Saviour's prediction. Hence it is the special closing message, the last great warning to the world, announcing the second coming of Christ, that our Saviour intended when he spoke this prediction. So the preaching of the gospel as proclaimed in ages past, alone cannot be what Christ meant by "this gospel of the kingdom." The glad tidings of salvation through Christ's death have been indeed a glorious gospel—the only hope of the world through past ages. But there is an added glory in the certainty that eternal life is about to take the place of mortal life, and joys that never end, the sorrows and trials of this world of sin, and the kingdom under the whole heaven, be put in power in place of the wicked powers of earth. The glad announcement of this glorious reign is the final proclamation of probation. This is comprehended in the threefold message of warning in Rev. 14:6-14. It can be no other. That message comprehends God's special work for the last days.

The age we live in is most remarkable for light upon the Scriptures and the prevalence of missionary operations among the nations of the world. Nothing has been seen like it since the apostolic age. These facts themselves are a sign of the nearness of the end. Dan. 12:4. The Bible is translated into more than two hundred different languages, so divine truth can be obtained by nearly all the nations of the earth. Missionary stations are scattered among the nations, here and there, in many parts of the world. Even into the earth's darkest corners the light of the gospel is entering. Yet up to the present time it cannot be truthfully said that this gospel of the kingdom has been preached in all the world for a *testimony* to all these nations:

1. As a certain evidence of this fact, the "end" has not yet come. Our Saviour said it would come when this is preached.

2. As we have shown, the gospel alone, without the announcement of the coming of the King in glory, cannot be a fulfillment of our Lord's prediction.

3. In all past ages, previous to the fulfillment of the great signs in the sun, moon, and stars, such an announcement could not be truthfully made. Neither has there been any time during those ages when even the gospel as ordinarily understood, has been preached in all the world to all nations as a "testimony."

4. Neither have the missionaries of our own times preached the gospel to a sufficient extent to fulfill this prediction. There are nations yet which have never had the labors of a single missionary, and many nations numbering many millions, where the numbers of missionaries are wholly inadequate to preach the gospel sufficiently to be a "witness," or a "testimony," to such nations.

5. Neither have these missionaries given "the good tidings of the reign," nor preached Christ's coming and the setting up of the kingdom of God, in the sense of Christ's prediction. It is a fact that more or less of the missionaries believe in Christ's soon coming, but many believe in the world's conversion first. And the object of societies in sending them to the heathen has, in many instances, been

to bring about the temporal millennium. Such surely are *not* preaching the gospel of the kingdom.

6. Neither did the advent believers of 1840-44 fulfill this prediction completely. They felt the force of the prophecy we are considering, and sought to do their utmost in that direction. They sent papers and publications to various missionary stations. Sailors carried the glorious doctrine with them on their voyages. But who for a moment can believe that the 400,000,000 of China or the 300,000,000 of India and southern Asia, to say nothing of the vast multitudes of Africa, and other places, ever had this message given them as a witness or testimony in that short period? Missionary stations were far less extensive then than now. And yet they are far from being sufficiently extensive to accomplish such a work, even if there was a disposition to do it. And what renders the argument positive, is the fact that the "end" did *not* come then.

7. And lastly, but still more important than any of these considerations, the last-day message had not become complete, was not fully developed in 1844. It is as we have seen, a last-day message containing a threefold announcement; each particular of which is of immense importance to the world, and all of which must be embraced in "this gospel of the kingdom" to be proclaimed in all the world, as the last *testimony* to mankind. The advent believers in 1840-44 made the first feature prominent. The call to "fear God, and give glory to him" was presented in power. The close of the prophetic periods in 1844 was declared in deep solemnity, stirring the world mightily as far as they heard it. The hour of his judgment was announced, but they themselves at that time had little knowledge of the nature and true work of that judgment. That was left to be more fully developed, as greater light dawned upon their work. Just a few months previous to the close of prophetic time, in the autumn of 1844, the second feature of the message was announced—the fall of mystic Babylon—the consequences of rejecting light concerning the coming of Christ near. But that was merely the beginning of the great process, developed to a vastly greater extent since that, and still developing more and more conspicuously, till already the churches are assuming much the attitude of the church of Constantine's period, when Church and State united. While there are a few zealous Christians, compared with the great bulk of Protestant churches, who believe and teach the Lord's coming is near, the great majority of these churches not only have no interest in that doctrine, but bitterly oppose it. They are cold, formal, world-loving, and all kinds of sins are connected with these churches. As Paul declared, they have become "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5. The last-day proclamation must include a warning of these things, so deeply affecting the welfare of the world. The great body of professed Christianity in the last days is a spiritually dead mass, allied to the world, courting the civil power, and ready to persecute the believers in Christ's coming.

Again: the closing warning must include a loud cry against the great Catholic apostasy and its imitator, the Protestant image, in the last days. This most solemn threatening in all the Bible against "the beast" (the papal power), and the image made to resemble it by Protestants, must form a part of the last solemn message before it could be completely given. The work of God's people in conforming their practice to God's law as a whole—the Sabbath of the Lord included—cannot be ignored in "this gospel of the kingdom." It is a work predicted in many scriptures to be accomplished in the last days. Thus the three most important features brought to view in this grand warning message for the last days, must all have a place. All three are necessary, and must be given.

That proclamation is already going forth to many portions of the earth. It is now being given in many of the most important languages of the world. Its sound has already gone to many of the most important nations of the earth. America, Europe, Asia, Africa, and Australasia, are all hearing more or less of the truths of the

closing message. Its sound has reached farther, and probably impressed more people than did the proclamation of 1843-44. Printing matter has been distributed far more widely. Many more agencies are enlisted, and their organization is more thoroughly perfected than then, and yet it is far from complete. Publishing houses, organized Conferences, earnest laborers, agents for circulating our reading-matter, etc., etc., are doing an important work in America, Great Britain, Scandinavia, Germany, France, and other European countries, and in Australia, New Zealand, and the islands of the ocean; while ship missionaries are working among the vessels which go to all lands, and agents are distributing reading-matter in many of the most important marts of commerce on the globe. A great and wonderful work has already been done. And the immediate future promises to see vastly more done; for the agencies are already in active operation, which have had to be created in the recent past.

The work is rapidly attaining an immense volume. The inquirer may say, "Do you think, then, that this message must go to every people and nation on the globe?" Most certainly, we reply. If that be so, must it not be a long time before the Lord will come?—That conclusion by no means follows. The progress already made, with the constantly increasing volume of the work, would in a few years, by methods and agencies already in use, grow to amazing proportions. But let the Lord work in the last days as he did in the apostolic age, and what should we not see? Humble Galileans spoke in a score of different languages, as the needs of the cause required; the sick were healed, and mighty works wrought wherever the servants of God went forth to labor. Why should not God work in connection with the proclamation of Christ's coming in glory, as well as at his coming as the babe of Bethlehem and the crucified Saviour?

The Bible plainly teaches a "latter rain" of the Spirit, as well as the "former rain" at the first advent. And every consideration would lead us to expect such an outpouring of the Spirit in the closing work of the gospel. Let that everywhere characterize the labor of God's servants, and a great work could be consummated in a short time, indeed. There are great blessings connected with the closing message of probation, and the preaching of the glad announcement of the reign of our Lord. We should expect them without doubt. Christ has said it should be preached in all the world for a testimony. *Then* the end will come. He has told us the truth. This unmistakably refers to the proclamation of the great threefold message of warning now going to the world, founded on the signs Christ gave of his near approach, and warning the world of the peculiar perils of the last days. These perils are upon us; yea, rapidly thickening all around us. The world must know of them. The burden of making the people acquainted with these great facts rests upon those who believe them. It is a burden which cannot be laid aside, and it is one which will be performed; for Christ has said so.

Every evidence of the work extending should fill our hearts with courage to do more. Every hindrance must be surmounted. Nothing can stop the onward progress of the work. It is the only one which explains the facts of the past Advent movement, the only logical, consistent platform for the consistent believer in Christ's soon coming to stand upon. "This gospel of the kingdom" is rapidly going to all the nations. The end must therefore be near.

G. I. B.

(To be continued.)

#### JERUSALEM, SAMARIA, AND SODOM.

THE notion that mankind is to be granted another probation after this life, is one that is making insidious advances into the various so-called evangelical churches. The old landmarks which were erected by Christ, prophets, and apostles are now being rudely removed. The judgment is robbed of its most startling features; for it decides nothing finally; and the coming of Christ is looked upon as an event that may occur, and only a few persons know anything of it, or as a fact of news that may be telegraphed as an important item for the daily press! The grand events which the Bible describes

as taking place at his coming,—the destruction of the wicked, the resurrection of the righteous dead, and the change of the righteous living to immortality, are so spiritualized away by the theologians of our day that they have lost their true meaning, and thus the people are being prepared for the deception of Satan when he will personate the Lord Jesus Christ, and will deceive those who reject the third angel's message.

As an illustration of the doctrine of future probation, and the arguments that are used in its support, and which divert the minds of many people from the solemn issues now before us in this country in relation to the formation of an image to the beast, we call attention to an argument for the restoration and future probation of the Sodomites, who were destroyed by God because of their wickedness. It is argued that the Bible teaches that the people of ancient Sodom will have another opportunity for repentance, and as they were so utterly vile that the Lord did not allow them to live out the fullness of their natural lives, it therefore follows that if a second probation is granted to them, every other wicked person must have the same opportunity, since God is no respecter of persons. We join issue upon this point, and deny that there is any evidence that the Sodomites will ever have another opportunity of repentance. The Bible teaches no such doctrine.

To get the matter fairly before the readers of the REVIEW, we will make a quotation from a book which endeavors to sustain this theory:—

"Surely, if we shall find the restitution of the Sodomites clearly taught, we may feel well satisfied of the truth of this glorious doctrine of restitution for all mankind spoken by the mouth of all the holy prophets. And why should not the Sodomites have an opportunity to reach perfection and everlasting life as well as Israel, or as any of us? . . . Jesus' own words tell us that the Sodomites were not as great sinners in his sight as were the Jews, who had more knowledge, although God rained down fire from heaven and destroyed them all because of their wickedness. Gen. 19:24; Luke 17:29. Unto the Jews of Capernaum he said: 'If the mighty works which have been done in thee had been done in Sodom, it would have remained until this day.' Matt. 11:23, 24. Thus Jesus teaches that the Sodomites did not have a full opportunity; and he guarantees them such opportunity when he adds, 'But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee.'"

We fail to see any evidence in the texts of Scripture above quoted, or proof for the assertion that accompanies the texts that Sodom will have another opportunity for repentance. The Sodomites may not have had as much light as the Jews of Jesus' time had, yet they must have had enough to condemn them, or else God did them an injustice when they were destroyed. Lot dwelt in Sodom. Peter says, "That righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds." 2 Pet. 2:8. They had become so unutterably vile that the Lord would not allow them to live out their natural lives. That is to say, he cut off their probation. He gave them up as he did the heathen. Rom. 1:26. If the Sodomites are worthy of another probation, they were certainly worthy of a continued probation. Peter says God "condemned them with an overthrow, making them an ensample unto those that after should live ungodly." 2 Pet. 2:6. If they are to have a second probation, then to be an "ensample," they should have received a second probation right there when the first probation expired; but they did not, but received *condemnation*; and in that condemnation and the destruction that followed, they are a true "ensample unto those that after should live ungodly."

Their punishment in the final judgment may not be so severe as that of the Jews who rejected Jesus, but they saw and rejected enough light to bring *condemnation*, or else God acted in an unjust and arbitrary manner in destroying them. We cannot believe that he did. Nor can we believe that those who rejected the Lord Jesus Christ when he was here in the flesh, will have another opportunity for repentance, as this writer thinks will be the case. If all the evidences of the fulfillment of the promises of the Messiah in Christ's birth, life, and miracles could not make men believe, what but an absolutely compelling power could make them? And the Bible holds out no hope that any one will be compelled to accept Christ, or that any greater influences will be brought to bear upon the unregenerate than have been used for them in the past.

The doctrine of another probation,—another chance for salvation in a future life, which chance in this life has been rejected and despised, is well calculated to make men careless and indifferent about salvation. Now the everlasting gospel is being preached. Eternal consequences depend upon our acceptance or rejection of it. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned," or condemned,—the same condemnation that fell upon the Sodomites. To look for another opportunity for salvation after this life, is to presume upon the mercy of God.

The 16th chapter of Ezekiel is also quoted to prove that the Sodomites will have another opportunity for salvation. Again we quote from the same book:—

"But let us examine the prophecy further. After comparing Israel with Sodom and Samaria, and pronouncing Israel the most blameworthy (verses 48-54), the Lord says, 'When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them.' The captivity referred to can be no other than their captivity in death; for those mentioned were then dead."

Let us see if this statement will bear the test of a careful examination. At the time Ezekiel wrote his prophecy, the children of Israel were in actual captivity to the king of Babylon. He tells us in the first chapter and first verse of his prophecy that he "was among the captives by the river of Chebar." This being the case, when he speaks of "captivity," we should suppose that he means real captivity, such as he and his people were suffering, unless there are the strongest reasons why it should not be taken in a literal way. We believe that in the 16th chapter he is speaking of actual, literal, and present captivity, and that no reference is made to a resurrection of the dead, or to anything that is now in the future.

Let us look at this chapter carefully: Three different and distinct peoples are spoken of as being in captivity together. They are represented by Jerusalem, Samaria, and Sodom. Samaria and Sodom are called the sisters of Jerusalem. All are pronounced guilty, but Jerusalem is the most guilty. Of the two sisters, Samaria and Sodom, Samaria is the elder sister of Jerusalem, and Sodom the younger. Samaria dwelt at Jerusalem's left hand, and Sodom at her right hand. Verse 46. The claim is made that the Sodomites who were in captivity were the ancient people of Sodom, one of the cities of the plain which was destroyed by fire from heaven, and that the captivity they were suffering was the death thus inflicted upon them. This looks like a large structure, erected upon a very shaky foundation. If the ancient and dead Sodomites are referred to, parity of reasoning would demand that dead Israelites and Samaritans of a time coeval with Sodom's overthrow are also mentioned, but there were no Israelites at Jerusalem at that time. Isaac, the son of promise, was not even born. Samaria also had no existence. There is no question but that the people of Jerusalem were in actual captivity when Ezekiel wrote. There is also every reason to believe that the Samaritans who lived near Jerusalem, at her left hand, were also in actual captivity.

To class together events 1,300 years apart, as though they took place at the same time, would certainly involve a great incongruity in the prophecy. Such an incongruity is forced upon us if we accept the position we are examining. That the different peoples here called Jerusalem, Samaria, and Sodom were contemporary, is evident from the fact that they are called "sisters." Sisters do not live 1,300 years apart. The term "Sodom," as used in this chapter, cannot therefore apply to that people whom God destroyed for their wickedness by fire from heaven.

To whom, then, does the term "Sodom," as used in this chapter, apply? The answer is easy to find. It applies to that people who lived in the country near the Dead Sea, where Sodom had once stood, and which name, as the name of its most ancient city, still was applied to that country. It is also probable that they were guilty of the same sins for which the city of Sodom was overthrown. The Moabites and Ammonites occupied this country. They were one side of Jerusalem, and Samaria was on the other. A glance at the map of Palestine will show that this was their relative position. As we examine the following chapters of Ezekiel, the proof that by the term "Sodom" the Moabites and Ammonites are meant, becomes very apparent. The 16th chapter of Ezekiel is the first chapter of the book which mentions any other people going into captivity except the people of Israel. These

are called Samaria and Sodom. But in chapters 21 and 25 the Moabites and Ammonites are especially mentioned as being also brought under the power of the king of Babylon and at the same time of Jerusalem's overthrow.

With this idea, all is clear. The king of Babylon made a clean sweep through the country. He took captives on every hand,—Israelites, Samaritans, Moabites, and Ammonites, and took them away into actual captivity. So we read of the Sodomites, in chapter 16:50: "Therefore I took them away as I saw good." That the reference in the margin refers to Genesis 19 does not amount to anything as proof that these words were fulfilled at the destruction of Sodom by fire. References are not inspired. "Taking away" is a very good expression to describe a literal going into captivity, but a very poor term to describe the destruction of people by fire and brimstone falling upon them from heaven. Comparing the chronology of Ezekiel with that of Ezra, who led the Jews back from captivity, we find that about one hundred and thirty years after the captivity referred to in Ezekiel, there was a returning of the Jews to their "former estate." Ezek. 16:55. While the return of the Samaritans and Sodomites (Moabites and Ammonites) who were carried away is not distinctly announced, there is reason to believe that they also found their way back into their own land. There is no necessity for such return to be especially mentioned, as they are only referred to in the prophecy to institute a comparison between their wickedness and the wickedness of the people of Israel.

We believe that we have given sufficient evidence that there is no proof that the wicked Sodomites of Abraham's time will have another opportunity to repent, and that we have conclusively shown that the prophecy of Ezekiel 16 referred to an actual captivity that had recently taken place, and that the whole of that chapter was fulfilled ages in the past.

M. E. K.

## Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2:15.

### SERMONS.

THERE are two ways of regarding a sermon,—either as a human composition, or a divine message. If we look upon it entirely as the first, and require of our clergymen to finish it with the utmost care and learning, for our better delight, whether of ear or intellect, we shall be necessarily led to expect much formality and stateliness in its delivery, and think that all is not well if the pulpit have not a golden fringe around it, and a goodly cushion in front of it; but we shall, at the same time, consider the treatise thus prepared as something to which it is our duty to listen without restlessness for half an hour or three quarters, but which, when that duty has been decorously performed, we may dismiss from our minds in happy confidence of being provided with another when next it shall be necessary. But if once we begin to regard the preacher, whatever his faults, as a man sent with a message to us, which it is a matter of life or death whether we hear or refuse; if we look upon him as set in charge over many spirits in danger of ruin, and having allowed to him but an hour or two in the seven days to speak of them; if we make some endeavor to conceive how precious those hours ought to be to him,—a small advantage on the side of God, after his flock has been exposed for six days together to the world's temptations, and he has been forced to watch the thorn and the thistle springing up in their hearts, and to see what wheat he had scattered there, snatched from the wayside by this bird and the other; and at last, when, breathless and weary with the week's labor, they give him this interval of imperfect and languid hearing, he has but thirty minutes to get at the separate hearts of a thousand men to convince them of all their weakness, shame them for their sins, warn them of all their dangers, to try by this way and that to stir the hard fastenings of those doors where the Master himself has stood and knocked, yet none opened—thirty minutes to raise the dead in! Let us but once understand and feel this, and we shall look with changed eyes upon that frippery of gay furniture about the place from which the message of judgment must be delivered, which either breathes upon the dry bones, that they may live, or, if ineffectual, remains recorded in condemnation, or perhaps against the utterer and listener alike, but assuredly against one of them.—John Ruskin.

## 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.

WE NEED NOT FEAR. HEB. 13:6; ISA. 43:1-7.

BY MRS. C. W. THAYER.  
(Buckland, Mass.)

We need not fear; the gospel ship will make the port of peace.  
And boisterous winds will have no power, more than the gentle breeze;  
For He is standing at the helm, who could the tempest still;  
No storm can wreck or strand this boat, unless it be his will.

We need not fear; all things that come shall but advance his cause;  
The nations will be angry, and will make oppressive laws  
Against the few who dare to keep the precepts of God's word,  
Just as the Jews and Romans joined, to crucify our Lord.

We need not fear the wrath of men, nor yet the laws they make;  
If persecutions only come to us for Jesus' sake,  
Then are we blest, a greater good these trials sure will bring,  
And if in walls and stocks made fast, give thanks to God and sing.

We need not fear; for Jesus bides in every prison cell,  
He'll stand beside us in the courts, when we are called to tell  
Again the story of the power that dwells in that dear name,  
As potent as when he was healed, who'd forty years been lame.

We need not fear; our God we serve can shake the prisons still;  
And he will do it, if 'tis best, if not, we'll bide his will;  
For he can close the lion's mouth, and walk amid the flange;  
Aye! he is One who changes not. All glory to his name!

We need not fear, if living branches, in the living Vine,  
The spirit and the power given to him, are mine and thine;  
Like him our faith will stand the test, like him our strength endure;  
And if we follow him in death, eternal life is sure.

We need not fear if found in him; his righteousness our robe;  
For that provides a coat of mail no ball or spear can probe;  
No hair be touched, or sparrow fall without the leave is given  
By him who rules the universe, and has his throne in heaven.

O what a Tower of strength is this! My heart says,  
Praise the Lord!  
Great is the power of Jesus' name, but greater is his word;  
And while we trustingly obey, the Saviour will be near,  
And leaning on his mighty arm, we have no need to fear.

### INDIANA.

SINCE I have been home visiting with my family, and looking after my personal matters, by request of the Indiana Conference, I visited and labored in Marion, Chapel Olivet, New Lebanon, and Dugger, with the following results: I assisted Elder D. H. Oberholtzer nearly one week. Then I went to Chapel Olivet, where, by the help of the Lord, profitable meetings were held. Two united with the church by baptism, and the brethren seemed greatly encouraged in the Lord. I then went to New Lebanon, where I had labored two years ago. Here I found a few faithful, trusting ones, with whom I held several interesting meetings, with quite a fair outside attendance. Some expressed themselves quite favorable to the truth, and the little flock seemed much strengthened. Our meetings here were broken up by a political meeting in the house that we had, so we went to Dugger, just a few miles away, and held meetings with the brethren there. We held meetings in the daytime in the interest of the missionary cause, with profit. I organized a weekly missionary society, taking eight copies of the *Home Missionary*, ten of the *Signs*, and five of the *Sentinel*.

Leaving this place, I came back by Chapel Olivet, expecting some would be there who would desire baptism, but the parties not being ready, this was deferred indefinitely. At this place we organized another missionary society, which will hold weekly meetings, and took five subscriptions for

the *Signs*, and sold three full sets of the Testimonies, including "Early Writings." The brethren seemed greatly encouraged. Some of the sisters laid off their jewelry, as many others ought to do. To the Lord be all the praise.

My address until further notice will be Winchester, Va.  
F. M. ROBERTS.  
Nov. 15.

### ILLINOIS.

COLETA.—We took down our tent here Oct. 26, and since then have been continuing the work by visiting from house to house. Eight began the observance of the Sabbath, which increases the company of Sabbath-keepers here, although somewhat scattered, to eighteen. These we hope to see organized into a church before long. The Sabbath-school numbers twenty-four, and uses the hall in town for Sabbath meetings. Last Sunday five persons were buried with their Lord in baptism. The work will still be followed up by visiting and holding meetings near by. Remember the work here in your prayers.  
L. D. SANTEE,  
GEO. B. THOMPSON.

PADUA, MC LEAN CO.—I began meetings Oct. 12, in a school-house three miles from Padua. The attendance was good from the first, and the weather pleasant for three weeks. The Lord gave much of his blessing, and seven adults have begun to keep the commandments, and seem to be trusting the blessed Saviour for strength. I will labor there awhile further to instruct them in the truth.

Since camp-meeting, there has been a marked change in the work in Bloomington. The church is aroused, and the Sabbath meetings are profitable seasons. There are seven of our young sisters who have gone into the work, or are preparing for usefulness in the Master's work. The church has ordered 1,000 special *Sentinels*, 500 of which have been distributed, and has several hundred tracts coming, with which to canvass the city. Young people living near us, who are leading members of Christian Endeavor Societies, are asking the privilege of coming to our house to have readings. Surely the Lord is at work, and shall not we, his people, be aroused to the importance of this time?  
Nov. 10. E. A. MERRELL.

### ALABAMA.

HUNTSVILLE.—Since my last report, I have finished the second course of meetings in this place. Two more white and four colored people are keeping the Sabbath. One of the colored brethren is canvassing with good success. He is very earnest, and bids fair to make a good worker. His brother expects to canvass soon.

I have visited the few scattered Sabbath-keepers in the vicinity of Athens twice, and held a few meetings. Another person there has decided to keep the commandments. I have preached a few times in the country in this vicinity, and held a course of meetings in the Christian church at Madison, a small town ten miles west of here. A few there are keeping the Sabbath. The people seem to be quite friendly. We can have the use of the church at any time when it is not occupied.

The work moves slowly here; there is much secret opposition to be met and overcome, but we feel that God by his Spirit has been with us, and that even here we have been permitted to feel and see some of the droppings of the latter rain. I have not seen so general an inquiry for the truth in the South as I have during the last few weeks. I know of at least four places in the country where there are openings for meetings. I hope that we may have at least one more laborer sent to this State soon.  
A. P. HEACOCK.

Nov. 14.

### NEW ENGLAND.

AMONG THE CHURCHES.—While our Conference was in session, I was called away to visit my grandmother, who was very sick. On meeting my friends, I found them very ready to hear the truth, and to make many inquiries about our work, for which I was very thankful. This impressed me that God was making the people willing to hear, as he says he will do in the day of his power. Ps. 110:3. A door was open for me to speak in two Congregational churches, to quite good audiences.

Oct. 22, 23 I was with the church at Worcester, Mass., where we had excellent meetings, and quite a good outside interest was manifested. There is every reason to believe that this church may have additions to its numbers, if the members walk in humility with God, and let their light shine.

Oct. 26 to Nov. 3 I was with the church in Boston, Mass., in company with brother M. Wood, where we had very good meetings. Here we found several deeply interested, some coming especially to hear on points of our faith.

Nov. 5 I attended meetings with the church in

Providence, R. I., where I baptized eight dear souls, seven of whom joined the church there. It was a very precious meeting to all. Others here will soon follow in the same ordinance.

Nov. 6 I came to New Bedford, where we had an all day's meeting, and several outsiders came in to hear the word. In all these meetings I find a longing desire on the part of the people for more of the Spirit and power of God, which is a good indication. The children also enjoy our having meetings with them. I desire the prayers of God's people in this glorious work.  
H. J. FARMAN.

Nov. 7.

### MARYLAND.

ROCK HALL.—The dragon spirit is now manifesting itself at this place. One of our brethren was quietly husking corn near his house, Sunday, when the Methodist minister of this place, who has manifested such a bitter spirit toward our work all along, accompanied by the presiding elder, passed along the road, and seeing this brother at a distance, immediately repaired to the justice of the peace, and had him issue a warrant "for husking corn on this day (Sunday)," which was served the same evening. The next day this brother appeared before the justice. Five witnesses were summoned, including the minister, only two testifying that they recognized him. The justice imposed a fine of five dollars and costs. The case was appealed to the court, and will come up next April. We expect that other arrests will be made. Has the gospel lost its power, that men must resort to the civil arm?

Remember the work here in your prayers.

Nov. 15.

R. D. HOTTEL.

### MAINE.

SINCE my last report, I have been visiting and holding meetings among those who are deprived of these privileges which so many others enjoy. I find nearly all growing stronger in the truth. Sabbath and first day, Oct. 29, 30, I was at Smyrna Mills. Mr. Tarbell kindly gave us the free use of his hall on Sunday, and good attention was paid to the word spoken.

I then visited Oakfield. Here death and removals have reduced the little company of Sabbath-keepers to a very few, but they are firm in the truth. "Be thou faithful unto death, and I will give thee a crown of life," says Jesus.

Nov. 5, 6 I was in Linneus. Our meeting on first day was well attended, the Lord gave freedom in speaking, and the word was well received. I have called upon some in Houlton and Monticello, and one family of Sabbath-keepers in Carleton county, N. B. I have obtained four subscriptions for the REVIEW, sold \$2.80 worth of books and tracts, and distributed papers and tracts. May the Lord follow them by his Spirit, and as the result some precious soul catch the heavenly ray of light, and be saved in the kingdom of God.

Nov. 10.

J. B. GOODRICH.

### KANSAS.

AMONG THE CHURCHES.—I am thankful to God for his help in the work, and can once more report encouragingly. The Lord has helped me to make use of the instruction in Sabbath-school work received from Elder Durland at the Kansas City institute, and at other times, much to the encouragement of the schools. I find that church work and instruction to teachers, officers, and pupils admits of no very distinctive line, but is really one work, and we ought to have abiding revivals and true conversions right in our Sabbath-schools. The increase of the German work in the Conference seemed to call for a State secretary that can speak and write both German and English, so that our German schools will receive more aid than heretofore. After assisting in getting such a secretary, I stopped at my home church during quarterly meeting. Then I gathered in quite a number of the scattered brethren and sisters at Towanda, and held meetings about a week in a neighborhood that had heard but little of the truth for several years. An excellent impression was made on those who came in to listen. The scattered ones were much encouraged, and two precious souls were baptized and added to the church. We also held the communion service with this company, and organized a Sabbath-school.

Oct. 19 I came to Grand Summit, and here brother A. E. Fields joined me in the work, as that is his district. A good work was accomplished at this point. To God be all the praise. The church was more fully organized, and an elder ordained. In laboring for this flock, our hearts drew very close to them, and the Lord manifested his love to us in rich blessings. Sickness in the place and also among our brethren, prevented some from getting the benefit of the meeting. The impression was good on the outsiders who attended.



Nov. 3 we began work at Tisdale, Cowley Co. This church is rather young in the faith, and scattered over considerable country. We were with them over two Sabbaths. Held their annual business meeting. An elder and deacon were ordained, and we left the church much encouraged. The last week we were there, we held eight meetings, traveled with team 120 miles, visiting lonely and disheartened ones, and took twenty-one subscriptions for our periodicals. Subscriptions were also taken at other places, and instruction in Sabbath-school and missionary work was given. We enjoyed our work together, and praise God for what he has done, and the freedom he has given us.

Nov. 15.

W. W. STEBBINS,  
A. E. FIELDS.

## OHIO.

CONNELAUT.—I am sure it will interest all the readers of the REVIEW to hear of our success at this place. Elder Russell and myself went there with a tent immediately after our camp-meeting. Our first meeting was held Sept. 2, and they were continued until Oct. 30. On the 21st of October brother Russell was obliged to go home, and I remained to follow up the work. There were twenty-three who were keeping the Sabbath when he left, and seven others have started since, making thirty in all as a result of the effort. These are all adults but two. We have a Sabbath-school organized, with about forty members, and all seem to be growing in the knowledge of the truth; and it is having its sanctifying influence on their lives. Some have their bad habits to overcome, but the Lord will overcome all these. It does my soul good to see the Lord work.

The confidence of these brethren and sisters was more thoroughly established by hearing the Methodist minister speak twice against us. There has been a good deal of a stir made all over the place, as we have drawn from every church in the city from three to six members. Sunday night, Nov. 6, we reviewed the arguments brought against us, in the city hall, and considering there were four other services being held at the same hour, we were gratified to see about two hundred present, among whom were two Methodist Episcopal ministers, one of them being a secretary of the American Sabbath Union, who had before spoken on the Sabbath question.

The Lord was truly good to us to help in presenting the truth. We tried to let our hearers see a contrast between our spirit while defending the truth, and that of those assailing it. We are rejoiced at the result of the meetings, but we give God all the praise; for he certainly by his Spirit did it all. There are still others who we expect will soon take hold of the truth, and we intend to follow up the work.

Nov. 9.

C. P. HASKELL.

## SOUTH DAKOTA.

Four general meetings have been held in the State this fall. The first was a Scandinavian meeting, held at Big Springs, in the southern part of the State. A large tent was used, which was filled to its utmost capacity. This was a most excellent meeting, and the outside interest was remarkably good.

The second was our State meeting, held at Bridgewater, which was also well attended. All our laborers in the State were present, except brother L. M. Crowther, who was laboring in the Black Hills. Elder O. A. Johnson was present with us. The instruction he gave us was timely and well received, the importance of the time in which we live being clearly set before us.

The following resolutions were adopted at this meeting:—

Whereas, Our denomination publishes several periodicals, such as *Signs of the Times*, which is devoted to the dissemination of truths for the people at this time; the *American Sentinel*, devoted especially to the principles relating to religious liberty and the third angel's message; the Danish paper, *Evangeliet Sendeblad*; the Swedish paper, *Zions Vaktare*; and the German paper, *Christlicher Hausfreund*; and,—

Whereas, The time now calls for special efforts to be made to enlighten our fellow-men in regard to these truths; therefore,—

1. *Resolved*, That all our brethren be instructed and encouraged to take clubs of these periodicals and circulate them either among their neighbors or send them by mail to interested parties.

Whereas, We believe it is the solemn duty of this tract society and Conference to put forth greater efforts to increase the circulation of our periodicals; therefore,—

2. *Resolved*, That one or more proper persons be selected to devote some time during this winter to obtaining subscribers for our periodicals.

Whereas, The time has come for all who believe the third angel's message to become thoroughly informed in regard to the principles of religious liberty; therefore,—

3. *Resolved*, That all our brethren be urged to supply themselves with Religious Liberty literature, such as the *American Sentinel*, *Sentinel tracts*, "Civil Government," "Sunday Law," "Due Process of Law," and the "Two Republics."

Preliminary steps were taken to raise money for the endowed bed at the Sanitarium, and also to have proper persons appointed to canvass for our periodicals.

The other two meetings were held at Iroquois and Badus respectively. The attendance was good, and a marked visitation of the Spirit was present at both places.

All our laborers went from these meetings to new fields of labor full of courage and hope.

Nov. 15.

N. P. NELSON.

## ARKANSAS.

ELLSWORTH AND AVA.—Oct. 7 brother T. I. Roffe and I came to Ellsworth, Logan Co., and remained three days. We found this new church progressing well. Some of its members had been out canvassing, and seemed filled with the spirit of the third angel's message. The Lord gave much freedom in presenting the truths for this time, and we had a very encouraging meeting. This was especially true of the meeting on the Sabbath, when the ordinances were celebrated. Three more took a stand for the truth, two of whom were baptized and united with the church. An elder and deacon were elected, the elder being ordained. We also organized a tract and missionary society, and we believe these dear brethren and sisters will do earnest work in the cause of truth which they so much love. All seemed to be growing in faith, and rejoicing in the light.

From there we went to Ava, Perry Co. The greater part of this journey of about seventy miles, was made in a wagon drawn by a yoke of oxen. In this somewhat primitive manner we traveled over the mountains and rocks for a day and a half, and but for the exceedingly rough roads, it would have been much enjoyed. When we reached the little valley of South La Fourche River, we were soon at the home of brother E. B. Hopkins.

Brother Hopkins has known the truth for many years, and has kept the Sabbath there in that valley for some six or more years, but has been all the time a minister of the Freewill Baptist Church. He had, however, taught his congregation the truth on many points of our faith, such as the nature of man, kingdom, second advent, etc.

Copies of "Bible Readings for the Home Circle" were sold here one year ago, and had created a real interest; so the way was prepared, and the people seemed hungry for the truth. Our meetings began the 14th, and continued four weeks, though the weather was so rainy we could hold meetings only about half the time,—on nights and Sabbaths and Sundays; but we made good use of the time visiting and helping the people to see the truth. As a result of the four weeks' labor, under the blessing of God, much of which we enjoyed in every meeting, some twenty or more accepted the truth, nineteen of whom covenanted together to keep all the commandments of God and the faith of Jesus. Among these is the brother Hopkins before mentioned, and brother T. J. Jones, the other Freewill Baptist pastor of this valley, and the justice of the peace, who has occupied that position here fourteen years, and has a strong influence throughout the country. We confidently expect that many more will soon take hold of the truth. Brother Roffe remained with them, and with the assistance of brother Hopkins, will hold a series of meetings in an adjoining neighborhood, where brother Hopkins has been pastor of the church for some time.

Tobacco reigns almost supreme here. All who accepted the truth, both men and women, except four or five young people, have used it, but in the strength of Christ they are laying it aside. A large majority of the children from four years old and upward, use snuff and chew tobacco, and the pale, swarthy look and dwarfed frame of very many of them testify unmistakably to its dreadful effects. God gave much freedom in exposing the evils of this habit, and as these ministers and leading men now take a stand against it, we expect by the help of the Lord to see a radical change in this respect.

We are now at Malvern, on our way to look after other interests farther south. We expect to return to Ava in about four weeks to organize a church and help the brethren to complete the work.

Much of this part of the State is covered with mountains, and is very rocky. One of the brethren brought me to the railroad, a two days' travel through the mountains, and in traveling about thirty miles, we passed in sight of eight houses. One night we camped in the mountains, with only the heavens above us, and the warmth of a log fire to keep the frost off our heads; but through all, God has wonderfully sustained us physically and in every way. Let everlasting praise be given him for all that he has wrought.

We are much encouraged by the evidences of advancement all around. A recent letter from J. A. Sommerville and W. F. Martin, who are laboring in Boone county, states that up to that date

seventeen reliable people had decided for the truth at the place they are now holding meetings, which makes at least forty who have accepted the truth in this Conference, since the first of September.

Finances are exceedingly close on account of a very poor cotton crop, and so much rain that much of what was raised is ruined. Many must suffer for the necessities of life. Remember us at the throne of grace.

C. McREYNOLDS,  
T. I. ROFFE.THE ATLANTIC TRACT SOCIETY  
PROCEEDINGS.

THE third annual session of the Atlantic Tract Society convened in connection with the Atlantic camp-meeting, at Newark, Del., Sept. 8-18. Two meetings were held, both of which were called to order by the President, Elder H. E. Robinson, and were opened by singing and prayer. The report of the last annual meeting was read and approved. The financial report of this society for the year was read and accepted, as follows:—

## RESOURCES.

Due on account from individuals,	\$2,187 26
“ “ “ local societies,	126 70
Cash on hand,	01
Total,	\$2,313 97

## LIABILITIES.

Due on account to Pacific Press,	\$1,412 69
“ “ “ individuals,	507 83
“ “ “ local societies,	05
Present worth,	393 40
Total,	\$2,313 97

Present worth, Sept. 20, 1891,	\$503 90
“ “ “ 1, 1892,	393 40

Net loss, \$110 50

It was explained that the loss as shown in the report was occasioned by the society's being called upon to refund to the Atlantic Conference, money which has been paid to the general agent of the society two years ago. The following resolution was then presented by C. P. Bollman:—

Whereas, Our churches and our local tract societies are now so nearly identical; and,—

Whereas, Our local tract society officers are now chosen by the churches, as such, and not as tract societies; and,—

Whereas, Under our present system of doing business, the Conference is practically responsible for the financial management and support of the tract society; therefore,—

1. *Resolved*, That we hereby disband our tract society organization, and turn the entire business over to the Atlantic Conference.

On motion to adopt the resolution, it was spoken to by brethren C. P. Bollman, E. E. Franke, H. E. Robinson, D. E. Lindsey, and Elder O. A. Olsen. A motion to defer the further consideration of the resolution prevailed.

By request of the society, the chairman appointed committees as follows: On Nominations, W. H. Wild, J. E. Layton, A. J. Howard; on Resolutions, J. H. Neall, Chas. F. Parmele, J. H. Howard. The Committee on Resolutions reported as follows:—

Whereas, The blessing of God upon the work of the tract and missionary society is to a certain extent a measure of the advance of the message; and,—

Whereas, During the past year this blessing has been most signal; therefore,—

2. *Resolved*, That we acknowledge with deep gratitude the goodness of God, and give ourselves to the reception of greater blessings in increased endeavors to forward this branch of the Lord's work.

Whereas, A medium of communication between the workers in the field has proved in the past a great source of encouragement in keeping all intelligent as to the progress of the work; and,—

Whereas, The *Union Record* the past year has proved acceptable as such a medium; therefore,—

3. *Resolved*, That we encourage its continued publication by giving it our hearty support, both by reporting regularly to its columns, and by our subscriptions.

Whereas, It has been clearly demonstrated that schools for canvassers are one of the most effective means of helping this important part of the Lord's work; therefore,—

4. *Resolved*, That a school of four weeks or more be held, the date and place to be arranged by the Executive Committee of the tract and missionary society; and, further, that the society pay the fare of such persons as will contract to give the six months following the school to this work.

5. *Resolved*, That the tract and missionary society pay the salary of the State agent the ensuing year.

6. *Resolved*, That the Atlantic Tract and Missionary Society request the General Conference to consider the question of granting larger commission to canvassers in large cities.

These resolutions were spoken to by brethren F. L. Mead, R. C. Porter, H. E. Robinson, C. F. Parmele, G. A. King, and others, and adopted.

The Committee on Nominations suggested the following-named persons as officers of the society for the coming year: For President, H. E. Robinson; Vice-President, S. B. Horton; Secretary and Treasurer, T. A. Kilgore; State Agent, C. F. Parmele; Corresponding Secretary, Mrs. E. A.

T. A. KILGORE, *Sec.*

This is the authority given to every teacher even as it was given to the great apostle. It is this mystery which they are commissioned by the grace of God to reveal. It is a "dispensation of the gospel" committed to them, as verily as to Paul, even though their field of labor may

be more contracted. Then if faithfully administered, why may they not be subject to the same state of mind as was the apostle? (See 1 Cor. 9:16, 17; Gal. 1:8.) But the gospel, while a mystery to the world, is the "power of God" to every believer. It therefore follows that to dispense the gospel, is to distribute or administer the power of God, rather than simply to deal out intellectual argument.

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

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

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

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

He who is not willing faithfully to give to others that which has been so graciously bestowed on him, will in time find himself put out of the stewardship, and another assuming the work, which God designed he should do. It is not well for any believer to suppose that he is not included in this class; for the Saviour has plainly taught that talents have been distributed to every one according to his ability. Matt. 25:15. This grace has been given to every one of us, "according to the measure of the gift of Christ." Eph. 4:7. God is willing, and anxious, too, that these talents shall be so increased that when the Master calls for their return, he may receive them, accompanied by other talents which were won by bringing those to Christ who also had talents of their own.

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

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

J. O. CORLISS.

## LESSONS FROM THE NEW TESTAMENT.

### LESSON X.—WORK AMONG THE GENTILES.

ACTS 14:8-22.

Commit Verses 8-10.

(Sabbath, Dec. 3.)

TEXT.—"In His name shall the Gentiles trust." Matt. 12:21.

1. Trace the route of the missionary journey of Paul and Barnabas from Antioch in Syria to Antioch in Pisidia.
2. What did they do in Antioch?
3. Where did they go next?
4. When driven from there, where did they go?
5. What afflicted man was in the congregation at Lystra? Acts 14:8.
6. What did Paul perceive in this man? Verse 9.
7. What followed? Verse 10.
8. What did this cause the people to think? Verses 11, 12.
9. What did they proceed to do? Verse 13.
10. When the apostles learned what the people were about to do, what did they do and say? Verses 14, 15.
11. What evidence of himself has God always given to man, as a witness against their idolatry? Verses 16, 17.
12. What may be learned of God from his works? Rom. 1:19, 20.
13. Where is the foolishness of worshipping idols most strikingly illustrated? Isa. 44:9-20.
14. As we meditate on God's wonderful works, of what else are we reminded? Ps. 111:3, 4.
15. What effect did the apostles' words have on the excited crowd at Lystra? Acts 14:18.
16. What was more effective in causing a revulsion of feeling, and what was the result? Verse 19.
17. What wonderful miracle followed? Verse 20.
18. When the apostles returned to these cities where they had been persecuted, what did they do? Verses 21, 22.
19. What are the only references that Paul ever made to this fierce persecution? 2 Cor. 11:25; 2 Tim. 3:10-12.

NOTE.—It was not because of fear that the apostles fled from one city to another when they were persecuted, as is shown by the fact that they returned over the same road. After Paul was stoned, he went back into the city, and when they had finished their missionary tour, they went back over every city that they had visited. They fled because they were driven away, and could not at that time do anything more in those places. The slight reference, also, that is made to the stoning of Paul, contains a wonderful lesson, more expressive than anything else could be. What a rebuke for those of us who are inclined to make a great ado over even a little slight or reproach that comes to us in the line of our work. It can be explained only by remembering that Paul had in him the mind of Christ (see Phil. 2:5-7; John 4:34; 2 Cor. 8:9; Heb. 12:1, 2), and esteemed all these things as light afflictions. 2 Cor. 4:16-18.

### ADDITIONAL NOTES

1. HAD FAITH TO BE HEALED.—Healing, either of bodily infirmities or the spiritual healing of the soul diseased by sin, is accomplished by faith. And it is to be noticed that the one upon whom the healing is bestowed, must have the faith. The faith even of the most eminent apostle, alone, could not heal any other person. Those who were healed by Jesus came unto him to be healed. This was an indication of their faith. So in the case of healing of this cripple at Lystra. Paul was no doubt describing the miracles of Christ and the power of the gospel. He preached the word of God. "Faith cometh by hearing, and hearing by the word of God." He heard Paul preach the word, and he had faith in that word, and by that faith he was healed. Spiritual healing is obtained in the same way. "Believe on the Lord Jesus Christ, and thou shalt be saved."

2. HUMAN FICKLENESS.—To attempt to worship a person as a God, and immediately afterward to try to kill him, is a good illustration of the changeableness of human nature. They had become excited by the miracle, and acted accordingly, but their judgment had not been convinced, and when the Jews from Antioch and Iconium came to Lystra, they were ready to listen to them and turn against the apostles. Upon this occasion, Paul was stoned and left for dead. He refers to this experience when describing what he had endured for Christ, as proof of the genuineness of his apostleship. 2 Cor. 11:25. Although meeting such severe usage, his labors here were not without fruit. Here Timothy, for whom he always had such a tender regard, received the truth. (See Acts 16:1.) There is no spot in the history of the church of Christ, however darkened by persecution, but is illumined by victories, as precious souls accept the truth.

3. TRIBULATION.—Tribulation has been the general lot of God's people during all the ages. There is no experience that will so test the believer, and show whether his faith and love are genuine, as to suffer for the truth's sake. This is the reason why the Lord has suffered his people to have so many conflicts, and to suffer so many persecutions. Of the hard experiences of his people while on their way from Egypt to Canaan, he says: "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in

thine heart, whether thou wouldest keep his commandments or no." Deut. 8:2. This journey of the children of Israel from bondage to freedom is in many things like the experience of individuals. We all have to be tried and proved, to show "what is in our hearts." And it takes many of us as long to learn the lessons we ought to learn as it did the children of Israel. If God permits tribulation to come upon us, if we receive it aright, it may be a blessing to us. Thus saith the apostle: "We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts." Rom. 5:3-5. Christ declared that in him we should have peace, but in the world we should have tribulation. John 16:33. It was this peace in the midst of trial that made Paul and Silas sing praise to God in the prison with their feet in the stocks. Finally John describes the hosts of the redeemed as those "which came out of great tribulation." Rev. 7:14.

## News of the Week.

FOR WEEK ENDING NOV. 19.

### DOMESTIC.

—A severe shock of earthquake was felt at several points in California, Nov. 13.

—The great strike in New Orleans, La., is ended. Nov. 11, 25,000 men again resumed work.

—Trials of the new armor plates, invented by Mr. M. A. Harvey, an American, show a great superiority over other plates.

—President Harrison will go back to his old home at Indianapolis, Ind., when his presidential term expires, and practice law again.

—Preparations are already making in New York for the celebration of the golden jubilee of Leo XIII., which will take place next February.

—Dr. Henry A. Slade, a noted Spiritualist medium and lecturer, who has traveled and lectured extensively in this country and in Europe, has lately become insane, and has been taken to an asylum in Sioux City, Iowa.

—Two ocean steamers which have been many days over due, have reached the port of New York the past week. They were disabled by severe storms, their machinery broken, and were obliged to crawl slowly into port under canvas.

—Homestead, Pa., was the scene of another riot, Nov. 13. This time the conflict was between the union men and the non-union colored men. A good deal of shooting was done, but no one was killed. A dozen persons were badly hurt. Eleven colored men are locked up.

—The cholera has again appeared in America, this time at Montreal. Five cases are reported on the steamer "Circassian," of the Allan Line. Cholera is still existing in many parts of Europe. It is thought that the President of the United States will issue a proclamation entirely suspending immigration.

—The military post for northern Vermont, provided for by an appropriation of \$200,000, has been located on the eastern shore of Lake Champlain, between Winoski and Essex Junction. Four companies of cavalry will at once be stationed there, and a battery of artillery will probably soon be added.

—The Amalgamated Federation of Iron and Steel Workers of America, and the advisory board of the Homestead, Pa., strikers, Nov. 15, issued an address to the American people, requesting all laborers to set apart Tuesday, Dec. 13, as "Homestead Day," and asking them to contribute to the relief of the strikers.

—At a meeting of a State assembly of the Knights of Labor at Dubuque, Iowa, Nov. 16, the Knights adopted resolutions favoring free silver, the opening the World's Fair on Sunday, the election of United States senators by popular vote, the abolition of the convict labor system, and denouncing the Legislature for not passing the anti-Pinkerton bill.

—The United States cruiser "Cincinnati" was successfully launched from the navy yard in Brooklyn, Nov. 10. The "Cincinnati" is a twin screw steel cruiser of 3,183 tons' displacement, with heavy protective deck, and batteries of rapid fire guns. She is 300 feet long, 42 feet beam, draws 18 feet of water, has 1,000 horsepower engines, and a speed of 19 knots an hour. The main battery consists of one six-inch and two five-inch rapid firing, breach-loading rifles. The secondary battery consists of eight six-pounders, four one-pounders and two Gatling guns. There are four torpedo tubes of the Whitehead and the Howell patterns, using gunpowder impulse, a device much superior to the hydraulic or pneumatic telescopic rammer style sometimes used. The rig is that of a two-masted schooner, spreading 2,850 square feet of sail. The foremast has a barrette gallery for machine guns just below the top. The boats are all stowed on board out of the line of the fire of the guns, on skid beams.



—It has been ascertained that Isaac Petroff, who has been employed by the United States to investigate and report on the United States claims in the Bering Sea, has deceived the government into putting forth grossly exaggerated claims, that will not stand the test of investigation. He has been discharged from the employ of the government, and the claims against England will be re-written in harmony with the facts in the case.

#### FOREIGN.

—Four hundred and fifty Catholic papers are published in Germany, including ninety-four dailies.

—Ladies riding after the hounds in England are wearing divided skirts, and riding like the men.

—A military band at Narbonne, France, has been court martialed for refusing to play for the Sunday promenade.

—The first-class British battle ship "Royal Oak," was launched on Saturday at Birkenhead. She will cost £750,000.

—Sir Charles Tupper's negotiations in Paris for the conclusion of a commercial treaty between France and Canada, are making favorable progress.

—It is semi-officially announced in Berlin that the committee of the Bundesrath on the military bill, has reported in favor of the bill, without any modifications.

—The silver question at present is calling for a good deal of attention in English commercial centers. Mr. Balfour has expressed himself in favor of bi-metalism.

—A great sensation has been caused in Jerusalem by the introduction of the electric light into a new and flourishing flour mill, lately started close to the Damascus gate.

—An Austrian has invented an electric railway, over which he claims cars can be run 125 miles an hour. A road of this character has been projected between Vienna and Buda-Pesth.

—The results of Sunday's elections throughout Italy for members of the Chamber of Deputies, show that 350 government supporters and 120 members of the opposition were elected.

—One of the students at Oxford is an Afghan named Fida Mohammed Khan. He is said to be the only Afghan in England, and intends to become a barrister before returning to his country.

—Yellow fever has been raging for some time in Cordoba, Mexico. About one thousand persons have died, and business of all kinds is utterly paralyzed. The village had 4,000 inhabitants.

—The situation of affairs in the Samoan Islands is such that the United States government will again send a ship of war there to look after American interests, which are reported to be in danger.

—Seven white men who were assisting the king of Dahomey, were taken prisoners by the French, and executed. Three of them were Germans. There is some excitement in Germany because of it.

—The Socialists now have seventy newspapers devoted to the spread of their ideas of government. In Germany their contributions for their work have increased in twenty-five years from 520 thalers to 250,000 thalers.

—A very dense fog prevailed in London, Eng., Nov. 12. Neither electric nor gas-light could dissipate the gloom, and under its friendly cover thieves held high carnival. Many successful robberies were committed.

—According to *Free Russia*, ships are being built on the Clyde for the Russian government, which are fitted with iron cages, in which it is designed to transport political prisoners to Siberia, by way of the Lena River and the Arctic Ocean.

—It is understood that as the result of a lengthy cabinet council, the British government has decided to retain possession of Uganda. The East Africa company will withdraw in March, but the British government will, it is believed, retain part of the company's organization.

—The Bering Sea arbitrators, who are to meet in Paris, will probably not assemble before February. Lord Hannen, assisted by Sir George Baden Powell, is laboring steadily over the case for Great Britain. In official circles here the opinion prevails that the arbitration proceedings will be protracted.

—The territorial supreme court of Utah in the church escheatment case, involving \$2,000,000, decided that the funds should be handed over to the Mormon Church for its parochial schools. The United States district attorney appealed the case at once to the United States Supreme Court. This will keep the money from the Mormons for at least five years.

—Nov. 16, convicts in the prison at Tarragona, Spain, at a given signal, attacked their keepers, and overcame them. They were unable to get out of the prison yard, and the military arriving, a fierce battle was fought. The convicts tried to overpower the troops and take away their arms, but were defeated in their purpose, nine of them being killed and sixteen seriously wounded.

#### RELIGIOUS.

—The great Cardinal Consistory, which will be held at Rome, Dec. 10, will elect thirteen cardinals.

—A Methodist meeting in Vienna, Austria, has been suppressed by the police. The Methodist clergyman has been forbidden to speak in public, and he is shadowed by a detective wherever he goes.

—Fifteen Jews were arrested in New York City, Nov. 14, for working in their own rooms making clothing, the previous Sunday. The men were locked up in the police station all night. People in their neighborhood claim to have been disturbed by their Sunday work. They were discharged with a reprimand and a warning.

—A great Catholic conference was held in the archiepiscopal palace, New York City, Nov. 15. Many archbishops and bishops were present. It is supposed that the school question was one of the principal topics for discussion. Archbishop Ireland was present, prepared to answer all questions, that might be put to him, in regard to the Fairbault plan.

—The new building for Mr. Moody's work in Dublin has been completed. Seats will be provided for 5,500 persons. The whole city and suburbs have been carefully mapped, and volunteers have gone to leave an invitation to the meeting in every house and household in Dublin. An invitation has been given to the Rev. John McNeill to come to Dublin, and take up the work after Mr. Moody leaves, and he has accepted the invitation.

#### Appointments.

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

In addition to the general meetings in Wisconsin, which have already been announced, there will be one at Humbird, Dec. 7-11. This is designed especially for that church, and Loyal, Maple Works, and the friends at Neillsville and Augusta. We trust there will be a large attendance. Elders P. B. Cady and C. A. Smith, brother Wm. Sanders, and the writer will be present, the Lord willing. M. H. BROWN.

No preventing providence, brethren V. H. Lucas and M. E. Cady will meet with the church at Maple Grove, Mich., Sabbath, Nov. 26. This being the appointed time for regular quarterly services, a full attendance is desired.

Two meetings will also be held in the Evangelical meeting-house at Maple Grove, in the interests of "religious freedom."

#### BUSINESS NOTICES.

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

WANTED.—A place to work among Sabbath-keepers, by a boy of sixteen years. Would like a job at book-binding, driving team, or as janitor. Address, stating what wages can be paid, Mrs. L. J. McCutchan, Lock Box 132, Marinette, Wis.

WANTED.—Competent person (Sabbath-keeper) to run good farm in Stark county, Ind., on shares. Liberal terms. Address B. G. Borgesen, 1045 Belmont Ave., Chicago, Ill.

#### LABOR BUREAU.

WANTED.—A place to work on a farm, or at carpenter work, beginning about March 1 or June 1, 1893. Almon E. Moon, Box 248, Farmington, Wash.

WANTED.—A situation among Seventh-day Adventists, by one who loses his employment through the observance of the Sabbath. Understands mill, store, photographic, and all kinds of farm work. Address M. H. Matthews, Massena Center, N. Y.

#### PAPERS WANTED.

LATE, clean copies of the REVIEW, Signs, and Instructor. Would be especially glad of copies of REVIEW of Nov. 8. Send post-paid. Arthur Mellish, Door Creek, Wis.

#### A CAUTION.

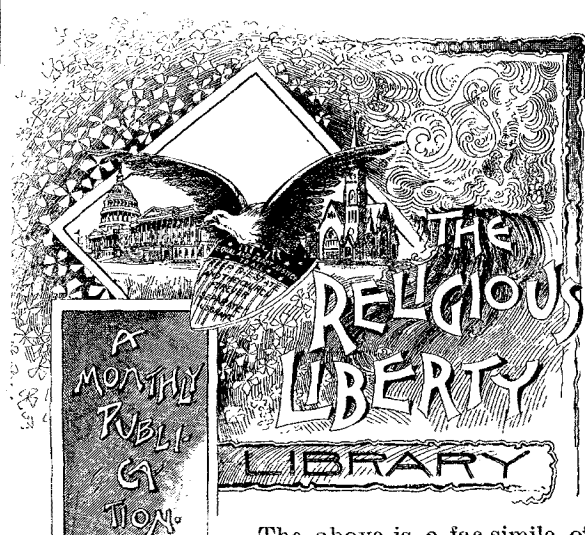
This is to warn the people against a certain Armenian, named J. Kachooni, claiming to be a Seventh-day Adventist, who became acquainted with our views in London, Eng., but who is unworthy of confidence and support. He has found his way to a number of our churches, and imposed upon the confidence of our people, leaving a bad record behind him wherever he has been. W. A. SPICER.

#### THE TITHING SYSTEM.

OR GOD'S PLAN FOR SUPPORTING GOSPEL LABOR.

A forcible argument, showing the obligation of the tithing system in the gospel dispensation, and an application of its principles to the present time. By G. I. Butler. 112 pp., 12mo, 10 cents.

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



The above is a fac-simile of the front cover of a new publication just started by the

National Religious Liberty Association.

It is designed to give important matter in this form each month, for our workers to use in meeting this rapidly growing Church and State issue. In addition to the regular issues of the periodical, we will doubtless be required also to publish a number of extras during the year.

PRICE, 50 CENTS PER ANNUM.

Send all orders to the—

NATIONAL RELIGIOUS LIBERTY ASSOCIATION,  
Battle Creek, Michigan.

#### MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected June 12, 1892.

EAST.	† Day Express.	* N. Shore Limited.	* N. Y. Express.	* N. Fall & Buffalo Special.	† Night Express.	† Detroit Accom'n	* Atlantic Express.
STATIONS.							
Chicago.....	am 9.00	pm 12.20	pm 3.10	pm 5.02	pm 9.20		pm 10.10
Michigan City.....	11.05	2.05	4.58	6.45	11.13		am 12.25
Niles.....	pm 12.35	2.57	5.45	7.35	am 12.25		1.45
Kalamazoo.....	2.05	4.00	7.04	9.00	1.57	am 7.10	3.37
Battle Creek.....	2.45	4.30	7.37	9.28	2.35	7.55	4.25
Jackson.....	4.30	6.35	9.02	10.42	4.05	9.45	6.25
Ann Arbor.....	5.25	6.27	9.45	11.27	5.35	10.47	7.47
Detroit.....	6.45	7.25	10.45	am 12.30	7.10	11.55	9.20
Buffalo.....	am 3.00	am 6.25		7.35		pm 7.55	pm 5.90
Rochester.....		5.50	9.55				
Syracuse.....		8.00	pm 12.15				
New York.....	pm 8.45	8.50					
Boston.....		6.55	11.05	pm 6.15			
WEST.	† Mail.	† Day Express.	* N. Shore Limited.	* Chicago Express.	* Kalam. Accom'n	* Pacific Express.	* Chic. Special.
STATIONS.							
Boston.....		am 8.30	pm 2.00	pm 3.00			
New York.....		10.30	4.30	6.00			
Syracuse.....		pm 7.30	11.35	am 2.10			
Rochester.....		9.35	am 1.25	4.20			
Buffalo.....		11.00	2.20	6.30	am 8.45	11.50	pm 7.45
Detroit.....	am 8.20	am 7.40	9.05	pm 1.20	pm 4.45	pm 9.00	am 2.15
Ann Arbor.....	9.37	8.39	9.59	2.19	6.50	10.27	3.07
Jackson.....	11.30	9.40	10.58	3.17	7.15	am 12.01	4.00
Battle Creek.....	pm 1.05	10.45	pm 12.02	4.33	8.47	1.20	4.59
Kalamazoo.....		2.05	11.30	12.39	5.05	9.45	2.18
Niles.....		4.00	pm 12.35	1.45	6.17		4.15
Michigan City.....		5.20	1.55	2.48	7.20		5.35
Chicago.....		7.35	3.35	4.30	9.00		7.55

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

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



Chicago & Grand Trunk R.R.

Time Table, in Effect June 26, 1892.

GOING WEST.	STATIONS.	GOING EAST.
pm 7.15	..... Boston.....	am 7.00
8.00	..... New York.....	8.00
9.45	..... Buffalo.....	9.25
10.30	..... Niagara Falls.....	10.00
12.10	..... Boston.....	11.00
1.35	..... Montreal.....	12.00
7.45	..... Toronto.....	1.00
8.00	..... Detroit.....	2.00
8.30	..... Port Huron.....	3.00
9.00	..... Port Huron Tunnel.....	4.00
9.30	..... Lapeer.....	5.00
10.00	..... Flint.....	6.00
10.30	..... Detroit.....	7.00
11.00	..... Bay City.....	8.00
11.30	..... Saginaw.....	9.00
12.00	..... Durand.....	10.00
12.30	..... Lansing.....	11.00
1.00	..... Charlotte.....	12.00
1.30	..... BATTLE CREEK.....	1.00
1.55	..... Vicksburg.....	2.00
2.25	..... Schoolcraft.....	3.00
2.55	..... Cassopolis.....	4.00
3.25	..... South Bend.....	5.00
3.55	..... Valparaiso.....	6.00
4.25	..... Chicago.....	7.00
4.50	..... Dep. am pm	8.00
5.20	..... Dep. am pm	9.00
5.50	..... Dep. am pm	10.00
6.20	..... Dep. am pm	11.00
6.50	..... Dep. am pm	12.00
7.20	..... Dep. am pm	1.00
7.50	..... Dep. am pm	2.00
8.20	..... Dep. am pm	3.00
8.50	..... Dep. am pm	4.00
9.20	..... Dep. am pm	5.00
9.50	..... Dep. am pm	6.00
10.20	..... Dep. am pm	7.00
10.50	..... Dep. am pm	8.00
11.20	..... Dep. am pm	9.00
11.50	..... Dep. am pm	10.00
12.20	..... Dep. am pm	11.00
12.50	..... Dep. am pm	12.00

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

# The Review and Herald.

BATTLE CREEK, MICH., NOV. 22, 1892.

## CONTENTS OF THIS NUMBER.

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

**Poetry.**—John 8:12, Mrs. P. ALDERMAN—My Prayer, ISABELLA A. McCAUSLAND—The Mother's Prayer, William Cullen Bryant—We Need Not Fear, Heb. 13:6; Isa. 43:1-7, Mrs. C. W. THAYER..... 721, 723, 726, 731

**The Sermon.**—The Mystery of Godliness (*Concluded next week*), Prof. W. W. PRESCOTT..... 721, 722

**Our Contributors.**—The Perils and Privileges of the Last Days (*Concluded next week*), Mrs. E. G. WHITE—The Sting of Death, J. L. CUPIT—The Sabbath in Prophecy (*Concluded next week*), ELDER WOLCOTT H. LITTLEJOHN—The Voice of the Spirit, ELDER WM. COVERT—Reflections on the Camp Ground, Mrs. E. M. PEEBLES—Crumbs, ELDER J. P. HENDERSON..... 722-724

**The Mission Field.**—Our Foreign Missions, W. A. S.—Items from Australia, G. C. T.—The Relation of Europe to the World, H. P. HOLSER—The Work in England, Bath (*England*), *Chronicle*..... 725

**The Home.**—Mrs. Pickett's Missionary Box, Alice E. CURTIS..... 726, 727

**Special Mention.**—Evangelical Alliance in South Africa, I. J. HANKINS—A Remarkable Railroad Tunnel, G. T. Sexton, in the *Epworth Herald*..... 727

**Editorial.**—The True Sabbath—In the Question Chair—Our Saviour's Great Prophecy (*Continued*), G. I. S.—Jerusalem, Samaria and Sodom, M. E. K..... 728-730

**Minister's Department.**—Sermons, John Ruskin..... 730

**Progress.**—Reports from Indiana—Illinois—Alabama—New England—Maryland—Maine—Kansas—Ohio—South Dakota—Arkansas—The Atlantic Tract Society Proceedings—New York Tract Society—Tennessee River Tract Society—Kansas Tract Society Proceedings—An Interesting Letter..... 731-733

**Special Notices.**—Ohio, Notice!—Sabbath-school Institute for Indiana—Tennessee River Conference—Nebraska Canvassers' School..... 733

**Sabbath-school.**..... 733, 734

**News.**..... 734, 735

**Appointments.**..... 735

**Editorial Notes.**..... 736

It is perhaps time to begin to call the attention of those who make appointments, and give other notices through the REVIEW, to the fact that the usual omission of one number of the REVIEW will take place during the holidays. Four papers more will complete the volume, and then the paper will be omitted one week.

We are pleased to see in late numbers of the *Episcopal Recorder*, two good articles sustaining the Scriptural doctrine of two resurrections. The plain and unequivocal statements in the Bible upon this point are very generally ignored, and we are glad to see the Bible idea of the resurrection voiced in the *Recorder*.

The *English Churchman*, of Nov. 3, 1892, offers the following caustic comment on the proclivities of the pope to intermeddle with matters in which he has no concern:—

"The *Tablet* publishes a document recently issued from the Vatican in which the pope graciously permits that marriages between Protestants in the Island of Malta, which is British territory, shall be henceforth considered as valid. How very generous it is of a dethroned sovereign thus to give validity to the laws of another sovereign! Or rather, how impudent it is for him to interfere in a matter which is no business of his!"

We speak, in other notes, of the progress of ritualism (which is poorly disguised Romanism) in England; but it is not confined to that country. The *New York World*, of Nov. 14, describes the celebration of "high mass" at St. Martin's Episcopal church, Brooklyn, and comments lengthily on the fact that the services could not be distinguished from full-fledged Catholicism. Those who under the name of Protestantism are thus making a dastardly and disgraceful surrender to Rome, will soon have their reward.

On Oct. 29, says the *English Churchman*, of Nov. 3, 1892, the bishop of Marlborough consecrated the chancel of St. Paul's, Knightsbridge. The services consisted of "an imposing procession, headed by a cross-bearer and attendants in scarlet cassocks," etc., and finally prayers for the dead. On this the *Churchman* remarks:—

"We believe that this is the first occasion on which Prayers for the Dead have been thus publicly offered in the presence of two bishops of our Reformed Church, and that without a word of protest against this wholly unauthorized addition to the church's services. It marks a new and daring departure by the Romanizers and the bishops."

We would call the attention of the reader to the article in this number on "Jerusalem, Samaria,

and Sodom." The prophecies referred to, concerning these places and peoples, constitute one of the strongholds of the Age-to-Come delusion; but the exposition here given, which is every way Scriptural and reasonable, takes these completely out of their hands, and solves what to many has involved some apparent difficulty. Those who are liable to come in contact with the Age-to-Come error, will appreciate the help which this article affords.

Brother H. Stephenson writes us from Bournemouth, Eng., concerning the feeling that exists in some parts of that country, on the part of ritualists, toward dissenters. At Folkstone an attack was made recently on some Protestants, and a ritualist exclaimed, "We would burn you if we could!" These ritualists are poorly disguised Romanists, and the spirit of that church abides with them. Many flatter themselves that times have changed since the fiendish and bloody scenes of the Dark Ages occurred, so that there is no danger that those scenes will ever be re-enacted. But Rome makes her boast that she never changes; and the incident above noted is good evidence to the fact. Satan still lives, and human nature is still good soil for him to work upon.

There is nothing that adds to its own innate wickedness, a greater degree of meanness and contemptibility, than religious hypocrisy. Rome is proficient in this kind of business, and is having therein too much success. Thus in the Church of England there are said to be many hundreds of ministers, professing to be Protestant clergymen, who are full-blooded Jesuits in disguise, and whose whole object and labor is to swing the church, slyly but surely, over to Rome. And their success in this nefarious work, and the apathy of the English people, in view of well-known facts of this kind, is most marvelous. As an instance in point, an article in *St. James's Chronicle* (London), of Nov. 3, 1892, may be cited. It is headed, "Romanism in Edinburgh." The occasion was an anniversary dedication of "All Saints' Church." The services were Romish throughout; and the correspondent closes up his report with these words:—

"I was glad to get out of the church, thoroughly disgusted after nearly two hours' playing at religion, and wish I might never again see or hear of such an exhibition of sham Romanism as marked the services of the twenty-fifth anniversary of the dedication of All Saints' Church."

It will be seen by the report from brother Hottel in this week's REVIEW, that a Methodist Episcopal minister in that country, driving along the road, noticed one of our brethren husking corn on Sunday. He did not stop to reason with the man out of the Scriptures, but hastened that very day to the justice of the peace, made a complaint against the man, and he was arrested, all before that Sunday closed. It is quite likely if the same minister would cause the arrest of all the members of his own church who ride out Sunday afternoons for pleasure, and in other ways break the Sunday law of the State of Delaware, he would have enough of this kind of evangelistic (?) work to do to keep him busy a good deal of his time. But he don't cause the Sunday breakers in the M. E. church to be arrested. They do not keep Saturday, and therefore they are all right! When Protestant ministers thus follow in the footsteps of Rome, we may be sure that we shall soon see persecutions equaling those of Rome, in this country, which once was "the land of the free." The question will probably be raised whether prosecutions can legally be effected on Sunday.

## THE SUNDAY ISSUE.

In her annual address at the recent meeting of the "World's Woman's Christian Temperance Union," held in Denver, Colo., Miss Willard is reported to have said the following:—

"This is a Christian country, and Christians are commanded to remember the Sabbath day to keep it holy. Whatever our personal views concerning the details of this plan, we must stand solidly as an association in the emergency that faces us. We must make a general attack on State legislatures to cover their State exhibits in case Congress does not continue, after election, to stand for Sunday-closing. Chicago, Ill., will be the national battle-ground for the next year. Every possible attempt will be made to secure from our legislature the repeal of such laws as give us a measure of protection at the World's Fair from the uprising tide of strong drink that is determined

to break down every barrier, and flow in to take possession of the great Exposition. The same effort will be made in the municipality, if dram-shop politicians can summon the 'boodle' to bring this about. The utmost power of the Woman's Christian Temperance Union should be put forth to help the gallant division of the army in Illinois and Chicago."

This clearly outlines what we may expect from this organization with reference to the question of "Sunday at the Fair." "A general attack on State legislatures to cover their State exhibits," and "Chicago, Ill., the national battle-ground for the next year," seems to be the watchword.

As stated again and again by us, we are not concerned in the opening or closing of the Fair on Sunday, in itself considered, but a much broader principle is involved. We have been before the world for half a century, telling the people that this Sunday question would come to the front and be a national and international issue. And not only that, we have said that those who would refuse to bow to the claims set up by this rival to the true Sabbath of Jehovah, would be compelled to suffer persecution. We now see on every hand that the Sunday question is the most lively issue of the day, and as this discussion goes on, we see the persecutions beginning in good earnest.

It would seem from the present outlook that the question of closing the World's Fair on Sunday will precipitate this issue as nothing before has done. And as State legislatures are being "attacked," and "Chicago, Ill., is being made the battle-ground," the question arises, What are we going to do? Will we make use of this agitation to disseminate the principles of truth? Great opportunities are before us this winter, and responsible duties as well.

Important plans are being put into operation for circulating hundreds of thousands of copies of the *Sentinel* this winter, and also millions of pages of our Religious Liberty literature. We trust that no Seventh-day Adventist will be indifferent to the situation, but that all will help in this good work.

A. O. TAIT.

## LITERARY NOTICES.

### "GATHERED GEMS OF SONG AND STORY."

We have received from the author and publisher, H. L. Hastings, a neat little book of 221 pages, entitled "Gathered Gems of Song and Story." It is what its name indicates it to be, a book filled with real gems in poetry and prose, all of which are of a high religious order. The book would be a valuable and safe present for parents to give their children, and older people may read it with profit. Address Scriptural Tract Repository, 47 Cornhill, Boston, Mass. Price, 75 cents.

### GODEY'S MAGAZINE.

This is the new title taken by *Godey's Ladies' Book* in the October number, which has lately come to our hand. *Godey's* has always been a great favorite in this country, it being one of the oldest American magazines, and it has ever been an authority in the discussion of the topics for which it was established. The October number is particularly bright and interesting. There are fine portraits of Mrs. Harrison and Mrs. Cleveland, and many engravings show what the devotees of fashion are doing in the way of changing and arranging the costumes of women. Issued monthly by Godey Publishing Co., New York, London, Paris, at \$3 per year.

## CHRISTIAN TEMPERANCE.

BY MRS. E. G. WHITE.

This new work from the pen of this well-known author is one of the most important of her works, and presents her views upon the important subjects of health and temperance more fully than any of her previous writings. It is a volume of great interest and practical importance. No Seventh-day Adventist family can afford to be without it. Price, cloth, \$1.25; cloth, gilt edges, \$1.50.

Address GOOD HEALTH PUB. CO.,

Battle Creek, Mich.

## A BIDDING SABBATH AND LORD'S DAY.

BY ALONZO T. JONES.

A pointed review of the \$500 and \$1,000 prize essays in support of the Christian Sabbath, so called. Those desiring some \$1,000 reasons for keeping the first day of the week, will find them here. 173 pages, 20 cents.

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