

The Adventist REVIEW AND HERALD

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

VOL. 70, No. 3.

BATTLE CREEK, MICH., TUESDAY, JANUARY 17, 1893.

WHOLE No. 1999.

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.

THE SONG OF MOSES AND THE LAMB.

BY WM. BRICKLEY.
(Kimball, Minn.)

We shall sing the song of Moses and the Lamb,
If upon our brow we have the Father's name.
On Mount Zion we shall stand
With a harp in every hand,
While we sing the song of Moses and the Lamb.

CHORUS:

Singing, singing while the heavens and earth are
ringing,
And the angels low are bending,
And the golden harps are blending,
With the lovely song of Moses and the Lamb.

We shall sing the song of Moses and the Lamb,
While the angels bow before the Great I Am,
Standing on the crystal sea,
Bearing palms of victory,
While we sing the song of Moses and the Lamb.

We shall sing the song of Moses and the Lamb,
While the universe shall praise him with a psalm,
At whose feet the angels fall,
While we crown him Lord of all,
We shall sing the song of Moses and the Lamb.

We shall sing the song of Moses and the Lamb,
And the tree of life shall yield its healing balm,
There from pain and sorrow free,
And to all eternity,
We shall sing the song of Moses and the Lamb.

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 CHURCH MUST BE QUICKENED.

BY MRS. E. G. WHITE.

“AWAKE, thou that sleepest, and arise from the dead, and Christ shall give thee light.” This is a time when every member of the church should be waiting, watching, and working. Through faith in Jesus Christ we should be alive unto God; and every man, woman, and child, who has a knowledge of truth, should be able to discern the signs of the times. The weakness and inefficiency of the church must pass away. Creative power from above must impart life to the human agents whom God would use, that they may be able to co-operate with divine intelligences. The church to whom God has imparted his endowment of heavenly truth must not remain dead in trespasses and sins.

The True Witness, the Spirit of the living God, is inspecting the assembly of those who have had great spiritual light and advantages, and the testimony is that in the church of God there is great waste in energy misapplied, in talents perverted to wrong uses, in strength unemployed; and the abilities that God has bestowed

on his people are degenerating, because they are not used for the seeking and the saving of those who are lost. The world around us is stirred from beneath with earnest activity in evil works, but apparently dead to all that pertains to their eternal interests. But although this seems to be the condition of those around us, and there is little to encourage us to hope for the conversion of souls, God requires those to whom he has committed his truth for these last days, to present the word to the fallen children of Adam, both in the world and among the churches. As Christ's witnesses, our commission is clear, “Go ye into all the world, and preach the gospel to every creature.” We are to be waiting, watching, working. It is most inconsistent for the church to whom has been opened the treasures of truth, to be dull, worldly, and indifferent. Casting away all unbelief, we should by faith put every capability and every power into exercise.

The command of God is addressed to all the members of the church to use their powers in his service. Though the instrument may be weak, it is the power of God that will accomplish the work. A Paul may plant, and Apollos may water, but it is God that giveth the increase. There is a great work to do, and the Spirit of the living God must enter into the living messenger, that the truth may go with power. The people of God must be aroused from their moral deadness. They must be quickened with power from above. The Lord has promised, “I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for an only son.”

There is great danger that those whom God would use in his work shall become discouraged as they see the world's degeneracy, and their own weakness and inability to do so great a work as must be accomplished. But the Lord would not have required us to go forth as agents through whom his light may shine to those who are in darkness, if he had not provided for our needs, and did not see in the world souls who are responding to the drawing of Christ, who have excellent capabilities intrusted to them for his service.

The Lord God of heaven would have the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth. The Lord Jesus, the mighty Saviour, has died for these souls. He can arouse them from their indifference, he can awaken their sympathies, he can soften their hearts, he can reveal to their souls the beauty and power of the truth. The Master-worker is God, and not finite man; and yet he calls upon men to be the agents through whom he can impart light to those in darkness. God has jewels in all the churches, and it is not for us to make sweeping denunciation of the professed religious world, but in humility and love, present to all the truth as it is in Jesus. Let men see piety and devotion, let them behold Christlikeness of character, and they will be drawn to the truth. He who loves God supremely and his neighbor as himself, will be a light in the world. Those who have a knowledge of the truth are to communicate the same. They are to lift up Jesus, the

world's Redeemer; they are to hold forth the word of life.

The souls of those whom we desire to save are like the representation which Ezekiel saw in vision,—a valley of dry bones. They are dead in trespasses and sins, but God would have us deal with them as though they were living. Were the question put to us, “Son of man, can these bones live?” our answer would be only the confession of ignorance, “O Lord, thou knowest.” To all appearance there is nothing to lead us to hope for their restoration. Yet nevertheless the word of the prophecy must be spoken even to those who are like the dry bones in the valley. We are in no wise to be deterred from fulfilling our commission by the listlessness, the dullness, the lack of spiritual perception, in those upon whom the word of God is brought to bear. We are to preach the word of life to those whom we may judge to be as hopeless subjects as though they were in their graves. Though they may seem unwilling to hear or to receive the light of truth, without questioning or wavering we are to do our part. We are to repeat to them the message, “Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.”

It is not the human agent that is to inspire with life. The Lord God of Israel will do that part, quickening the lifeless spiritual nature into activity. The breath of the Lord of hosts must enter into the lifeless bodies. In the judgment, when all secrets are laid bare, it will be known that the voice of God spoke through the human agent, and aroused the torpid conscience, and stirred the lifeless faculties, and moved sinners to repentance and contrition, and forsaking of sins. It will then be clearly seen that through the human agent faith in Jesus Christ was imparted to the soul, and spiritual life from heaven was breathed upon one who was dead in trespasses and sins, and he was quickened with spiritual life.

But not only does this simile of the dry bones apply to the world, but also to those who have been blessed with great light; for they also are like the skeletons of the valley. They have the form of men, the framework of the body; but they have not spiritual life. But the parable does not leave the dry bones merely knit together into the forms of men; for it is not enough that there is symmetry of limb and feature. The breath of life must vivify the bodies, that they may stand upright, and spring into activity. These bones represent the house of Israel, the church of God, and the hope of the church is the vivifying influence of the Holy Spirit. The Lord must breathe upon the dry bones, that they may live.

The Spirit of God, with its vivifying power, must be in every human agent, that every spiritual muscle and sinew may be in exercise. Without the Holy Spirit, without the breath of God, there is torpidity of conscience, loss of spiritual life. Many who are without spiritual life have their names on the church records, but they are not written in the Lamb's book of life. They may be joined to the church, but they are not united to the Lord. They may be diligent in the performance of a certain set of duties, and may be regarded as living men; but many are

among those who "have a name that thou livest, and art dead." Unless there is genuine conversion of the soul to God; unless the vital breath of God quickens the soul to spiritual life; unless the professors of truth are actuated by heaven-born principle, they are not born of the incorruptible seed which liveth and abideth forever. Unless they trust in the righteousness of Christ as their only security; unless they copy his character, labor in his spirit, they are naked, they have not on the robe of his righteousness. The dead are often made to pass for the living; for those who are working out what they term salvation after their own ideas, have not God working in them to will and to do of his good pleasure.

This class is well represented by the valley of dry bones Ezekiel saw in vision. Those who have had committed to them the treasures of truth, and yet who are dead in trespasses and sin, need to be created anew in Christ Jesus. There is so little real vitality in the church at the present time, that it takes constant labor to give men the appearance of life to the professed people of God. When the converting power of God comes upon the people, it will be made manifest by activity. They will become workers, and will esteem the reproach of Christ greater riches than the treasures of the world. They will have respect unto the crown of life, the immortal inheritance. They will not be dependent upon their ministers for their life and experience, but will realize that Christ is the Chief Shepherd of the flock. They will not think that their ministers are appointed of God to do their work for them. They will understand that they must work out their own salvation with fear and trembling, knowing that it is God that worketh in them to will and to do of his good pleasure.

From the time that converts come together in church capacity, they should be educated to take up such lines of work as will not only benefit their own souls, but the souls of others. "The liberal soul shall be made fat: and he that watereth shall be watered also himself." The Lord has given to his followers talents of intellect and energy and means. Those who are known to be men of well-balanced minds, who have the love and fear of God before them, should be appointed as elders and deacons; and through the exercise of the ability God has given them, they may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. They may plan wisely, and educate the individual members of the church to act their part in trading with their Lord's talents. By a right use of their talents they may increase their efficiency in the cause of God. The church may be visited only occasionally by a minister, and yet be a growing church; for Jesus is our minister, and we are never to think that we are left alone. Jesus never forsakes the flock of his pasture. "This man, because he continueth ever, hath an unchangeable priesthood."

The human minister may do his best to help you in all your difficulties; but he is only a mortal man, and can render no service that will be of benefit except to point you to the true Minister. He must do all his work in utter dependence upon God, as you must do your work. You have the same Source from which to receive light and strength as he has, and in every time of need you may come boldly to the throne of grace. Of the Minister above it is written, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. . . . For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore." "Now of the things which we have spoken, this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

The enemy of God and man has worked with

every conceivable device to insnare souls; and when he can lead the members of the church to pour their trials into the ears of the minister, the confederacy of evil rejoices. Through this very trust, ministers fall under temptation, and fail to look to Jesus every moment. Christ has said, "Without me ye can do nothing" that is acceptable to God. But when the agent thinks that he is something, when he is nothing; for he frequently has no living connection with God, he is only a broken reed to those who lean upon him. But it is the privilege of every child of God to look to Him who is the author and finisher of their faith. Every child of God must learn the lesson of entire trust in Jesus. "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Ministers are men of like passions with ourselves; and the Lord would have his people learn to come to him with full assurance of faith. You may tell Jesus everything, and he will never take advantage of your weakness. He ever liveth to make intercession for you. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

With these promises shall not every child of God come to Jesus in full assurance of faith? Shall not the church be strong in the Lord and in the power of his might? Will the people of God understand that though they may be deprived of the continuous labors of a minister, they may have the ministration of Jesus in their behalf? They may go to him, and become strong in his strength. The reason why there are so many weak ones in the church is that they do not come to Jesus in faith. They do not engage in his service. They do not have root in themselves, because Christ is not abiding in their hearts by faith.

O that the converting power of God may come upon the church, and make its members living branches of the True Vine, that they may bring forth much fruit, because they draw sap and nourishment from the Vine. O that the praises of God may be upon their lips! There is but one whom they can safely praise; but it is appropriate to praise him in the loftiest strains. Then let the people of God sound forth their adoration in the words of the psalmist, "The Lord is my strength and song, and is become my salvation. The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the Lord doeth valiantly. The right

hand of the Lord is exalted: the right hand of the Lord doeth valiantly."

ROUSE, YE CHRISTIANS.

BY A. SWEDBERG.
(Battle Creek, Mich.)

I DREAMED, and methought I had been out recruiting for the army of the Lord. A few had gathered together in one place. Suddenly a young man gives the war-cry, low and clear. It is taken up by some of the recruits, and the bugle sound is heard echoing through the valleys. Immediately people seem to come from every direction—from the hills and valleys, from cornfields and wheatfields they hasten to join the army that is forming where I stand. Both men and women, old and young, come and fall into line, and thus in perfect order, with rejoicing hearts and glad faces, they march forth to battle for the truth.

I awoke, but the short dream had been so vivid and real, that I lay awake and pondered over it until the morning light began to disperse the shades of night, and some very forcible applications presented themselves to my mind.

Every Christian is a soldier of the cross. The whole body of Christians, then, constitute a vast army battling for truth and right. How has it been among us as a people? We have all enlisted in the army of the Lord; but have we all been true soldiers actively engaged in the warfare that is raging between truth and error, light and darkness? Has there not been a tendency with many of us to settle down in inactivity, and to excuse ourselves from taking part in the battle? Some are doubting and fearful regarding the final outcome, and so stand back and wait to see how this or that thing is going to turn out. Others do not feel worthy or capable to enter into such an important warfare. And thus many have as yet not fallen into line to participate in the work in one way or another.

But hark! What is it we have just heard? From across the waters comes a solemn message which thrills our very being with a new and mysterious emotion, imbuing us with an interest never felt before, and arousing us to new zeal and activity. What is it?—*The loud cry has begun.* The sound of the message reaches from one end of the land to the other, yea, to every part of the world, and in an instant, as it were, the cry is taken up by our ministers and leading workers, and the bugle is sounding far and near.

And behold, a mighty stir is taking place. Revivals are springing up here and there, seemingly without any special efforts, sins are being confessed, and the people are pressing closer together. It is now or never with many of us. Now we must bestir ourselves and hasten to join the army of the Lord in the closing conflict for truth and right. Every one of us must have a part in this. Shall we not then come, as it were, from every hill and valley, from every occupation in life, be it in city or in country, and consecrate ourselves to the work as never before? Shall we not go forth singing the grand old chorus—

"Rouse, then, Christian! rally round the banner!
Fight on, pray on, spread the truth abroad!"

And this suggests how we shall engage in this warfare—it is by spreading the truth abroad. Many opportunities present themselves for doing this. Our ministers and leading workers go forth, the sword of the Spirit in their hands, and wield it bravely against the errors and wrongs of the day. These, if you please, constitute our captains, generals, and lieutenants. They are sounding the bugle, calling the forces together, and organizing them for the final conflict. But we have yet a mighty throng left, by far the greatest number, which we may appropriately designate as the common soldiers. What are these doing? Have not they also enlisted in the warfare? If not, is it not now high time to do so, to fall into line and bravely march on to the battle in the closing conflict?

But you say, What is there for us to do? Let me tell you. Our periodicals, the REVIEW, the Signs, the Sentinel, and the different papers in foreign tongues are loaded brimful of present truth. Take them, brethren, and shoot them off into the ranks of darkness and error in every part of the world. May we not so designate it, when we consider the rapid means of communication and transportation we now have, with what lightning speed, as it were, we now can reach almost any part of the world?

Brethren and sisters, here is work for the common soldier. And is it any the less important? What could generals and captains do, if it were not for the much more numerous body of soldiers? It is the common soldier who does the real effective work which finally wins the battle. And so also in this religious warfare it is the lay members who outnumber the ministers and other leading workers by the thousands—these are the ones who can, and may we not say who will, accomplish a great work in the spread of the truth. And to this end no weapons are so efficient and effective and of so general utility as our periodicals. These weapons are not carnal, they are spiritualized by the precious truths of inspiration; they carry in them a power commensurate with the Author of all truth. Shall we not take these, then, and scatter them broadcast over the land?

The very least and most unworthy among us can accomplish a good work. Behold the drummer boy in a common army. He is young. He has, perhaps, not much education. He may not consider himself of much account. But when he beats the roll, see how it calls the soldiers into line. When he with others strikes up a lively battle-piece, how it thrills every nerve, and inspires every heart with courage to march on to the battle. Thus it is also in the army of the Lord. Every one of us has a place, a duty to perform. And if we all take hold together, each one doing his part well and faithfully, we shall surely win the victory. Christ, our Captain, is our leader, and under his banner no failure can be known.

There are many other posts which we can fill in this great warfare. Many of us can join the mighty corps of canvassers, and scatter our books which are filled with precious truths. This is a very important work, though we regard it as by no means of greater importance than the circulation of our periodicals. These latter can by proper efforts be scattered like the autumn leaves, because a much greater number can work with them by soliciting subscribers, by sending them to friends and relatives, and by taking them in clubs and carrying on a systematic missionary work with them. Sister White says, "It is a fact that the circulation of our papers is doing a greater work than the living preacher can do!"

Then, again, we can all do effective work for the truth by words of love and deeds of kindness. Here is a wide field for every true soldier of Christ. We should watch for opportunities to help the poor and needy, relieve distress and pain, comfort the afflicted and sorrowing, and encourage the weak and despondent. This is a work that we can engage in every day of our lives. And through the influence of such Christian kindness and benevolence, many souls may be drawn to the cross of Jesus and to a saving knowledge of the truth.

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Eph. 6:13-17.

"O work for the Master, the field is so wide;
Wherever God puts you, in patience abide.
Be faithful in little; for then you shall know
How much greater blessing the Lord can bestow.

"Yes, work for the Master, at home, by the way,
You meet precious souls, for whom labor and pray.
The Lord giveth wisdom, he'll give it to you,
If earnestly asking, 'Lord, what shall I do?'

"Sweet work for the Master! You toil not alone,
Your weakness and needs to your Saviour are known.
He'll strengthen and help you while life passes by,
Then give you a share in his triumph on high."

CHRIST THE CLEANSER OF TEMPLES.

BY N. W. VINCENT.
(Altamont, Kans.)

He drove them from the temple,
The men who bought and sold,
Who cared not for his gospel,
But thought upon their gold;
For God would have his people—
All free from worldly care—
Commune with him in worship
Within his house of prayer.

Thus from my mind, dear Saviour,
Bid idle thoughts depart;
From wicked lusts and passions
Forever keep my heart.
Make me thy holy temple;
Here deign, dear Lord, to dwell;
Thy blood this temple cleanseth,
O blest Immanuel!

LABORERS WITH GOD.

BY ELDER J. H. DURLAND.
(Oakland, Cal.)

THE Lord does not send his servants out to work alone. He goes with them, and works with them. "We are laborers together with God," says the apostle Paul. How encouraging is the thought, that every worker for the Lord may realize, "I am with you alway, even unto the end of the world."

The question may be asked, "How does God work with us?" "How much am I to do before he will help me?" You may know. "It is God that worketh in you both to will and to do of his good pleasure." It is God working in those that he sends out that gives them success. When we realize this as we should, we will see that no effort of ours, however earnestly put forth in our own strength, will succeed. The sooner we learn this lesson, the sooner we will cease trying to do the Lord's work in our own wisdom. Our part is to yield to him, that he may work in us. "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." We yield, and the Lord works. "Ye shall receive power, after that the Holy Ghost is come upon you." But how can we receive the Holy Ghost?—By yielding and asking. He will freely give to all that ask.

All the mighty men of God, since the foundation of the world, who have shaken the kingdom of darkness, have been men of prayer. Moses pleaded until he had power to turn aside Heaven's wrath, although God said, "Let me alone, that I may destroy them, and blot out their name from under heaven." Elijah, after long and powerful pleading, shut and opened heaven.

Read the life of Baxter, who stained his study walls with praying breath; and after he received a rich anointing of the Holy Ghost, sent a river of living water over Kidderminster, and was the means of converting hundreds. Luther and his coadjutors were men of such mighty pleadings with God, that they broke the spell of ages, and laid nations subdued at the foot of the cross. John Knox grasped in his strong arms of faith all Scotland. His prayers terrified tyrants. Whitefield, after much faithful closet-pleading, went to the Devil's fair, and took more than a thousand souls out of the paw of the lion in one day. See a praying Wesley, a pleading Bramwell and Stoner, each of whom led thousands to the Lord. In 1820 and 1821, a few plain, holy, praying Christians were instrumental in leading seventeen thousand souls from Satan unto Christ. John Oxtoby, with his one talent, sighed, wept, fasted, and groaned, and prayed for sinners for hours, pleading the atonement, and casting them on it by faith's strong arms; then entering the pulpit, he spoke words of flame, so that hundreds were saved by his efforts.

These were all laborers with God. They first found the Lord themselves, and went with him to lost souls. There was power with them, because the all-powerful One was working through them. Had we more of such men to-day, thousands who are in darkness would be brought to the light. But let us look to ourselves. Does not our closet, Bible, study, and family, bear witness against us? May the Lord lead us to connect with him, that we may have more power.

"UNDER GRACE."

That the Righteousness of the Law May Be
Obtained Through Christ by Faith.

BY G. FRED. STEVENS.
(Battle Creek, Mich.)

(Continued.)

THE one and only reason that there is virtue to us in the sacrifice of Jesus, is that every precept of the law, from its letter to its spirit, is exemplified in his life. Whoever, therefore, receives his life, fulfills the whole law. Christ presents to us in himself and in his word the law magnified and fulfilled. "Christ and him crucified" may be read between the lines of every scripture in the Bible. He is the import and object of every text. So he is called "the word of God" (Rev. 19:13), "the word made flesh." John 1:1, 14. The mystery of godliness—"Christ in you, the hope of glory" (Col. 1:27), is the "word hid in mine heart that I might not sin against thee." Ps. 119:11. Otherwise expressed, it is the law "written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." 2 Cor. 3:3; Heb. 10:16, 17; Isa. 51:6, 7; Prov. 7:2, 3.

It is thus easily seen that the Bible is simply an expansion or exposition of the divine law; that it is the ten commandments opened up before us, that we may see what they contain, and the keeping of them illustrated in the life which Jesus lived on earth, that we might, in the taking of him, live the commandments. So the psalmist prays, "Open thou mine eyes, that I may behold wonderful things out of thy law," and "grant me thy law graciously." For any precept of the book is only a part of the law, while every precept from Genesis to Revelation forms the spiritual law complete.

"The commandment is a lamp [margin, candle]; and the law is light." Prov. 6:23. "The commandment of the Lord is pure, enlightening the eyes." Ps. 19:18. "Thy word is a lamp [margin, candle] unto my feet, and a light unto my path." Ps. 119:105. Then, "the candle of the Lord searching the inward parts" (Prov. 20:27) is the application of the spiritual law to the conscience by the striving Spirit of God. John 16:8; James 2:9. "For the word of God [which is the law revealed and made approachable in Christ] is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. . . . All things are open unto Him with whom we have to do." Heb. 4:12, 13. "Who can know his heart?" Jer. 17:9. "Thou only knowest the hearts of the children of men." 2 Chron. 6:30. "The Lord seeth not as man seeth." 1 Sam. 16:7; Luke 16:15. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:9. "The Lord weigheth the spirits" (Prov. 16:2), and understandeth all the imaginations of the thoughts." 1 Chron. 28:9.

It was such a judge that "looked down from heaven upon the children of men." The standard of His judgment, the rule of sin-measurement, which is "as high above man's, as the heavens are above the earth," is his righteous law, the "exceeding broad" commandment (Ps. 119:96-100), an instrument that is "sharper

than any two-edged sword, piercing even to the dividing asunder of soul and spirit; which brings to light the hidden motives and intents of the self-deceived heart; which reveals the foolishness of man's wisdom (1 Cor. 1:20; 3:18; Luke 16:15), and the filthiness of human righteousness (Isa. 64:6; Phil. 3:9); which shows self-or-neighbor partiality to be image worship, a hasty spirit to be murder, an absence of the prompting motive of Jesus in the thought to be adultery, and the bearing of the name "Christian" while disregarding any precept, to be blasphemy; which finds every commandment broken in one unconsecrated motive, and which discloses the important fact that we cannot retain one atom of sin without retaining the whole "body of sin." Gal. 5:9, 14; James 2:10; Gal. 3:10; Rom. 14:23; Heb. 10:2; Rom. 8:10; 6:6, 2, 7, 18, 22; Col. 2:11.

Then "the law entered that the offense might abound" (Rom. 5:20); that sin by the commandment might appear in its true enormity (Rom. 7:13); that we might know our guilt and just condemnation, and that we are lost without a Saviour; that by a look in its mirror, we may see ourselves as God in heaven beholds us, as seen in the startling picture disclosed in Rom. 3:9-18; Jer. 17:9; Mark 7:21, 22; Ps. 62:9; Jer. 13:23; that the awful sight may lead us to "abhor self" (Job 42:6) and to "cry mightily unto God" (Jonah 3:8) for deliverance from this "body of sin."

We generally spend years struggling in the wilderness of sin (Romans 7), stupidly endeavoring to serve the law before we are delivered from it, until in agony we cry, "O wretched man that I am! who shall deliver me from the body of this death [margin, this body of death]?" Rom. 7:24. The law has acted then in the capacity of a school-master, teaching us never again to attempt such a hopeless task as looking unto self for law-keeping ability. The still small voice has directed the mind from light to light, onward to the means of deliverance. But although I have a minute acquaintance with the Scriptures, and am blessed with a large degree of light from heaven urging me on to the door of escape, as long as I am not delivered "from this body of death," so long will I "not find how to perform that which is good" (Rom. 7:18), and so long do I remain under the condemnation of the law an unsaved man. *Then who shall deliver me from this body of death?*

Shall the law? The law cannot do it, "in that it is weak through the flesh." Rom. 8:3. The weakness of the law consists in its utter inability to cause me to withdraw from its own forbidden territory whereon I stand, because while I am in that condition, the law would deny itself were it to declare its righteousness for the remission of my sins. It has already declared my wrong-doing, and would therefore lie, if it were now to declare anything else. The law merely declares what is. I went under the condemnation of the law, and the law is helpless to get me off, and is unable to approve my position.

Can I, then, rid myself of this condition? "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good that are accustomed to do evil." Jer. 13:23. "Who can say, I have made my heart clean, I am pure from my sin?" Prov. 20:9. "Who can bring a clean thing out of an unclean?—Not one." Job 14:4. "For though thou wash thee with niter, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God." Jer. 2:22. Therefore we cannot serve the law while we are tied by the law to "this body of death." All my works are deeds done while I am on forbidden ground, while I am under the condemnation of the law. By such "deeds of the law there shall no flesh be justified in his sight." Rom. 3:20. "A man is not justified by the works of the law." Gal. 2:16. "Not of works lest any man should boast." Eph. 2:9. For our own righteousness, being of the law without Christ, is "as filthy rags."

Phil. 3:9; Isa. 64:6. Weighed by the standard of heaven's law, the best any man can ever do, is worthless. Then let us stop the wretched and hopeless task of struggling to deliver ourselves "from this body of death,"—of seeking to find some satisfaction in something we may do,—of endeavoring to obey the law before we are delivered from it, and before we are raised to the plane of law-keeping ability.

(Concluded next week.)

THE BIBLE: ITS SCIENTIFIC UTTERANCES.

BY T. L. WATERS.

(Fremont, Mich.)

(Continued.)

THE Bible is not a volume of science; it was not written to teach science, but to show the philanthropy of God to the human race. Notwithstanding this fact, its utterances are all in accord with the principles of true science. Gen. 1:2 was written more than five thousand eight hundred years before our geologists, known as Neptunists, discovered that this earth was a crystallization of a watery solution of the elementary bodies. (See Ps. 33:6, 7, 9.) The hypothesis of a cosmogony of "firemist" and the gradual cooling of the earth's surface till it became habitable, has no place in the Bible or true science. (See Heb. 11:3; Ps. 104:5-9.) In the Biblical account of creation, the first statement is that God *created* the elementary substances out of which the earth is formed; and this mass was in a chaotic or mingled state in total darkness. Gen. 1:1, 2; Ps. 102:25; Jer. 10:12. That unseen agency to which we are indebted for all that we know or that is knowable of God's creative power and his divine will, is next introduced to our attention.

"The Spirit of God moves upon the face of the waters." The mighty mass crystallizes and begins its centrifugal and centripetal motions. Next, the electric fluid blazes in the firmament, and through its silent but potent influences, chemical action begins, and this chaos rapidly assumes form. Water (Hydrogen 2 parts, Oxygen 1, H₂O) is the first product, and the heterogeneous substances at once combine. Take a piece of gold quartz and examine it, and you will know that the Bible is true. There are the crystals of gold, a homogeneous substance, as God created them; these are incased in crystals of quartz, a heterogeneous substance, being a chemical combination of alkalies, acids, and kaolin. The mass shows the effect of *instantaneous crystallization*, and thus we find all the rocks. Kosmos has made one revolution on her axis, and the first day ends.

Again the almighty "fiat" goes forth, and that vast envelope we call the air (Nitrogen 4 parts, Oxygen 1, and Carbonic acid gas, $\frac{1}{1000}$) surrounds the new-born planet. Another revolution completes the second day.

Again is heard Elohim's voice, and the rolling waters which till now have obeyed the law of centrifugal action and rolled backward their ponderous volume around the periphery of the earth, are "gathered into one place," and around them are set the almighty "bars and doors," "thus far and no farther;" and the dry land appears.

Elohim has no delight in barrenness, and so the grass, the herbs, the flowers, the shrubs, and trees appear, to clothe the earth in beauty, and adorn it with loveliness. "And the evening and the morning were the third day."

Again is Elohim's fiat heard, and the electric fluid, which is the light and life of nature, gathers itself into the great reservoir of molten metals—the sun—which the Spirit had prepared, and its lambent lightning tongues of flame leap into space, while its reservoir seethes and boils like a mighty caldron. Eternally shall its fires burn, sending light and heat and life to the worlds clad in beauty and filled with life. "And the evening and the morning were the fourth day."

The plastic air is now redolent with perfume,

while earth is full of forms of vegetable beauty. The ocean heaves and tosses its silver tides in the mellow moonlight or in the stronger rays of the orb of day, yet no eye perceives it save the eyes of the Creator and his angelic host; no olfactory nerve takes cognizance of the odorous air; no ear listens to the murmurs of the deep, and no notes of song wake the echoes and break the eternal silence. "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." Instantaneously the waters teem with life, while the woods and plains and ocean's beach and wave abound with birds of gaudy plumage and entrancing song. "And the evening and the morning were the fifth day."

We have traced creation down till earth teems with life. Reader, we ask you to compare it with the process of evolution,—*something creating itself out of nothing*,—and say which is most in accordance with reason and commonsense.

(To be continued.)

GOD'S CARE FOR HIS PEOPLE.

BY A. SMITH.

(Grandville, Mich.)

How natural it is for the human heart to repine and murmur against the less agreeable incidents of our life—experiences in this world that the Lord permits to transpire as disciplinary measures to effect a growth in grace for the children of his care, or to lead the wayward and the sinner to seek for the healing fountain of everlasting life and joy.

The tears they shed, and the mute sorrow that almost breaks the hearts of his children whom he has purchased with his own blood, touch a responsive chord of tenderness in the heart of the Saviour. "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Ps. 103:13, 14. Yes, the Lord makes allowances for the weaknesses of his children, even though their brethren and sisters sometimes show little sympathy.

But not only when sorrow oppresses the heart does the Lord care for his people, but also in their little and in their greater temporal interests, whether secure or in jeopardy. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." Matt. 10:29.

If, then, the Lord is displeased when even one little bird is cruelly slain, how must he regard any ill treatment of his people, or any privation they may suffer? Why, then, do his people worry over their life experiences? Under such unmistakable evidences of a heavenly Father's love, what occasion is there for worrying? "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Ps. 107:8. David says of the Lord, "Thou knowest my downsitting and mine uprising; thou understandest my thought afar off." Ps. 139:2. And Jesus says, "But the very hairs of your head are all numbered." Matt. 10:30.

We are nearing the day of the Lord, and no doubt many Seventh-day Adventists will be found wanting. The signs of an unrenewed heart are hung out to public view, or side doors are left open to admit unhallowed guests where Christ alone should be received. The week of prayer is past, and doubtless some have not felt its due importance, nor have reaped its great blessings; and there is danger that from this point their steps will deviate more and more from the narrow way, and lead into the world, and others will take their places among the remnant of Israel, and finally wear the victor's crown. So near to the Jasper walls, the gates of pearl, and the streets of gold, and yet denied admittance. O, disappointment more bitter than death! But this disappointment need not be; for the fountain of life is still accessible to all.

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 VALLEY OF WEEPING. PS. 84:6.

BY MARY MARTIN MORSE.
(Battle Creek, Mich.)

I WALK through the valley of weeping,
The parched path re-echoes my tread,
The sun sheds its pitiless glances,
And the heavens seem brass overhead.

My idols the fairest lie shattered,
They are evermore crumbling to clay;
The Elysian I dreamed of in childhood
Seems farther and farther away.

The flowers I so tenderly cherished,
Seem to hasten the first to decay,
E'en in early springtime they have perished;
In the earth-mold they're buried away.

The grief-thrusts are sorer and deeper,
And happiness more and more shy;
As I gaze at the star-dome above me,
Only silence comes back to my cry.

Will there always be gloom after gladness?
And sunshine be followed by rain?
Is this valley so haunted by sadness,
Joy never shall enter again?

Will the clay that so speedily crumbled
Remain thus in fragments away?
And the sin that so often has humbled,
Has it come here forever to stay?

Must I wander this valley of weeping
Till in darkness hope's last star has set?
With no respite from wearisome vigil,
And with pillow forevermore wet?

Will the weary wastes lengthen and widen
'Neath my bleeding and slow-moving feet?
And the narrow path wind still more narrow
With rude thorns, and sharp stones e'er replete?

In the gloom of Gethsemane's garden,
With the blood-drop and heart-breaking moan,
Thou didst know and didst bear all my sorrow,
While treading the wine-press alone.

O, Thou who art higher than heaven,
O, stoop to my piteous cry!
Lord, save me, O save, or I perish,
Lord, save me, O save, or I die!

* * * * *

Where life goes on with a swell and rhythm,
That ages on ages has never broken,
And the highest thought shall find expression
In a language earth-words have never spoken,

Life's kaleidoscope, by a Master-hand,
Shall change at last with a slant of prism
That reveals but colors of heaven's fair bow
Which shall evermore span that life's abyss.

Where the scorching sand 'neath the bleeding feet
Was never moistened by rain or dew,
Stretch the pastures fair in their emerald green,
And the living waters meander through.

The crumbling clay has found life again,
By the word of the Infinite simply spoken,
And sin has no name in all this realm
That on earth has my heart so often broken.

O'er the darkened pathway a sun shall rise
That shall nevermore set or withdraw its shining;
For the morn that breaketh on paradise
Shall usher a day that knows no declining.

So what doth it matter, though sitting to-day
By Marah's well in the valley of weeping;
The hand that led through the Red Sea's bed,
Is holding my own within his keeping.

The morning will break, and the shadows flee,
And I shall forget all my pain and sorrow,
When I rest with the guide who is leading me
'Neath the branches of Elim's palms to-morrow.

WHICH SHALL IT BE?

I AM sadly conscious that thousands of mothers are so overburdened that the actual demands of life from day to day consume all their time and strength. But "of two evils choose the least;" and which would you call the least, an

unpolished stove, or an untaught boy? dirty windows, or a child whose confidence you have failed to gain? cobwebs in the corner, or a son over whose soul a crust has formed so strong that you despair of melting it with your hot tears and your fervent prayers?

I have seen a woman who was absolutely ignorant of her children's habit of thought, who never felt that she could spare a half hour to read or talk with them. I have seen this woman spend ten minutes in ironing a sheet,—there were six in the washing,—one hour in fluting the ruffles and arranging the puffs of her little girl's "sweet white dress," thirty minutes in polishing tins which were already bright and clean, forty minutes in frosting and decorating a cake for tea, because "company was expected."

When the mother, a good orthodox Christian, shall appear before the great white throne, to be judged "for the deeds done in the body," and to give in her report of the Master's treasures placed in her care, there will be questions and answers like these:—

"Where are the boys and girls I gave thee?"

"Lord, I was busied in keeping my house clean and in order, and my children wandered away!"

"Where wert thou while thy sons and thy daughters were learning lessons of dishonesty, malice, and impurity?"

"Lord, I was polishing furniture and ruffling dresses and making beautiful rags!"

"What hast thou to show for thy life-work?"

"The tidiest house, Lord, and the best starching and ironing in all the neighborhood!"

O these children! these children! The restless, eager boys and girls whom we love more than our own lives! Shall we devote our time and strength to that which perisheth, while the rich garden of our child's soul lies neglected, with foul weeds choking out all worthy and beautiful growths? Shall we exalt the incidentals of life to the rank of a purpose, to the shutting out of that work whose results reach beyond the stars?

Fleeting, O mother, are the days of childhood; and speckless windows, snowy linen, the consciousness that everything about the house is faultlessly bright and clean, will be poor comfort in that day wherein we shall discover that our poor boy's feet have chosen the path that shall take him out of the way to all-eternity.—*Harriet M. Morris, in Woman's Journal.*

MAKING CHILDREN UNTRUTHFUL.

[THE following is related by an English gentleman as showing how children may be made untruthful by the suspicion and distrust of their parents. When a young boy, he was accused by his parents of stealing some currants which had in reality been stolen by his brother, and on his refusal to confess the charge, he was locked up in a room alone, and fed on bread and water, in order to make him acknowledge that he was guilty. He says:—]

"For three days I was kept in that room alone. For those three days I had dry bread to eat and only water to drink. Three times a day I was asked if I would confess my sins of stealing and lying. I would not confess. Neither would I tell mother that Edward took the fruit. I was angry and hurt that mother should charge me with taking it, disbelieve my word, and punish me, with no evidence I was the thief except that I flushed when she charged me with it.

"But the third night I was pretty tired of my confinement. I wanted to get back to school and to have my play with my mates. So I considered the matter, and deliberately concluded to lie to my mother, as I saw no other way of release. I also said to myself, 'I will lie about this, and after a few years, when I am a man, I will tell my mother about it, and how wrong she was in accusing me so unjustly!' I had a great reverence for my mother, and I loved her dearly, al-

though she was very severe in her discipline, and I felt that it would not be becoming in a boy of my age to tell her then what I had thought of the matter, but I believed it would be right for me to do so when a man.

"Therefore the next morning, when mother brought me the bread and a glass of water, and asked again,—

"Charles, are you ready to confess?"

"I said, 'Yes, mother, I am. I stole the currants.'

"Then mother told me how she had been praying for me, how much better it would have been for me to confess at once, and so on, and hoped that this lesson would keep me from ever committing such another sin.

"That experience made a great impression upon me, and taught me a lesson which I have never forgotten. Fifteen years passed, and I then told my mother the whole truth about the currants. Every detail was still as fresh in my mind as when I stood before her innocent, and received a punishment which belonged to another. To my utter surprise, my mother had no recollection of the occurrence.

"That, too, taught me a useful lesson, namely, that our conduct toward our children makes a lasting impression upon them, and that we, as parents, should be far more careful and far more guarded than we are in all our discipline, and in all we say to our children.

"My mother was a devoted, earnest, Bible-reading, Bible-loving Christian. She abominated lying, and yet by her unjust, and, as it seems to me, unwarranted charge against me, and also by my false idea of honor in shielding my brother Edward, she forced me to lie to her as my only escape from further punishment.

"I look back, he added, to my dear mother's training, severe as it often was, as in the main, just what I needed; but in this matter I feel that she made, and that many parents make, a great mistake. In my judgment a boy is far more likely to do right, and to be what his parents desire, if they believe in him. Too many are suspicious of their children. For a boy to have the consciousness in his heart that his father and mother believe in him, is an untold blessing to him. Albrecht Durer, the famous painter, who left home when a mere boy, and who was noted for his modesty, his truthfulness, his purity, his well-bred manner, and an unusual nobility of character, said 'that the constant assurance that he was understood and believed in by his father, who had most control over his life, was an inestimable blessing to him.' And, I am sure, from the remembrance of that experience about the currants, when the thought that my mother and father refused to believe me, and thought I had both stolen the fruit and lied about it, made me sad for years, that most children are far more sensitive to such treatment than is generally supposed to be the case."—*The Standard.*

THE LOGIC OF HIGH LICENSE.

Mother.—Our boy is out late nights.

Father.—Well, we must tax the saloons \$50.

M.—Husband, I believe John drinks.

F.—We must put up that tax to \$100.

M.—My dear husband, our boy is being ruined.

F.—Try 'em awhile at \$200.

M.—O, my God! my boy came home drunk.

F.—Well, well, we must make it \$300.

M.—Just think, William, our boy is in jail.

F.—I'll fix those saloons. Tax 'em \$400.

M.—My poor child is a confirmed drunkard.

F.—Up with that tax, and make it \$500.

M.—Our once noble boy a wreck!

F.—Now I'll stop 'em, make it \$600.

M.—We carried our poor boy to a drunkard's grave to-day.

F.—Well, I declare, we must regulate this traffic; we ought to have made that tax \$1,000.—*Exchange.*

The Mission Field.

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

THE THIRD ANGEL'S MESSAGE IN TURKEY.

[ONE of the most interesting of the new fields entered during the year, is Turkey, about which brethren Holser and Baharian have several times written in the REVIEW, during the past few months. Toward the last of the year we received from brother Holser a copy of a letter which brother Baharian had written him from Constantinople, detailing circumstances which will be of interest to all. Some may have heard something of these circumstances, as portions of the letters were placed in the hands of our workers, for use during the week of prayer. However, we are sure that all such will be glad to see the full correspondence. On receiving the first letters, brother Holser wrote:—]

"Since the publication and circulation of tracts in the Turkish language, the interest in the work at Constantinople and vicinity has increased. In addition to Sabbath meetings and Bible readings, brother Baharian began recently to hold meetings Sundays. Below are some extracts from letters, which will give an idea of the present state of the work there:—

"DEAR BROTHER HOLSER:—

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

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

"Oct. 5, brother B. writes again:—

"Last Sabbath, brother Anthony and I were called by the police to appear before the court to answer for the tracts and circulars that we had distributed. It seems that some of our enemies have stirred up the police against us. We went to the court, but on account of the many cases, the time was up before we were called. Then we were sent to jail to wait there till Monday. This event filled the hearts of our brethren with exceeding sorrow. They were ready to do everything to gain our freedom; but I preferred to leave all to the Lord, to see how he will show his power before our enemies. Accordingly, we did not try to bribe the officers,

or refer to persons of high rank, but we looked to the Lord.

"This was my first time in jail. We passed the night in a room dark, damp, and cold, and our companions were a murderer, thieves, etc. But our hearts were glad, thinking that we had the same privilege as the apostles had. In the morning, when the doors were opened, we were permitted to go out into the yard. Among the prisoners were Greeks, Armenians, and Turks of every nationality, from all parts of Turkey. I found that many of the Armenians are honest men, in prison on account of their politics. This was a good opportunity for us to give them the last message. After becoming acquainted with them, I began to talk to them about the truth; some were interested, especially one who is to be exiled to Tripoli, northern Africa. Would that I could see him longer. Brother Holser, I read in the Bible that the field is the world. I think the jails are not excepted. Why not go there to preach the glad tidings of the kingdom of God, and illumine the dark rooms with the light of the Lord?

"We passed four days in jail, but were very much interested. I would rather stay a few days longer, and help the poor and miserable men. Our brethren visited us every day, but returned in sorrow, thinking that we would have to remain a long time in prison. Indeed, this was a hard thing for them, but good to strengthen their faith, and bind them closer to us with the ties of love.

"Monday afternoon we were called again to the court; but again the time was up before we were called before the judge. Then they put us into a closed wagon, dark as a prison, prepared to carry only criminals. This was an open sign that the government considered us as dangerous persons, and that we would have to remain a long time in jail.

"Tuesday we were called before the judge. God was with us. We answered with courage about our work. The judge saw that we had obtained permission from the government for our tracts, and that there was nothing in the circulars touching the government, and that we were accused falsely. He well knew that we did not try to disturb the people, but call them unto salvation; and that the second coming of Christ was not preached from a national standpoint, but as a truth of the Bible. God caused to vanish all the clouds of suspicion, and we were left free. O, the joy of our brethren for such an unexpected freedom! We are free now. No man can take the glory of it, but the Lord.

"After this, we hope that God will carry on his cause with more success. Last Sunday, while we were in prison, about forty persons called at our house. We hope that God will lead them here again. . . . The brethren salute you."

BEFORE THE COURTS.

I HAVE just received another interesting letter from brother Baharian, and send you herewith some portions of the same, knowing that they will be of interest to you. You will doubtless remember that in a former letter I stated that the case was not yet out of the courts, and we did not know what might yet come. But now the matter is settled, and the whole affair, which was an effort of Protestant missionaries to suppress the truth, has turned to the advancement of the truth, and has really accomplished what we knew ought to be done, but which we did not know how to bring about. Under date of Nov. 16, brother B. writes:—

"I write you this letter to communicate to you our joy. I am very glad to learn by my own experience that God takes the plans of Satan and uses them for the advancement of his work. Our imprisonment and trial produced some good results. One of them is that I was called to preach the soon-coming of Christ to one of the members of the Turkish Parliament. This reminds me of the experience of St. Paul. He could not have preached the gospel to Felix, Agrippa, and Caesar, had he not been imprisoned. Likewise, it would have been impossible for me to see the face of this great man, had we not been imprisoned. He is the supreme director of the police. It was he

who had given order to have us arrested. When he learned that we had been found innocent in our trial at the court, he desired to see me personally, and examine me directly to learn what this new doctrine is.

"This week, Sunday and Monday, I went to his office, but he was too busy to converse with me. Tuesday afternoon, when I went again, I was called in. He was alone. I went believing that God would direct me, and put words in my mouth, as he has promised; and so it was. All the shades of discouragement vanished away at once. My Bible was with me. He bade me sit down near him."

Then follows the conversation which took place, from which the following will be of special interest:—

Question.—"What is the name of your religion?"

Answer.—"Christian."

Q.—"I believe you are Christian, but of what denomination? I asked a Protestant representative, and he denies that you are Protestant. They do not accept you."

A.—"I do not care, sir; they may refuse or not. . . . I am a Protestant, and preach nothing but Christianity. There are about six hundred Protestant denominations. Each one may refuse or accept the other."

Q.—"How do you know that the coming of Christ is near?"

A.—"I know it from the fulfillment of signs given in the Bible."

Q.—"I do not think there are such signs in the Bible."

"Then I took out my Bible, and opened at the book of Daniel, asking permission to read some. I explained to him Daniel 2 and 7, besides giving some information about the work of Christ, the judgment, the new earth, etc. While I was speaking, he was very much interested. I told him that this great event would come upon this generation, and I preach it now that the people may repent, and be prepared for that day. There shone a kindness in his face, and he told me with a kind voice, 'Now I see that you are a good man. Only take care not to publish circulars in this manner. Consider, the Protestant representative raised a complaint against you, stating that they refuse you. But I pity you. We do not interfere with the doctrines of anybody. Only be careful not to stir up the people.' I departed with joy.

"So, brother Holser, you see we were put into prison because the Protestant representative denied us, when he was asked, and thus a severe prejudice was awakened in the mind of that director. But now God saved us, and raised the prejudice from his mind. As I had told you, it was necessary to make us known to the government before we could preach freely; and now, see how the Lord has accomplished this! We could not have done it if we had tried many years. . . .

"The brethren are well, and increase in courage day by day. Last Sunday twenty-five were present at the meeting, the majority being Greek Catholics."

From the above extract it will be seen that there is considerable religious freedom in the Turkish empire, the government being more just and tolerant than Protestants. This is rather a sad commentary on professed Christians, when those who claim to be the best compare so unfavorably with the Turk. When searching after the true spirit of the gospel, we find about as much among the heathen as among the so-called Christian nations.

We rejoice that the Lord has in such a marked manner cared for the work in the East, and our chief desire is that in the future it may continue to be his work, and his only.

H. P. HOLSER.

Montier, France.

ONE COPY OF THE TESTAMENT IN TURKEY.

A MISSIONARY in Turkey writes respecting the work performed by a Testament: "Years ago a missionary gave a poor villager a little Testament, who sold it to a youth from another village. This young man knew how to read, and with two companions became deeply interested in its contents. At length, that they might have a quiet place in which to read and meditate, they built a small room, dedicating it simply 'To the Book.' Soon listeners gathered around these men as they read, and the attention of the Armenian priests being attracted, it was ordered that the room be closed, and the Testament destroyed. This the young men refused to do, and the little band of seekers after the truth for some time continued their reading and simple worship in the midst of persecution, till one happy day a touring missionary came upon this embryo church, and was able to give them the help they so much needed. Very soon those who heard and believed became sufficient to organize a church, and a large proportion of the entire village have become Protestants."

—The 40,000 Protestant Christians of both sexes and all ages, in Japan, are outnumbered by even the priests of Buddhism.

Special Mention.

VICTOR HUGO AND PRIESTLY CONTROL.

[THE following scathing arraignment of the Catholic Church in France, by Victor Hugo, showing what a country must expect from a "clerical party" when in power, makes interesting reading at the present time when in our country we have a clerical party clamoring for religious legislation and seeking to get the support of the government for its religious dogmas. A Protestant "clerical party" is no less dangerous than a Catholic "clerical party," as was fully demonstrated in the early history of New England:—]

"Ah, we know you! We know the clerical party; it is an old party. This it is which has found for the truth those two marvelous supporters, ignorance and error. This it is which forbids to science and genius the going beyond the Missal, and which wishes to cloister thought in dogmas. Every step which the intelligence of Europe has taken has been in spite of it. Its history is written in the history of human progress, but it is written on the back of the leaf. It is opposed to it all. This it is which caused Prineeli to be scourged for having said that the stars would not fall. This it is which put Campanella seven times to torture for saying that the number of worlds was infinite, and for having caught a glimpse at the secret of creation. This it is which persecuted Harvey for having proved the circulation of the blood. In the name of Jesus it shut up Galileo. In the name of St. Paul it imprisoned Christopher Columbus. To discover a law of the heavens was an impiety, to find a world was a heresy. This it is which anathematized Pascal in the name of religion, Montaigne in the name of morality, Moliere in the name of both morality and religion. For a long time the human conscience has revolted against you, and now demands of you, 'What is it that you wish of me?' For a long time already you have tried to put a gag upon the human intellect; you wish to be the masters of education, and there is not a poet, not an author, not a thinker, not a philosopher that you accept. All that has been written, found, dreamed, deduced, inspired, imagined, invented by genius, the treasure of civilization, the venerable inheritance of generations, the common patrimony of knowledge, you reject. There is a book—a book which is from one end to the other an emanation from above—a book which is for the whole world what the Koran is for Islamism, what Vedas are for India—a book which contains all human wisdom illuminated by all divine wisdom—a book which the veneration of the people call 'the book'—the Bible!

"Well, your censure has reached even that—unheard of thing! Popes have proscribed the Bible. How astonishing to wise spirits, how overpowering to simple hearts, to see the finger of Rome placed upon the book of God! And you claim the liberty of teaching. Stop; be sincere; let us understand the liberty which you claim. It is the liberty of not teaching. You wish us to give you the people to instruct. Very well. Let us see your pupils. Let us see those you produced. What have you done for Italy? What have you done for Spain? For centuries you have kept in your hands, at your discretion, at your school, these two great nations, illustrious among the illustrious. What have you done for them? I shall tell you. Thanks to you, Italy, whose name no man who thinks can any longer pronounce with inexpressible filial emotions—Italy, mother of genius and of nations, which has spread over all the universe all the most brilliant marvels of poetry and the arts—Italy, which has taught mankind to read—now knows not how to read!

"Yes, Italy is, of all the States of Europe, where the smallest number know how to read. Spain, magnificently endowed Spain, which received from the Romans her first civilization, from the Arabs her second civilization, from providence, and in spite of you, a world, America—Spain, thanks to you, a yoke of stupor, which is a yoke of degradation and decay. Spain has lost this secret power which it had from the Romans, this genius of art which it had from the Arabs, this world which it had from God; and in exchange for all you have made it lose, it has received from you the Inquisition—the Inquisition which certain men of the party tried to-day to re-establish, which has burned on the funeral pile millions of men—the Inquisition which disinterred the dead to burn them as heretics, which declared the children of heretics infamous and incapable of any public honors, excepting only those who shall have denounced their fathers—the Inquisition which, while I speak, still holds in the papal library the manuscripts of Galileo, sealed under the papal signet. These are your masterpieces. This fire which we call Italy, you

have extinguished. This colossus that we call Spain, you have undermined—the one in ashes, the other in ruins. This is what you have done for two great nations. What do you wish to do for France? Stop! you have just come from Rome! I congratulate you, you have had fine success there. You came from gagging the Roman people, and now you wish to gag the French people. I understand. This attempt is still more fine, but take care, it is dangerous. France is a lion, and is still alive!"

SUNDAY OPENING.

Editors "Christian Evangelist":—

I HAVE had it in mind for some time to make a few inquiries, accompanied with some suggestions relative to the question of Sunday-opening of the World's Fair. I believe we have been exhorted by our beloved *Christian Evangelist* to write letters to our members of Congress, urging them to oppose Sunday-opening. Now I cannot consistently do it. To me it is a matter of utter indifference whether it is open on Sunday or not. If the government of the United States, or the management of the Fair, were a church or an institution of the Christian religion, and were the subject of religious obligation, or religious sanction, I might feel differently. (1) What right has a Christian to demand that by law men who are not Christians should be hindered from attending the World's Fair on Sunday, simply because his conscience requires that he keep the day in commemoration of his Lord's resurrection? If the devout believer so keeps the day, no doubt it is a day's service precious to the Master. But if we seek to compel a man who is not a Christian to render the same service, do we not ourselves do, and compel him to do, a wicked thing? (2) Now let us be honest and not beat about the bush; are not all such attempts, attempts to make men religious, or outwardly conform to religion by statute? (3) Why has not a Jew or an Adventist a right to keep Saturday in religious service and visit the Fair on Sunday, as well as I to keep Sunday and visit the Fair on Saturday? What right have I, as a Christian to impose my views of Sunday observance upon one to whom the day has no significance? What right have I to subject him to the inconvenience and pecuniary loss of an extra day from the Fair, one day (or none) being lost to keep his conscience? God cares for the service of his people, but any semblance of service by those who are not, or recognition of him by legal enactment, if I read his word aright, is a matter of utter indifference to him. All such agitation as this has done and will do the church infinite harm. Its injustice and intolerance of those who differ from us, it seems to me, ought to be apparent. The church has been strongest when it has stood alone, when it has been opposed and persecuted, and when it has had no support of the law. As a Christian, I can have no attitude to this question at all, except that of indifference. As an American citizen, in my judgment, the Fair might be opened every day in the week to permit those whose consciences require it, to attend. I believe that suitable arrangements can and ought to be made whereby its employees, whether Christians, Jews, or pagans, need not be required to violate their consciences as to a rest day, or lose their positions.

Again I want to know, what right I have as a Christian to insist that a man who is not a Christian, or who is and does not believe in Sunday observance, should not be permitted to attend the World's Fair on Sunday if he chooses? (4) I have no right. It would be wicked for me to insist. But some one answers, "the law." But why the law? What made the law? Is it not the religious, or I might rather say, the irreligious, voices back of it? Are not all classes taxed to maintain the Fair? What a great mistake the Master made that he did not go down to Rome and have the games and gladiatorial shows on Sunday stopped. At least he might have urged the disciples to write down to Cæsar about it.—*John B. White, in Christian Evangelist, Dec. 29, 1892.*

A BLOW AT BUDDHISM IN JAPAN.

A RECENT number of the *Japan Mail* brings the news that the Tokio city council has decided that various cemeteries, heretofore under the control of Buddhist temples, shall be controlled hereafter by the officials of the wards of the metropolis. This action is likely to be attended with important results, especially as the example of the capital will probably be followed in all or many parts of the Japanese empire. It is a reform which may prove of great detriment to Buddhism, and means much to the Buddhist priests. They will no longer be in a position to sell ground for graves, or to extort immense fees. The people, on the other hand, will be benefited by the lower rates which will undoubtedly be maintained under official management.

The control of the cemeteries has been a prominent factor in preserving the influence of Buddhism, especially upon the superstitious common people. It used to be a frequent saying that a Japanese was a Shintoist in life and a Buddhist in death; because, though he may never have espoused Buddhism, he would be laid away in his grave according to Buddhist ceremonies, in a Buddhist temple, and a Buddhist grave-yard.

Up to the time of the revolution of 1868, there were three "religions" prevalent in Japan, and all to a greater or less degree overlapped each other, or each supplemented the others. Shinto, "The Way of the Gods," was not, strictly speaking, a religion, but rather a national cult, with forms for the worship of nature and ancestors. Confucianism was more properly a philosophy, which taught the relations between man and man in social and political affairs. Buddhism was truly a religion, aiming to instruct in the relations between men and God, and looking beyond death.

But with the revolution which overturned the political situation, came a "revival of pure Shinto," which resulted in the "purification" of the national temples and shrines. This was attended by the government's resumption of all lands attached to the temples, an act which "amounted virtually to disestablishment." Now comes also the "purification" of the grave-yards with further diminution of the power and influence of Buddhism. It is no wonder, therefore, that the Buddhist priests claim that the action of the city council of Tokio is illegal, and are planning to test the matter by a law-suit against the governor of Tokio. If the case goes before the courts, the outcome will be awaited with great anxiety by Buddhists and by Christians, for the decision will be fraught with mighty results in the future moral and spiritual development of Japan.—*The Standard.*

MASTODONS IN ALASKA.

A WRITER in the *Juneau Free Press* says: The Strickeen Indians positively assert that within the last five years they have frequently seen animals, which, from the descriptions given, must be mastodons. Last spring, while out hunting, one of these Indians came across a series of large tracks, each the size of the bottom of a salt barrel, sunk deep in the moss. He followed the curious trail for some miles, finally coming out in full view of his game. As a class, these Indians are the bravest of hunters, but the proportions of this new species of game filled the hunter with terror, and he took to swift and immediate flight. He describes the creature as being as large as a post trader's store, with great, shining, yellowish white tusks and a mouth large enough to swallow a man at a single gulp. He further says that the animal was undoubtedly of the same species as those whose bones and tusks lie all over that section of the country.

The fact that other hunters have told of seeing these monsters browsing on the herbs up along the river, gives a certain probability to the story. Over on Forty Mile Creek bones of mastodons are quite plentiful. One ivory tusk nine feet long projects from one of the sand dunes on that creek, and single teeth have been found that were so large that they would be a good load for one man to carry.

THE NAVIGATION OF THE YUKON.

THE great Yukon River of Alaska is soon to be made a highway of commerce by the establishment on it of a regular service of side-wheel steamers. The first boat of the proposed line, now building, will run from St. Michael's Island, fifty-five miles from the mouth of the Yukon—at which point it will connect with Norton Sound steamers—over two thousand two hundred miles up the river. The fact that Alaska has the third—possibly the second—largest river in North America, is not often remembered. The new steamer, the "P. B. Weare," will establish trading posts along the river, will trade in all kinds of merchandise, and the returns will be in gold-dust and furs. It will carry a complete assaying outfit, and everything that a miner requires in taking out and testing valuable mineral. It will also take along a saw-mill to cut timber for trading stations. The frame of the "Weare" was laid and fitted at Seattle, and she will be put together at St. Michael's Island. She will be 175 feet long, 28 feet beam, and 4 feet deep. The Yukon is only navigable during July, August, and September, and it is thought that for the present probably but three or four trips a year may be made.

—W. L. LOPP, who has lived for two years at Port Clarence, Alaska, has written to President Fisher of Hanover College, that last winter ice blocked the strait, and that twice during the winter Esquimaux crossed to Siberia and returned. This settles the question as to the possibility of the Asiatic origin of the American aborigines.

The Review and Herald.

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

BATTLE CREEK, MICH., JAN. 17, 1893.

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THE SABBATH BEFORE MOSES.

"No Sabbath till Moses," is the claim now perhaps most frequently put forth by those who wish to avoid the obligation of observing the seventh day. The seventh-day Sabbath, they assert, was not given till the time of Moses, and was then enjoined only upon Israel, and therefore instead of being an original and universal institution, it was simply a secondary and local duty, made binding on the Jews alone.

To one who has given any thought to the subject, it seems indeed marvelous that those who have ever read the books of Genesis and Exodus should endeavor, for a moment, to defend such a proposition. "But," it is urged, "we find no Sabbath law till the days of Moses." Till that time, it is true, we find no record of the law, because not till Moses, does the writer and the record become contemporary. But this does not by any means prove that the law did not exist before that time. And suppose we should find that the law of the Sabbath, by express record, was given before that time, that would settle the question, would it not? Just such a record is given, in terms so plain, that we feel no end of astonishment that it should be so overlooked, or so persistently ignored.

If the law of the Sabbath was given before Moses, then the obligation to keep it existed before his time, and the fact that it was not put into the record till then, does not affect the question in the least. Now, if Moses, in giving an account of the institution of the Sabbath, as he does in Genesis 2, had written in connection therewith that "God there enacted a Sabbath law, and enjoined upon Adam the obligation to keep it," that certainly should put an end to all controversy on the subject.

Now, it is a fact that the record contains this very statement; but because it is not expressed in just those words, men seem to be too thoughtless to perceive it. Just as soon as God had instituted the Sabbath, the record states that he "sanctified it." In that word "sanctify" there is the announcement that God gave to Adam a law to keep it, for to sanctify, means "to set apart to a special and sacred use."

Thus God separated the seventh day from all other days. He set it apart by itself. It was to be devoted to a separate and distinct use, and, as it was made for man, man was to use it for that purpose in a sacred and holy manner. But man never would have known that he was to use it in that manner, unless he had been told that he was thusto use it; and when he was told how he should use it, that was a law for its observance. The evidence is therefore incontrovertible that when God instituted the Sabbath, he gave to Adam, and through him of course to all his posterity, a definite and specific command to keep it, to devote it only to sacred and holy uses, and that is the Sabbath law.

These are the plain facts in the case, as immovable as the pillars of creation itself. And in view of them, what becomes of the claim that there was no Sabbath law till the time of Moses?—It is transformed into an impertinence.

Besides this, in the history of the first twenty-five hundred years of time, from creation to Sinai, condensed into the marvelously brief space of sixty-six chapters, the remarkable fact appears that at least three times the reckoning of time by periods of sevens of days, and consequently the observance of the Sabbath, is referred to.

(1) Gen. 4:3: "In process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord." The margin reads, "At the end of days." Cain and Abel mutually brought their offerings at this time; and the fact

that they came together, and came for worship, would lead to the conclusion that it was a stated, appointed, and well known, time for such worship. The seventh day, according to the record just quoted, had been set apart for just such a purpose, and that day came at the end, and marked the end, of every week, making very appropriate, as applied to it, the expression, "At the end of days."

And we have previous to this, no record of any period being distinctly marked off, but the week ending with the Sabbath. There is, therefore, no question but that the sons of Adam till the death of Abel kept the Sabbath; and this is the record of it.

(2) Coming down to the time of Noah, we find another indication of the Sabbath. The record of his sending forth the dove, after periods of seven days, shows that he reckoned time in such periods. And this is proof that he regarded the Sabbath; for it is the Sabbath, alone, that divides time into periods of weeks, or sevens of days.

(3) And finally, in the 16th chapter of Exodus, the Sabbath is expressly mentioned, and taken by the Lord as the commandment by which to test the people, whether they would walk in his law or no. And it is not introduced as a new institution, but as a part of his (God's) "commandments, statutes and laws," which he asks them how long they are going to refuse to obey. Moreover, it is not introduced as *their* Sabbath, but as the Sabbath of the Lord. And this was a month before they reached Mount Sinai, where the law was publicly proclaimed.

No further testimony is needed to show that the Sabbath was an institution that existed before Moses, and dates from the beginning, even as the sunlight needs nothing added to it, to make its brightness more clear.

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.]

285.—PREACHING TO THE DEAD. 1 PET. 3:19.

Will you please explain what is meant in 1 Pet. 3:19 and 4:6? I have a friend who believes strongly in purgatory and praying for the dead, and relies on these texts for proof of that doctrine.

Mrs. H. C.

Answer.—The mistake your friend makes is in supposing that because it says that "the gospel was preached to them that are dead," it was preached to them *while* they were *dead*, and not *while* they were still living, before they died. Christ preached to the antediluvians by his Spirit, which was in Noah, in the days of Noah, while the ark was preparing, as stated in verse 20. They were said to be "in prison," because they were shut up to a limited time, 120 years, to hear the warning of the coming flood, and prepare for it and be saved, or disbelieve and be lost. (See this subject discussed at length in the work entitled, "Here and Hereafter, or Man's Nature and Destiny." Price \$1.)

286.—THE IMPRECATORY PSALMS.

Why does David pray the Lord, as recorded in Psalm 109, to curse his enemies, when he professed to love them?

Mrs. M. J. C.

Ans.—This is one of what are called "the imprecatory psalms," out of which skeptics attempt to make so much capital; but there is no ground for cavil. It is not a denunciation against any who are still on probation. In its general application it sets forth God's displeasure against sin; and verses 16-18 describe the character of those against whom the denunciations are directed. The persons denounced are such as "remembered not mercy," "persecuted the poor and needy," would even "slay the broken in heart," "loved cursing" and "clothed themselves" with it as with "a garment." And this describes their condition, not merely at some particular period in their lives, after which they might have repented and become righteous, but their character and course of action through their whole life, and with which they went down into the grave. Such of course will meet the deserts of sin in the future world; and the language of the psalm describes it none too strongly; for it is but a just recompense of reward for such a course of life. But some of the psalm may apply to particular cases, as Acts 1:20 applies some of it to Judas. According to this, verses 8-11 of the psalm, apply to Judas; of course after he had fully sold himself to

his iniquitous course. And this throws light on his history, for it appears that he had a family, and as he is called "a thief," the inference is that he took the Lord's money and applied it to his own personal and family uses, his wife and children knowing, and participating in, the wrong, as Sapphira did in that of Ananias. Acts 5:1, 2. Hence they would come under the same condemnation, and be subject to consequent punishment. Their source of supply being cut off in the exposure and suicide of Judas, they would very naturally come to poverty. Thus, regarded in its true light, the psalm does not express the personal feelings of David, or of any Christian, against those who are living around him, and still in a state of probation; but it is only the expression of God's displeasure against sin, showing how he will deal with sinners, after they have slighted and abused his mercy so long as their probation lasted.

287.—EATING PORK. ROM. 14:14.

Please explain Rom. 14:14, 1 Cor. 10:25, and 1 Tim. 4:4. Some endeavor to defend the practice of eating pork from these Scriptures.

G. S. R. AND J. E.

Ans.—There is no more argument to be drawn from these texts for eating pork than there is for eating rats, rattle snakes, angle worms, or strychnine, chewing tobacco or drinking whisky. Rom. 14:14 refers to the ceremonial distinctions of the Jewish law, which ceased with the introduction of the gospel. 1 Cor. 10:25 refers to the scruples which might arise concerning eating meats which had been offered to idols; and 1 Tim. 4:4 refers to certain distinctions and restrictions which would be brought into the church by a class of apostates. But none of them treat upon the question of the healthfulness or unhealthfulness of different kinds of food, which should govern every one in the selection of his articles of diet.

THE UNIVERSAL FAMILY.

It is the precious privilege of the Christian always to look away by faith from his dark surroundings in this fallen world, to bright realities and prospects beyond, with which his faith connects him, and which are no less real because they are unseen. It is a source of joy and comfort to him to reflect that he has another citizenship than that which belongs to this evil world, a greater ruler than any to be found among finite and misguided men, and more numerous and powerful friends than the little company who share with him the afflictions and persecutions of this life; to know, in short, that he is a son of the eternal God, a member of the great family of righteous beings by whom God's name is revered and adored throughout the universe.

"For this cause," wrote the apostle Paul, "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." "Other sheep I have," said Christ, "which are not of this fold." Science speaks, and declares that there are other worlds than ours. Sin and death have not made all things their prey. Only a very small stage has been given up to the drama in which good and evil have so long contended for the mastery. Righteousness and truth hold undisputed sway throughout the great universe that seems to fill all space around us, in which the earth is but a small dark speck amidst innumerable points of light, a single grain amidst the sands of an ocean shore.

It has been said that one person, with God on his side, is in the majority. But God's side, the side of truth and right, has always been in the majority, numerically as well as in point of power. Amidst the scenes characteristic of this fallen world, it seems sometimes almost a settled truth that right and justice have their representatives only in a weak and humble few, forever doomed to be unhonored, and unnoticed save by persecutions; but faith grasps a higher and a deeper truth than can be gathered from the appearances that meet our finite vision. Faith looks beyond the insignificant confines of time and the territory of sin and evil, to an eternity of justice and a measureless domain of universal happiness and peace. That which is sight in other worlds, is faith to us in this world. By faith we are connected with the bright realities of unseen realms, and see ourselves as inhabitants of the great universal spiritual world, plants in the spiritual garden of the Lord, "rooted

and grounded in love," watered by the dews of grace, and springing up beneath the bright beams of the Sun of Righteousness.

Let us not then be discouraged by the scenes that confront our human vision, or become circumscribed and narrow-minded in our spiritual perceptions. We are in the minority here, but in the vast majority with God and angels and the inhabitants of unfallen worlds. Here it is the "little flock," but only as part of the mighty flock that fill the orbits of the skies. When we meet to worship and give praise to God, we are in good company, for it is to join with the innumerable company of the saints in light, and in the mighty anthem which from all the universe of God ascribes "blessing, and honor, and glory, and power, unto him that sitteth upon the throne, and unto the Lamb forever and ever."

L. A. S.

OUR SAVIOUR'S GREAT PROPHECY.

(Continued.)

FALSE calls to "build" the New Jerusalem in Jackson county, Mo., or Salt Lake, in Deseret, gathering a multitude of deluded souls who expect to become Christs when they die, and revel in the possession of a harem of "sealed" wives to all eternity, rearing a multitude of progeny to reign over, are likely referred to by our Saviour. Millions in all will bein this delusion. So also does he have in view the fearful deceptions of Spiritualism which will deceive multitudes in the last days. Founded on a false view of the condition of man in death, millions believe they are communicating with the spirits of the departed, while they are really doing so with "the spirits of devils," who work miracles, leading away to the "secret chambers" where spiritual circles are held, and these false doctrines inculcated by deluded mediums who are so inflated by Satan that they imagine they have become Christs themselves. Such will be deceived to their ruin, and awake too late from their dream of deception, when the plagues of God's wrath fall upon them. Our Lord brings this feature to view: "For wheresoever the carcass is, there will the eagles be gathered together." Verse 28. Authors tell us the term "eagle" in this and other places in the common version, signifies the Griffon vulture. They "are pre-eminently the scavengers of the East." (See Schaff's Bible Dictionary, Art. Eagle.)

The figure used by our Lord referring here to the time just preceding his second coming, is that of a carcass being devoured by the vultures. So will our world be torn and devastated by the judgments of God just before the end, after having been warned of Christ's coming, and having rejected it, as the Jewish church did the same Christ at his first advent. False doctrines will be everywhere prevalent. Hatred against those who observe the Sabbath of the Bible, who keep the commandments of God, and are looking for the Lord's return, and are vigorously sounding the warning, will be intense with those who have rejected light. Persecution will be invoked to put them down; the Church, the State, and the world will be in union against them. False views of Christ's coming will everywhere prevail. Selfishness and love of the world and of pleasure will be the absorbing themes of interest. Violence, riots, bloodshed, and class arrayed against class will be everywhere.

Then the judgments of God will fall; the seven last plagues (Revelation 16) will be poured out. These judgments will swoop down upon a corrupt world, like the vultures upon a carcass, rending it, devouring, and destroying it. Then Christ will appear in his glory, and gather his people from the four winds of heaven. Thus does our Lord represent the perils and terrors of the last days. And who can fail to see the clouds from which this terrible storm will burst, gathering around us? Everything is preparing for it. The world is filled with a spirit of unrest and discontent. The great subject of the Lord's return is made a matter of ridicule even by professors of religion. Christ's teachings on this subject are woefully perverted all about us. Selfish impostors arise in various directions, claiming to be Christ, leading away foolish women to gratify their lusts, or duping men in their folly. A dreaming, worldly church put off the day of our Lord's return, its preachers glibly talking of his coming at death or conversion, lulling the con-

science to ease and false security concerning the nearness of that great event, which hasteth in its approach.

These things, dear reader, are strikingly set forth by our Lord as signs of his near coming. This is the state of society when his return is imminent. Let us not be among the evil servants who say, "My lord delayeth his coming," at such a time as this. These omens will intensify more and more. Strange manifestations will increase as the end draws near. Spiritualism will be disguising itself under new forms, seeking to clothe itself in garments of light, claiming to be Christian, in order more readily to deceive. "Christian science," so-called, which is sweeping through the land, making believers in all directions, doing indeed many remarkable things, and working apparently miraculous cures, is closely related to Spiritualism in doctrine. (See pamphlet "Christian Science; What is it? Is it science? Is it Christian?" Price 15 cents, published by Pacific Press, Oakland, Cal.; 43 Bond St., New York City.) It has made remarkable progress during the last ten years.

"The coming of the truth is the coming of Christ. We have no longer a personal Jesus. We are no longer seeking to be like the sinless Jew of eighteen hundred years ago." "Here let us apprehend the wise words of our teacher [Mrs. Eddy]: 'Christian science is the second advent of Christ.'" "The New Interpolation," p. 110. "The coming of the Lord is a descent from the heavens within us, into the body of humanity of the same divine truth which was manifested in Jesus Christ. . . . The Christian Scientist believes that Christ is now here." "Condensed Thoughts," pp. 49, 50.

Any discerning person can notice the ear-marks connected with these statements, showing the family relation from Swedenborg down to modern Spiritualism. Under one guise or another the same sentiments are inculcated, all of which are utterly contrary to the plain declarations of our Lord himself. These will no doubt increase more and more till the end. The public mind is ripe for the reception of such delusions. The masses, professors and non-professors of religion, have no love for Christ's personal advent. It would be the greatest terror conceivable to most of them. It would bring to an end the things they love most of all. Hence they prefer to believe in most anything else but the event they dislike. But we beseech you, dear reader, that you be careful to notice that this great sign of false Christs, the "lo, here" and "lo there" is Christ, of which our Lord warned us, is fulfilled remarkably already before our eyes. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." "Surely I come quickly; Amen. Even so, come, Lord Jesus."

G. I. B.

(To be continued.)

LED BY THE SPIRIT.

"For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:14.

The honor of being a son or daughter of God is offered to every one who accepts the Lord Jesus Christ in sincerity. We do not have to wait until Jesus comes and bestows immortality upon us to be taken into this close and honorable relation to him. The apostle John thus testifies, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3:2. We become the sons of God by a union of ourselves with Christ, the divine and only begotten Son of God. Jesus is and always was the Son of God. He took upon him our nature that he might reveal divinity to mankind. Those who receive him he is not ashamed to call brethren. If we thus by faith become brethren of one who is the Son of God by inherent right, we, in the sense of adoption, become members of the family of God,—of the royal family of heaven. And if we are thus adopted, we know it,—we receive "the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. 8:15-17.

Those who are thus joined to Christ and become members of the "household of faith," are not left to their own direction. Man without the divine guidance is sure to go astray. Says the prophet:

"O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Jer. 10:23. Therefore we need the direction of the Spirit of God. Israel's journey from Egypt to the land of promise, guided by day by a pillar of cloud, and by night by a pillar of fire, is an illustration of what the Lord wants to do for every individual who comes to him. Says the psalmist, "Thou shalt guide me with thy counsel, and afterward receive me to glory." Ps. 73:24.

The trouble with many of us is that we do not submit to the Lord's guidance. We try to guide ourselves. We depend upon our own judgment rather than upon the Spirit of God for direction. Yet if we are not led by the Spirit of God, we cannot be his children; for they are thus led.

We have been especially impressed the last few months, while studying the Acts of the Apostles, with the fact that they were under the immediate guidance of the Holy Spirit. Philip was directed to go into the desert just in time to explain the word of God to a man whose mind the same Spirit had prepared to receive the truth. In the same miraculous manner Cornelius was prepared to receive the gospel from Peter, and Peter was instructed to make it known to Cornelius without fear of the national barriers which had hitherto divided the Jew from the Gentile.

By the direction of the Spirit of God, Paul and Barnabas were separated to the work to which the Lord called them. Of the commencement of this missionary journey we read, "So they being sent forth by the Holy Ghost departed unto Selucia." Is it any wonder that under such divine direction their labors should be so signally blessed of God? Not only did the Holy Spirit tell them where to go, but it also closed up before them unpromising and unfruitful fields. On one occasion Paul and Silas were "forbidden of the Holy Ghost to preach the word in Asia." The Lord did not want them to go there. Then a little later they "assayed to go into Bithynia: but the Spirit suffered them not." Going on to Troas they tarried there all night. They did not know where to go. Every avenue was shut up before them. That night at Troas must have been a time of great anxiety for the apostles. Where would they next go to proclaim the glad tidings of salvation? Ere they retired to rest, how they must have pleaded with God who had sent them forth, to direct them to the right place. During that night God answered their prayers. "A vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them." Acts 16:9-11. No doubt there were many places in Asia where souls were waiting for the gospel; but the time had come for the gospel to be proclaimed in Europe, and so the Spirit of God closed the way to Asia and opened the way into Europe before the apostles. Their first experience in Macedonia at Philippi, where they were whipped and placed in the prison with their "feet fast in the stocks," was calculated to try their faith; but their miraculous deliverance from prison and the conversion of the jailer and his family showed that God had made no mistake in directing them to Macedonia.

These lessons from the Acts of the Apostles should be very useful to us at the present time. The Lord is just as willing to guide his servants now as he was then. The closing work of the gospel now being given in the threefold message of Rev. 14:6-12, is as important as any work ever committed to mankind, and the Lord does not want his servants who are proclaiming it to go about this work without the special aid of the Spirit of God. Jesus said, "Lo, I am with you always, even unto the end of the world" (Matt. 28:30); and the promise of the Spirit was "to all that are afar off, even as many as the Lord our God shall call." Acts 2:39. Has the Lord called us to do a great and special work for the world, that the great day of God shall not come upon them as a thief? We confidently believe that he has.

What then shall hinder the manifestations of the Spirit of God among us, for the good of the cause of truth which has been laid upon us to carry to the world? What but our own unbelief,—our fail-

ure so to submit ourselves to God that he may take the lead of our minds, and all our works be wrought in him? The words of Paul to the Philippians should be heeded by us, "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life." Phil. 2: 14-16. No one can properly hold forth the word of life without the aid of the Spirit of God.

How shall we obtain it? Jesus tells us how it may be secured. He tells us of a man who by his earnestness and importunity secured favors he otherwise could not have obtained, and from that draws a conclusion that "every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." He then makes an application so simple that none can fail to understand:—

"If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? . . . If ye then, being evil, know how to give good gifts unto your children; *how much more* shall your heavenly Father give the Holy Spirit to them that ask him?" Luke 11: 11-13.

Yes, the Spirit comes as a gift,—a free gift of God to us. We can do nothing to purchase it, or make ourselves more worthy of it. To yield ourselves and all we have both for the present and the future to Christ, who has bought us, and whose we are both by creation and by redemption, makes us his brethren—the sons of God, and the objects of his especial solicitude and care. This we can do, and by so doing we become the sons of God, and may persistently and successfully claim the promise of the guidance of his Spirit.

Have we thus become the sons of God? Have we a heavenly Father? and do we have access, daily, "into the holiest by the blood of Jesus?" If so, why not have all that the bountiful Father has for his children? Let us then seek him so earnestly that he will bestow his Spirit upon us and fit us for the work we have to do.

"O heavenly Father, thou hast told
Of a gift more precious than silver and gold,
Of a gift that is free to every one,
Through Jesus Christ, thy only Son;
For his sake, give it to me.

"O give it to me, for Jesus said
That a father giveth his children bread,
And how much more thou wilt surely give
The gift by which the dead shall live?
For Christ's sake, give it to me.

"I cannot see, and I want the sight;
I am in the dark, and I want the light,
I want to pray, and I know not how;
O give me thy Holy Spirit now!
For Christ's sake, give it to me.

"Thou hast said it, I must believe;
It is only *ask*, and I shall receive;
If thou didst say it, it must be true;
And there's nothing else for me to do!
For Christ's sake, give it to me.

"So I come and ask, because my need
Is very great, and real, indeed;
On the strength of thy word I come and say,
O let thy word come true to-day!
For Christ's sake, give it to me."

M. E. K.

THE RELIGIONS OF INDIA.—NO. 3.

The Mohammedans and Buddhists.

THE Mohammedans began their conquests in India about 1000 A. D. They brought with them the Arabic system of medicine and a distinct religion. This introduced another distinct system of education and religion which has preserved its individuality in a remarkable manner, so that a Mohammedan is also known by his turban, dress, and general appearance. These also are divided into different bodies, all agreeing that Mohammed is the greatest prophet of the five which they acknowledge, the others being Adam, Abraham, Daniel, and Christ. They pray seven times a day, usually upon the housetops, meet at the mosque on Friday, because Adam was created on that day. They have an utter abhorrence of pork, which many of the Hindus relish, and would not even fellowship a member that dealt in the article. When a Hindu wishes to show his utter contempt of the Mohammedan religion, he will take a pig and kill

it, leaving it bleeding in the sacred temple of the Mohammedans, thus defiling it by the most terrible pollution. When a Mohammedan wishes to show his utter contempt of the Hindu religion, he will kill a sacred cow in the Hindu temple, which is an offense equally serious to the Hindu. In either case the grievance is sufficient for general war, were it not for the interference of English authority. They believe in polygamy, and the English law makes an exception for them in this respect. Their holy book is the Koran.

Buddhism arose in the sixth century B. C. This new religion was a rival to, and distinct from, Brahmanism for more than a thousand years. Five hundred million people in Asia are followers of Gautama Buddha. Buddha was the name he assumed, signifying "the awakened," or "the enlightened." He belonged to the family of the Gautama of the line royal of the Cakas, a Rajput clan. He was born on the banks of the Rohini, about one hundred and thirty-seven miles north of Benares. After a life of profligacy, at the age of twenty-nine he left his parents, young wife, and only son, an infant, and sought a retired place. After seven years of meditation and internal struggles, he announced himself as in possession of the perfect truth received by divine revelation. He preached forty-four years, and died at the age of eighty, near the close of the fifth century B. C. Says Mitchell, "In respect of his tenderness of heart, Buddha stands unique in the pagan world. When we think that, without believing in God, and without having the example of Christ, he was able to rise so high, we are filled with astonishment. And with regard to his atheism, it is a thing to be deplored, but hardly to be wondered at. He believed in gods—beings superior to man, but subject to mutation and decay; and in the countless series of births which he had passed through, he had been himself a god just as he had been a worm;" but taught there was no supreme ruler. He was unlike the Brahmins, for he preached to the people, and was opposed to caste. He was unlike the Mohammedans whose conquests were by the sword. He gathered first twenty-four, then sixty disciples around him, and commissioned them to preach in these words: "Go ye now and preach the most excellent law." He was a self-sacrificing missionary, encouraging education among all classes, especially the children, and thus captured Japan.

Buddhism was the first false religion to be propagated on record in history. It contained the idea of conversion, as well as a special term to designate it. Its weapon of war was that which Buddha employed; viz., preaching in the vulgar tongue. It contains much that is high and pure, and more that is foolish. It is vastly superior to Hinduism, but is powerless to produce the morality it inculcates. All the salvation the system contains is obtained by people becoming monks and nuns—mendicants and ascetics. Its best feature was its missionary spirit. It is a pathetic spectacle to witness those old Buddhist monks crossing inhospitable mountains and stormy oceans, that they might preach to barbarous races that poor gospel of theirs,—the best, alas! they had to offer,—declaring that all existence is misery. But with all this it is a Christless religion. Christ alone came from heaven to earth to seek and save that which was lost. The idea of man seeking God is not foreign to Hinduism; but it knows nothing of God seeking man—seeking fallen man, pitying and restoring him.

This religion is also divided into many sects. Of this people it can truly be said that they are a missionary people. Buddhism became the State religion of China, 65 A. D. It went to Japan and Thibet, and became the State religion among the Japanese. But it never crushed Brahmanism, neither could it drive it out from India; nor could it prevent Mohammedanism from taking a firm hold in India.

Modern Hinduism is a joint product of the various religions brought into India whose origin was believed to be divine. In time, Brahmanism claimed Buddha as the ninth incarnation of their own god Vishnu. To enter a Buddhist temple and follow their worship, one would scarcely see any difference between it and the worship of the Roman Catholics. Nearly every Catholic rite took its origin in Buddhism,—the adoration of images, incense, and the mass, party-colored vestments, acolytes, rosaries, veneration of relics, monasteries, and convents, celibacy, priestly hierarchy, pompous processions, pilgrimages, bells, rites, etc., etc., the principal difference being bowing before the images in honor of Christ, of Mary, and of the saints, instead of Buddha and other hero gods.

S. N. H.

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.

TRIUMPH OF THE MESSAGE.

BY JONATHAN SPENCE.

(Nevada, Mo.)

SPEED on the message of life and salvation,
Soon will the Saviour in glory appear,
Herald the triumphs of truth to each nation,
Servants of God; for the day is so near.
Up, then, from darkness debar;
Pass on the word of cheer,
Great is the work, but abundant reward;
Then an unbroken hand
Let us united stand
Firm, till we hear the "Well done," from our Lord.

Thousands in sickness and misery languish
Waiting to learn of the science of health,
Sunbeams are piercing those hearts now in anguish,
And are imparting more blessings than wealth.

Freedom of conscience, a voice is now calling,
Heed not the image, its mandates decline;
List to the rain of the latter day falling,
'T is the refreshing from presence divine.

Edicts of State and the minions of darkness
Ne'er can impede its swift progress at hand,
God is its author, his servants in gladness
Carry the tidings o'er sea and o'er land:
Soon will the earth be light,
Beams of the angel bright
Gild his descent to the earth from on high;
Then shall the coming King
Angels from heaven bring,
Sounding the trumpet and rending the sky.

All the redeemed, palms of victory bringing,
Soon shall they rest on that bright happy shore;
Then shall they enter Mount Zion with singing,
Dwelling with Jesus at home evermore.

MAINE.

SOUTH BUXTON.—I came to this place Nov. 17, and have spoken thirty-nine times, visited many families, and attended several other meetings. There is quite an interest awakened, and several have commenced the observance of the Sabbath. We expect others will obey in the near future. There has been no open opposition, but much of that kind which is less honorable. This is a place where the truth for this time has never been presented. Pray for the work here.
Dec. 26. P. B. OSBORNE.

IOWA.

AMONG THE CHURCHES.—Since my last report, I have been laboring among the churches at the following places: Sheldon, Spirit Lake, Algona, Forest City, Storm Lake, etc. The meetings did not have a very large outside attendance, but we believe them to have been a source of encouragement to the believers. At some of our meetings the tender Spirit of the Lord was present with us in a marked measure, and souls were made to rejoice.

I spent the latter part of the week of prayer with my home church, at Ruthven. The attendance was good, considering the extremely cold weather. I am now at Hartley, where I shall remain until next week, after which I expect to begin a series of meetings at Superior, about eight miles from Spirit Lake. I am of good courage in the work.
MATTHEW LARSON.

OKLAHOMA.

IN answer to a call I made through the REVIEW a few weeks ago, I have received nearly three thousand pages of tracts, and about one thousand pages of our different periodicals, and have found plenty of use for them. I have a rack in the post-office, where over two thousand people go in and out every day. This city has about ten thousand inhabitants, and although we have a free delivery system here, there are many who come in from the country for their mail. My rack was emptied so fast, I feared that something was wrong. So we watched, and found out many facts of interest, and saw that the papers were eagerly sought by all classes. The rack is placed where none can fail to see it. The physician, lawyer, Christian, youth, and little child all take from the rack reading to suit each mind. I hope the readers of the REVIEW will send on all kinds of reading, from the REVIEW to the *Little Friend*. Medical works can be used to a good purpose. I cannot use the *Home Mission*

ary so well. I go to-day to visit a lady who has become interested by reading. One young man who has been visiting me, and talking upon Bible truth, will be baptized by my husband to-day. He gave his heart to God last night. I praise God for health sufficient to labor in this good cause.

MRS. M. L. BROCK.

Oklahoma City, Jan. 2.

MISSOURI.

KINGSVILLE AND PLEASANT HILL.—I spent the week of prayer with the little companies at these places. We enjoyed some precious seasons together. Although there were but few present at some of the meetings, our hearts were made tender before God, and those who sought the Lord earnestly are nearer him now than before. They are better prepared to meet the powers of evil, which are on the alert to overthrow the faith of those who fear to trust God with all their interests.

We have good reason to lift up our sad eyes and rejoice as the rapidly fulfilling events are heralding about that the Lord of glory is soon to appear and vindicate the rights of the oppressed. May the language of our hearts unite with John in saying, "Even so, come, Lord Jesus."

H. E. GIDDINGS.

NORTH CAROLINA.

ASHEVILLE.—Since my arrival from Florida, I have been laboring in and around Asheville, in connection with brother D. T. Shireman.

On the 11th of December we began meetings in a hall in West Asheville, with a rather small attendance; yet a good interest seemed to be manifested. We have now held twelve meetings in the hall; some are deeply interested, who we think will take hold of the truth, and stand on the Lord's side. A few of these interested ones attended some of our readings during the week of prayer. The Lord came very near to us in these meetings. All seemed to feel the need of an entire consecration to God.

On the other hand, we know that the dragon is becoming wroth; for we can hear his mutterings in almost every direction. There also seems to be much secret opposition against our work. But we expect to press the battle to the front, and trust for divine power to accomplish the work. The laborers in the southern field need the prayers of God's people.

J. O. JOHNSTON.

Dec. 26.

TENNESSEE.

SPRINGVILLE.—The week of prayer was a grand success at this church. I never witnessed such an outpouring of the Holy Spirit as we had during the whole time of the meetings, and especially on Sabbath, Dec. 24.

We had social meetings every night except Sunday night, Dec. 25, and they continued to grow better and better until the close. I never saw such great freedom as was manifested on the part of all present. Confessions were made, and souls revived. One young lady made a start for the first time.

As we had just completed a new church which cost us considerable money and time, our donations for foreign missions [twenty-eight dollars] were small; and as we asked the blessing of the Lord to rest on this little unite, we have faith to believe it will do some good in his cause.

At the close of the meetings, five of our brethren left their homes to canvass for our *American Sentinel*.

Notwithstanding these persecutions that are brought to bear upon this church, I never saw it in any better condition spiritually than it is at the present time.

We are so thankful for what the Lord is doing for us here. Let his good work continue.

Jan. 1.

W. S. LOWRY.

NEW ENGLAND.

SINCE my last report, I have spent the time at South Lancaster and Springfield. The canvassers' institute conducted on the normal training plan, is proving a success. In addition to the study of the canvass, each book is carefully studied, so that the canvasser has a thorough knowledge of the book, and is able to speak of it from his actual knowledge of its contents, and to sell it on its merits. It is very interesting to see how differently the canvassers talk about their books as they advance in the study of them. The thorough and continued study of the books they are selling to others having done their own souls so much good, they can with confidence recommend them to others. This is the only true method of canvassing for our books, and it is meeting with deserved success.

The week of prayer was a most precious season

with the churches throughout the Conference. It was my privilege to spend the time with the churches at Springfield and South Lancaster, Mass. A good work was wrought in both of these churches for all who sought the Lord with the whole heart. At South Lancaster I found a good work in progress in both the church and the Academy, when I reached the place. It was clearly evident that the Lord was at work. There was no excitement; but the Holy Spirit was effectually working in answer to the prayers of faith ascending from believing hearts. Nearly all of the students gave their hearts to the Lord, and there was a good work wrought for both old and young in the church. Truly it was good to be there, and as the sweet Spirit of Christ fell upon his people, all hearts were refreshed, and praise and gratitude flowed back to the Giver of all good gifts, from hearts that were rejoicing with a joy that was unspeakable and full of glory.

The work begun is still onward in Springfield. The church is gaining new experiences in the love of Christ. Last Sabbath was a good day for the workers in the canvassers' institute. Many testified that the last week was the best week of their lives. The work is onward, and our hearts are of good courage in the Lord. To him be all the praise.

Jan. 2.

R. C. PORTER.

MICHIGAN.

KASSON, LEELANAW Co.—Brother T. S. Parmelee came home with me to Kasson from our good camp-meeting at Lansing, to do some work for me. Finding an opening for labor near Kasson, he began a series of meetings in the Williams school-house, the last of October. I joined with him in the work in a short time. We continued the meetings, and visited from house to house till the week of prayer. In that time nearly all of seven families took their stand to keep all the commandments. Twenty-two signed the covenant. We organized a Sabbath-school, and established weekly prayer-meetings and social meetings on the Sabbath.

When the week of prayer came, brother Parmelee left me and went to visit his own church at Bloomingdale. I remained at Kasson, holding meetings with them and the Almira church. The Almira brethren came over to Kasson a few times, which encouraged the new brethren very much. It also cheered the hearts of the older brethren to find a work started so near their home. The Spirit of God is still working in the hearts of those who have lately started to serve him. They are discontinuing the use of tobacco, tea, coffee, and pork. I expect that some others will take their stand with us who have not yet fully declared their intention to do so.

We have endeavored to lead them to the Saviour, knowing that in him is "wisdom and righteousness and sanctification and redemption." But oh how much we need the Saviour in our own hearts in order to lead others to him. I thank God for his blessing in my own heart and on our labors, and for giving me brethren and sisters so near my home that my wife and children can meet with them on the Sabbath and can enjoy their Christian fellowship, while I am away at the Master's work.

JOHN W. COVERT.

ARKANSAS.

KEYTON, ELLSWORTH, AND AVA.—Nov. 12 I went to Keyton, Clark Co., and held seven services. I met here as bitter prejudice as I ever encountered, but the few who came were persons who had received the *Signs of the Times* for some months, and as a result, three earnest souls accepted the Sabbath.

I spent the next Sabbath at home, after an absence of more than two months, and then started for Ava, Perry Co. I stayed one day with the church at Ellsworth, where I baptized two persons. This little church has grown steadily since its organization. It was organized July 3, 1892, and its membership is now nearly doubled. One of our brethren at this place is under indictment for Sunday work, and under bonds for appearance at court this week. We trust in God for deliverance; for although there is an exemption in the Arkansas Sunday law, we know in these days of intensity, that wicked men will overrule law unless restrained by the power of God.

From Ellsworth I went to Ava, where I had labored four weeks in October and November. I found the brethren firm, and others in the vicinity are interested. Brother T. J. Roffe had labored faithfully from house to house, and held a few meetings during the four weeks of my absence. We held seven meetings, and organized a church of fifteen members. Others who could not get there on account of bad weather, will unite soon. God came very near in our last two meetings. I have seldom witnessed more of the power of God than was manifested here. Arrangements were completed for the erection of a house of worship,

and work will be begun on it by the middle of this month. Many in that community are stirred concerning the truth, and by faithfully holding up the light, this church will grow.

Brethren Summerville and Martin report a real victory in Boone county. They organized a Sabbath-school of over thirty members, and partly organized a church of seventeen.

We are just through the week of prayer. Many and rich are the blessings it brought to us. The result of the donation is not fully known yet, but we have reason to hope that it was as much as it has ever been before, although this is the hardest year the people of Arkansas have experienced for a long time.

We praise God and take courage. Pray that he may work through us to his own glory.

Jan. 1.

C. Mc REYNOLDS.

CANVASSING WORK IN DIST. NO. 1.

A GLANCE at the tabular reports of the canvassers will reveal something of what they are doing in our district, as well as in other parts of the world. To these I will refer the reader for information, for instance, to the record of the past month. The times are evidently a little hard, and it requires more to be a good canvasser now than it did in former years; but means are being provided to make better and stronger workers. Our institutes and schools are shaped with this in view, and God's Spirit is given in greater measure. We have now entered upon another eventful year, and we do well to improve the time, and to make the most of our opportunities from the first. Let all work who can, and do all they can, and that without delay.

To do a good day's work we must begin early in the morning, and to do a good year's work we must begin early in the year. Constancy and perseverance must also characterize our efforts. If we have much, little, or no success, we must keep working away just the same, while we are constantly studying to improve, and praying for success. It is our work to plant and water, and God's to give the increase. 1 Cor. 3:6. We must be diligent in work and in study, and we must be seriously, though cheerfully, in earnest in it all. As a rule, canvassers need to study their books more than they do. Spare moments should be seized upon as golden opportunities to feast the soul upon the rich truths contained in the book for which one is canvassing, and to compare them with the word of God. Much thought and study should be bestowed upon special points, to get them shaped in words appropriate to use in describing the book. These additional points may be used as occasion may require. When the truths in the book are coming to be sensed more and more by the canvasser, and more and more incorporated into his life, there will be a power with him that will be felt, and which will cause others to desire that which not only his words, but his very presence and demeanor tell them will be for their interest to possess. There is a silent voice with him which says, "The book has done me good, and it will do you good."

Some of our old canvassers who have recently started anew on this line, say they see more in the books than they ever did before. When canvassing for "Great Controversy" or "Patriarchs and Prophets," they tell the people that the language contains a fullness and a depth of meaning not found in other books; that in this respect they are more like the Bible than any other books they have ever read.

In closing, I would remark that in reading "Patriarchs and Prophets," the Bible should be freely used, and that nearly all the Old Testament history should be read in connection with the book.

E. E. MILES.

PROCEEDINGS OF THE SOUTH AFRICAN MISSION.

THE first meeting of the fifth annual session of the South African Mission was held in the Claremont College building, Dec. 4, 1892, at 11 A. M.

The meeting was opened by singing, after which brother P. J. D. Wessels offered prayer. On motion, the reading of minutes of last general meeting was waived until the next meeting. The chairman then gave a brief review of the work in South Africa from its beginning until the present time. The remainder of the time was occupied in listening to brief reports from the other laborers. On motion, the Chair appointed the following committees: On Resolutions, I. J. Hankins, P. W. B. Wessels, and E. M. Morrison; on Plans of Work to Act with the Mission Board, Purdon Smailes, Wm. Wild, E. A. Ingle, and E. B. Miller.

SECOND MEETING, MONDAY, DEC. 5, AT 11 A. M.—The Chair called for the reading of the minutes of the last general meeting, which were read, after which he made some remarks calling attention to the resolutions in reference to a school, and that

our most sanguine expectations had been much more than realized.

Brother Philip Wessels spoke of the way in which our very urgent request to the last General Conference for more literature in the Holland language was received, saying that we should be very grateful for their liberality in responding to our calls in the past; that the translation of books called for a large amount of both time and money. He had visited the REVIEW AND HERALD depository, and in looking over the stock, found that there is a larger number of our publications in the Holland than any other language except the English.

The Committee on Resolutions submitted the following:—

1. *We recommend*, That a Conference of Seventh-day Adventists in South Africa be organized during this general meeting, and that the Committee on Plans of Work take this matter into consideration, and present to the meeting a formulated plan of action to this end.

After a motion to adopt, the meeting adjourned.

THIRD MEETING, TUESDAY, DEC. 6, AT 11 A. M.—The adoption of the above resolution being the question before the meeting, it was again read and thoroughly discussed. Brother Peter Wessels spoke, showing how the burden and responsibility will rest on the brethren of South Africa if the Conference is organized. He was in favor of the resolution, which would relieve the General Conference who had helped us so much financially in the past; yet he wished all to realize the importance of the step they were about to take, and to stand ready to push on the work. Elders Robinson and Hankins, brethren Philip Wessels, Morrison, and Ingle also spoke to the resolution, bringing out clearly the relation we now sustain to the General Conference as a mission, and the difference there will be when we are a Conference.

Brother Peter Wessels made an earnest appeal to all before the question was voted on, that in doing so all voting for its adoption would regard their votes as a solemn pledge before God, to stand unitedly, as one man, faithfully doing all in their power to carry on the great work we are undertaking, and to sustain the same with their influence and means.

Pending the adoption of the resolution, the meeting adjourned.

FOURTH MEETING, WEDNESDAY, DEC. 7, AT 11 A. M.—The first resolution being still before the meeting, it was again called up and discussed. Brother Wild said the Beaconsfield church was unitedly in favor of a Conference. On request of brother Scholtz, the resolution and a synopsis of the discussion were translated into Dutch by brother Peter Wessels. The resolution was then unanimously adopted by a rising vote.

Brother Peter Wessels then offered the following resolution, which was seconded by brother Scholtz:—

2. *Resolved*, That it is the sense of this meeting that the mission pay to the General Conference a tithe of all the tithes which have been paid in this field up to the present time.

Brother Philip Wessels was in favor of paying the General Conference all it had expended in this field; others thought this would be too much like a child trying to pay a parent for all his care, etc. If after we know the amount of the tithe, we feel able, we would be glad to send as large a free-will offering with the tithe as we find we can afford. Brother Philip Wessels spoke of how the General Conference was always in great need of funds, and how glad it would be to receive all we could send, and would probably have no serious objections to being paid off. The resolution was then adopted. Brother Drullard then presented the third resolution, as follows:—

3. *Resolved*, That in view of the fact that we are about to grow out of a mission into a Conference, a committee be appointed by the Chair, to audit the accounts of the mission, and make a report thereon to the Conference when the organization shall be completed.

The resolution was adopted, after which the meeting adjourned *sine die*.

A. T. ROBINSON, *Pres.*

N. H. DRULLARD, *Sec.*

GENERAL MEETING OF THE SEVENTH-DAY ADVENTISTS OF SOUTH AFRICA.

A GENERAL meeting for the purpose of organizing a Conference, was held in Claremont Union College, at twelve o'clock, noon, Dec. 7, 1892. Elder A. T. Robinson, who had been chairman of the South African Mission Board, stated that we are now in the capacity of an unorganized body, met together to consider the organization of a South African Conference of Seventh-day Adventists, and that the first business of the meeting would be to choose a temporary chairman. On motion, Elder A. T. Robinson was voted to be the chair, and Mrs. N. H. Drullard was chosen temporary secretary.

The Committee on Plans of Organization, ap-

pointed by the South African Mission, presented its report. A motion prevailed to adopt and act on each item separately. While the report was under discussion, the meeting adjourned.

SECOND MEETING, FRIDAY, DEC. 8, 1892, AT 9:30 A. M.—The consideration of the report of the Committee on Organization was then resumed, beginning at Art. II, Sec. 6, which provides that all laborers in the employ of the Conference report all donations received from churches and individuals, and that the Auditing Committee take such items into consideration when auditing its accounts. The article called out much earnest discussion, some of the brethren saying that they might sometimes feel like helping some minister or worker because they thought he was in need of something more than the allowance made by the Auditing Committee, and that they did not want to make a rule that all should report such donations. The Chair, Elder Hankins, and others spoke in favor of the article, saying that they had always regarded all such donations as belonging to the Lord; that our brethren and churches should be educated to make all donations to the cause in general and not to individuals; that if all would do this and pay an honest tithe, there would always be sufficient means in the Lord's treasury to support the workers; that if the workers would always faithfully and clearly report their circumstances, the Auditing Committee would then be able to make allowances sufficient to meet the actual necessities of the workers. The remainder of the report was considered and amended, and the above-named article was again discussed and adopted, with three dissenting votes. The question was then called on the entire report, and adopted unanimously by a rising vote. The Chair then declared the South African Conference of Seventh-day Adventists duly organized. On motion, the Chair appointed as a Committee on Resolutions, I. J. Hankins, P. W. B. Wessels, J. H. Oldfield; On Nominations, A. W. Staples, Wm. Wild, H. Howard, H. J. Edmead, E. M. Morrison.

The Committee on Resolutions submitted the following report:—

1. *Resolved*, That we express our heartfelt thanks to God for his manifold mercies in sending the light of present truth to this field, and for the marked indications of his opening providence which have been seen in the work.

2. *Resolved*, That we express our sincere gratitude to the General Conference of Seventh-day Adventists in America for the generous interest they have taken in the work in this field, and for the fatherly care they have exercised over us in the past; and that it is with feelings of the deepest interest and solicitude that we now, after careful and prayerful consideration, start out on this new experience in our work; and that in doing so, we earnestly ask to be taken under the watch-care of the General Conference, and to be admitted as a member of that body; and, further, we are glad to express our confidence that the General Conference will cherish toward us the same feelings of tenderness, sympathy, and care that it has in the past.

Whereas, The way is open to extend the knowledge of the truth throughout South Africa, by publishing sermons in the *Cape Argus* "Sermon Fund" department, at comparatively small expense; therefore,—

3. *Resolved*, That this Conference make an appropriation of twenty-five pounds from the tithe, as a fund which may be drawn upon for the purpose of publishing during the coming year.

Whereas, The plan of first-day offerings is a Scriptural plan, and is designed as a means of extending the precious light of the gospel to all parts of the world; therefore,—

4. *Resolved*, That we express our regret that we have not been more faithful in responding to this plan in the past, and that we hereby pledge our sympathy and support in this direction during the year upon which we are about to enter.

Whereas, The papers, *Present Truth* and *Bijbel Lezer* contain just the instruction the people everywhere need, and we recognize in them a valuable aid in the dissemination of the truth; and,—

Whereas, The efforts that have been put forth to place these papers in the hands of the people have been attended with so much success; therefore,—

5. *Resolved*, That we urge our people in this field to improve every opportunity to get these valuable papers before the public, and that we recommend the Conference to employ one or more persons who shall give their entire time to their circulation.

A motion was carried to adopt the report and act on each item separately, pending the adoption of which the meeting adjourned.

THIRD MEETING, FRIDAY, DEC. 9, AT 9:30 A. M.—The secretary being absent, the Chair asked brother J. M. Craig to act as secretary *pro tem*. The report of the Committee on Resolutions was read and discussed. Elder Hankins and brother Oldfield said they believed these papers were well calculated to remove prejudice, which usually exists because of a lack of knowledge as to what we really believe; that after failing to get the attention of the people in Bedford district, they went to Grahamstown, where the most bitter prejudice exists, and began to visit among the people, and to introduce *Present Truth*. Their experience led them to believe that they could accomplish much more by getting our literature into the people's hands, than to try to press the truth on them when they were prejudiced, and before it was removed. As

they became acquainted with the people, and showed them how clearly our papers set forth the grand and precious truths of the gospel, they found many who were very glad to subscribe for the papers; and as a result, over three hundred yearly subscriptions for *Present Truth* were taken in Grahamstown, Uitenhage, and Port Elizabeth. Brother Morrison spoke of what a good opening there was for every one of our people to help spread the light of the gospel by taking hold and soliciting subscriptions for these valuable periodicals, and urged our church-members to organize a systematic canvass of the territory in which they are located, and that every member take a certain portion and canvass it thoroughly, as he has the time to devote to such work. The resolutions were then adopted.

The Committee on Resolutions submitted a further report, as follows:—

Whereas, We are responsible to God for the talents intrusted to us, and are called to be co-laborers for the spreading of the gospel; therefore,—

6. *Resolved*, That we recommend that arrangements be made for the instruction of our churches in systematic missionary work.

7. *Resolved*, That we request brother Peter Wessels to present before the Foreign Mission Board, in America, the desirability of making the *Bijbel Lezer* semi-monthly, instead of monthly, and that the Sabbath-school lessons be published in this paper.

Whereas, We are in great need of a popular selling health book in the Dutch language; therefore,—

8. *Resolved*, That we renew our request to the General Conference for a health book in the Dutch language, containing the most important features of the three books, "Home Handbook," "Ladies' Guide," and "Man the Masterpiece."

Whereas, We recognize temperance as one of the Christian graces, and the Spirit of God has shown us the intimate relation of temperance to the work of the gospel; therefore,—

9. *Resolved*, That we recommend our people to become intelligent on this subject by supplying themselves with literature on healthful living, dressing, and cookery, and to do all in their power to promote this work both by their example and by circulating our health and temperance literature.

Whereas, Our literature in the Holland language has been provided at great expense, especially the Holland hymn book; therefore,—

10. *Resolved*, That we recommend our Holland people to supply themselves with our Dutch literature, and especially with the hymn book.

Whereas, There is no branch of the work which we deem more necessary of immediate consideration than that of religious liberty; therefore,—

11. *Resolved*, That we urge our Executive Committee to provide literature on this subject suitable for South Africa, which may be circulated by our people.

The adoption of the above resolutions was moved, each to be acted on separately. Before discussing the resolutions, the Chair asked the privilege of answering a question asked by the Nominating Committee, as to how the College Board of Trustees was provided for. He stated that in organizing said board, provision was made for its successors in office to be elected by the South African Conference, when it should be organized, and that it would be the duty of the Nominating Committee to present names of persons for that board. On motion, a committee was named to suggest to the College Board such changes in its by-laws as would make it harmonize with the constitution adopted by the Conference. Several minor changes recommended by this committee were made by the College Board, the principal one being that the board should number seven instead of five.

Resolutions 6 to 11 were discussed at some length. Resolution 8 called forth earnest remarks from some of the canvassers, relative to the importance of having a health book in the Dutch language. Several made remarks on Resolution 11, showing that we have no time to lose in preparing to meet the rapid advances of efforts to curtail religious liberty in this country.

On motion, the Chair appointed the following as a Committee on Credentials and Licenses: I. J. Hankins, J. H. Tarr, and E. W. Wilmore.

Meeting adjourned.

FOURTH MEETING, FRIDAY, AT 3:30 P. M.—The report of the Nominating Committee was called for, read, and after some amendments, was adopted as follows: For President, A. T. Robinson; Secretary, I. J. Hankins; Treasurer, N. H. Drullard; Executive Committee, A. T. Robinson, Peter J. D. Wessels, E. B. Miller, Philip W. B. Wessels, and J. H. Tarr; Board of Trustees, Claremont Union College, E. B. Miller, A. T. Robinson, Peter J. D. Wessels, I. J. Hankins, E. A. Ingle, Fred Reed, and Mrs. J. J. Wessels.

Meeting Adjourned.

FIFTH MEETING, SUNDAY, AT 2:30 P. M.—Sister Hetty Hurd and Mrs. N. H. Drullard presented stirring papers on Sabbath-school work, which called forth considerable discussion. The financial statement of Claremont Union College was then called for and read. This report showed that the property purchased, buildings erected, and furnishings for the same, cost some over seven thousand

pounds; that nearly five thousand pounds have already been provided for by donations, leaving a debt of some over two thousand pounds still to be provided for. Brethren Robinson, Wessels, Tarr, Hankins, Miller, and others spoke of the demand for such a school, and that all our people should feel that they had some part in helping to establish this branch of work in our midst. Some over one thousand six hundred pounds were contributed at the meeting toward meeting the indebtedness of the institution.

The Committee on Resolutions further reported as follows:—

12. *Resolved*, That the granting of Credentials and Licenses be referred to the Executive Committee of the Conference.

13. *Resolved*, That we recommend that the question of a mission in Mashonaland be referred to the Conference Committee for its favorable consideration, and that it is the sense of this Conference that definite action in this matter be deferred until after the next General Conference.

On motion, these resolutions were adopted, and the meeting adjourned.

SIXTH MEETING, MONDAY, AT 9 A. M.—The Committee on Resolutions presented its final report, as follows:—

14. *Resolved*, That we tender the most heartfelt thanks of the Conference to Professor W. W. Prescott of Battle Creek, Mich., for the kind interest taken by him in making purchases for our school.

In response to an earnest appeal from sister White to brethren in this field who are able to do so, to assist the cause in Australia with their means, it was voted that a fund be started at this meeting for such purpose, and that all our brethren be invited to contribute toward such a fund.

On motion, brother Peter J. D. Wessels was elected delegate to the General Conference, and brother John Wessels was invited to represent the South African Sabbath-schools in the sessions of the general Sabbath-school Association. After an earnest season of prayer, the Conference adjourned *sine die*. A. T. ROBINSON, *Pres.*

N. H. DRUILLARD, *Sec.*

AN APPEAL.

More Papers and Tracts Wanted in Oklahoma.

A FEW papers have been received in response to the request of sister Brock of Oklahoma City, which appeared in the REVIEW recently; but the demand being much greater than the supply, we make another request for this Territory. The Lord is doing a great work in this field, and we can only guess at what might be done if we had more means and men and greater facilities. Calls for labor are coming from every quarter, and our literature is eagerly read by those who once get a taste of the good things it contains. The canvassers are meeting with wonderful success, but much more may be done by following it up with other literature. We could establish reading racks in the largest cities, if the literature could be supplied. Our brethren here are few and poor, and are not able to do what ought to be done to give this people the truth. Do not some of our brethren in more favorable circumstances want to have a part in the work in this field? While laboring in Michigan, I have seen many of our papers lying unused or torn up for other purposes, which might be a ray of hope and light to some perishing soul, if they were cast like "bread upon the waters." Too low a value is put upon these messengers of salvation. Instead of destroying them after we have ourselves been refreshed, let us send them on a mission of love to others who will appreciate them as much as we, and who may receive from them the first taste of divine sweets.

Some of our local tract societies have supplies of old tracts and pamphlets, now out of date or superseded by others, of which they make no use. If these societies will send to us *prepaid* any of our publications, we will put them to a good use, and we can use all that may be sent us. So let them come, and your prayers with them. If at any time you are in doubt where to send them, send a card to Mrs. M. L. Brock, or the writer, at Oklahoma City, stating how many you have. Brother M. B. Clinger of Guthrie, would like literature at once to supply a rack at that place, which is the capital of the Territory, and where there is considerable interest. Who will respond and help us?

W. M. CROTHERS.

WORK AMONG THE GERMANS.

AFTER spending three weeks in company with brother Shultz in Oklahoma, we separated in Kingfisher, Oct. 23, he going to visit the brethren in the western part of the Territory, while I came on to Kansas. I spent two days with the German brethren at Neola, whom I had not seen for four years, and enjoyed good meetings with them. I then went to Rush county, where I held meetings with the Otis church till Nov. 1. At this place I found

quite an interest to hear the truth. Being very much crowded for room, the brethren decided to enlarge the church, and I have since learned that they now have a nice addition built to the church. May the Lord also give them an increase of a faithful membership.

From here I went home to College View, Nebr., to provide things necessary for my family for winter. I spent six days with them, not having been home before since July 14. On the way, I spent one night with brother L. Dyo Chambers and his family, at the Topeka depository, and had a very pleasant visit. While here, I also enjoyed a pleasant visit at Union College, and was much pleased to find such a goodly number of German students here, all of whom, as well as the teachers, are in good courage, and enjoying a good degree of the tender Spirit of God in their midst. But yet, all things considered, the number of students should be more than double what it is.

Nov. 10 I went to Cass county, Mo., from whence there has long been a loud call for German labor. I labored here two weeks against stubborn and unreasonable prejudice. Being warned by their ministers not to attend our meetings, but very few of the people did so, and the few who did, came but a few times. Upon my solicitation, one minister announced our meetings; but at the same time, in my presence, strictly warned his flock not to go there. However, I enjoyed many good family visits, and left in good courage, knowing that our "labor is not in vain in the Lord." I much enjoyed becoming acquainted with the brethren here; and I am confident that if they walk humbly with their God, to let the light of truth shine forth clear and bright through their daily lives, their hearts will yet be made glad by seeing others walk in the same light.

From here I went to the vicinity of Stafford, Kans., and held meetings for nearly a week, with very good interest, till a minister came down from Ellenwood, and by false reports about our people, made the hearts of the people evil affected, till the doors were completely closed against us, and I left, praying each day that God may by his good Spirit lead some dear souls here into all truth.

I spent Sabbath, Dec. 10, very pleasantly, and I believe profitably, with the Newton church. I visited some interested ones in Harvey and McPherson counties, and held meetings as opportunity presented itself. Had a very pleasant visit with brother Harder, a minister of the Wilbe church.

I spent most of the week of prayer with our German churches in Marion county and the last three days with the Wichita church, where we celebrated the ordinances of the Lord's house, and had the annual election of church officers. All passed off very harmoniously. During the week, I visited seven churches, and held twenty-four meetings, in all of which we enjoyed much of the presence of God's Holy Spirit. At Hillsboro four dear souls united with the church by vote. But here as in all the other churches which we visited, one thing is painfully noticeable, and that is, that so many of our people are asleep, and make no efforts to arouse to a sense of the times that we have reached. This is sad. Many times it prevents me from sleeping. But I am glad to see some pressing earnestly forward. May God save his people at this important time!

I am now with the Palermo church, our oldest church in this State. Many of the old members have moved, and are moving away, and the country is being settled with Germans. New Year's evening I began meetings in their language. Our meetings are not very large, but a good degree of interest is manifested. I hope to stay here till time to go to the institute and General Conference at Battle Creek. Brethren, pray for us.

Jan. 4.

S. S. SHROCK.

THE RISE AND PROGRESS OF SEVENTH-DAY ADVENTISTS.

I HAVE just finished reading Elder J. N. Loughborough's book, called "Rise and Progress of Seventh-day Adventists." It is real refreshing to read those old incidents that happened among us long years ago, when we were a "few people."

There they are,—names, days, dates, and places,—just as they happened. "The old hands" are pleased to read them again, but this book will be of special interest to the new hands that are coming into the truth since those things took place. It is a standard book. I. G. COLCORD.

REFLECTIONS IN THE COLLEGE CHAPEL MEETINGS.

"HARK! hark! my soul, angelic songs are swelling
O'er earth's green fields and ocean's wave-beat shore;
How sweet the truth, those blessed strains are telling,
Of that new life when sin shall be no more!"

There is joy in heaven to-day among the angels;

for he that leadeth captivity captive hath made bare his holy arm, and hath smitten off the shackles of sin which Satan had so firmly bound, and hath made souls to rejoice in the liberty wherewith Christ hath made them free, willing captives of Him who always "leadeth us to triumph."

Angels, we join in your songs of joy, glad that ye who have been made ministering spirits for us who shall be heirs of salvation, have such good news to bear away to the courts above, that the heavenly choirs may take up the strain and make heaven's arches ring with richest music. And while the quick winged messengers of light are thus employed, bearing dispatches from earth to heaven and back again, it is fitting that the lightning should leap across the weary miles that separate the beloved teacher from his fold, to carry the glad tidings to him also, that he may send back the answer, "I have no greater joy than to hear that my children walk in truth;" and in response, the grand old strains of the Doxology, "Praise God, from whom all blessings flow," are sent up from many hearts, and unite with those which are sung on high, and help to fill heaven's courts with melody divine.

"Angels, sing on! your faithful watches keeping,
Sing us sweet fragments of the songs above,
Till morning's joy shall end this night of weeping,
And life's long shadows break in cloudless love."

But let us not forget amid our singing over these few wanderers who have been brought home, that the dark night of sin broods o'er all the world, and earth's teeming millions are yet in sin and error, perishing because they have never heard of a crucified and risen Saviour, who invites all who are weary and heavy laden, to come to him for rest.

"Far, far, away, like bells at evening pealing,
The voice of Jesus sounds o'er land and sea;
And laden souls by thousands meekly steal in,
Kind Shepherd, turn their weary steps to thee."

Ethiopia is stretching her hands to God, and the isles are waiting for his law, and all over the earth is heard the Macedonian cry, "Come over and help us."

The last notes of the last message of mercy are even now sounding through the earth. Satan is mustering his forces, and the conflict deepens. Nations are angry, and the judgments of God are abroad in the land. But amid the gloom, the glorious truths of the third angel's message shine out bright and clear, with noon-day splendor, to lighten up the pathway of the children of God, and watchmen upon the walls of Zion are giving the trumpet a certain sound, that each may prepare himself for the battle. More copious showers of the latter rain are falling, and just a little way in the future I see a little company "clothed with the armor of righteousness from head to foot, and moving in exact order, like a company of soldiers."

The last glorious triumphs of the gospel are within their grasp, and soon, very soon, they know will ring out the words of the great Commander, "Open ye the gates, that the righteous nation which keepeth the truth may enter in," and the triumphal entry into the city of God will far outshine any that earthly commanders have ever made. Sweet are the words of welcome to the mighty host of captives, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

"Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit."

In glad anticipation of that happy day, we try to school our longing hearts into the "patient waiting for Christ," and exclaim with the poet:—

"Fly, lingering moments; fly, O fly!
I thirst, I pant, I long to try
Angelic joys to prove.
Soon I'll receive from Christ my God
Eternal life, the great reward,
And shout redeeming love."

"My soul is striving to be there,
I long to rise and wing the air,
And trace the sacred road.
Adieu, adieu, all earthly things,
O that I had an angel's wings!
I'd quickly see my God."

Even so come, Lord Jesus.

MRS. E. M. PEEBLES.

PAVING THE WAY FOR "GREAT CONTROVERSY."

I HAVE just learned from authentic sources, that the pastor of the Central Presbyterian church in this city, has ordered 500 copies of "Steps to Christ," for his congregation. Is not this good news? Will not this most excellent little work create a thirst for more from the same author? And I cannot but believe this is only the beginning of it. God's hand is in the work. He knows how to direct.

"Steps to Christ" is well calculated to cause the reader to desire other of sister White's works. The canvasser will thus be helped in the sale of "Great Controversy," one of the most important books that was ever written.

I am so thankful that God knows how to prepare the way for it to be given to the people. May his good Spirit go with "Steps to Christ" into the homes of these dear people, and may their eyes be anointed with the heavenly eyesalve, that they may be enabled to see and know Christ as they never have seen or known him, and that he may guide their steps to him.

Jan. 1.

L. M. DUNLAP.

Special Notices.

NOTICE TO MAINE!

THERE will be a general meeting at Hartland, Me., Sabbath and Sunday, Jan. 21, 22, 1893. The quarterly meeting of the tract society will be held at this time. We would ask our brethren to remember the date, and make calculations to attend.

B. F. DAVIS, Sec.

CANVASSERS' CONVENTION.

THERE will be a general convention of the State canvassing agents, held in Battle Creek, Mich., beginning Jan. 29, 1893, and continuing until Feb. 12.

We hope to see every State agent present at this convention, and that all will remain until its close. Questions of much interest to the canvassing work will be considered and acted upon, and we believe much good will result from the coming convention.

Already we have a large list of topics to be considered, and if others have points which need consideration, will they please send them in at once, with such comments and suggestions as they are able to give.

F. L. MEAD, Gen. Can. Ag't.

The Sabbath-School.

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

LESSONS FROM THE WORD AND SPIRIT.

LESSON V.—POWER OF GOD'S WORD.—Continued.

(Sabbath, Jan. 28.)

I. Questions on Eph. 4:20-24.

1. Whom had "the faithful in Christ Jesus" learned?
2. How had they been taught the truth?
3. What were they to put off?
4. How were they to be renewed?
5. What were they to put on?
6. What contrast is drawn between "the old man" and "the new man"?

II. Questions on Col. 3:8-11.

1. What evil habits here mentioned are to be discarded?
2. What reason is given for this exhortation?
3. What description is given of "the new man"?
4. Is any distinction of race or condition recognized after this change?
5. Who is all and in all?

III. Questions on Ps. 51:6-10.

1. Where does God desire truth?
2. Under what figures does David ask for cleansing?
3. From whom does he seek comfort?
4. What request does he make concerning his sins and his iniquities?
5. How can he have a clean heart, a right spirit?

NOTE.

Man was originally created in God's image (Gen. 1:27), "perfect in his being and in harmony with God," but his nature became changed through transgression. The whole purpose of the plan of salvation is that the image of God may be restored in the soul, and the creature again be in harmony with the Creator. Sin has brought enmity (Rom. 8:7), but God's purpose is peace (Jer. 29:11) through Christ. Eph. 2:14. But the heart is the source of evil (Mark 7:21-23), which separates from God (Isa. 59:2), and man cannot of himself change it (Job 14:4) and do good. Jer. 18:23. There must be a death of the body of sin (Rom. 6:6), a burial (verse 4), and a new life unto God (verse 11) through Christ. A complete change is wrought (2 Cor. 5:17), which is nothing less than creation. Gal. 6:15, Revised Version, margin. Then good works can be done (Eph. 2:10) through the power working in us (Col. 1:29), which is God in Christ (Phil. 2:13), and which is the same power that gives life to the dead. Eph. 1:19, 20. Thus redemption is simply "a new creation," and the gospel is the same creative power manifested in salvation. Rom. 1:16. But we have learned that this creative power is in God's word (lesson

3), and it is equally true whether applied to the creation of a world or a new heart. Through faith in his promises our natures may be changed (2 Pet. 1:4) by the power of his word. Our ground of hope is that our Creator is our Redeemer (read Isaiah 43 and 44), and he is our strength (Isa. 26:4) and our salvation. Isa. 12:2. When he speaks righteousness in place of sin (Rom. 3:25), and "is declaring righteous" the ungodly (Rom. 4:5, Young's translation), we are to believe in the power of his word supplying the fact. "God makes a man righteous by counting him so. This is the divine paradox of justification by faith."

SUGGESTIVE QUESTIONS.

1. Why was it impossible for an angel to redeem the world?
2. What institution reminds us of God's creative power?
3. Is it surprising that one who "exalteth himself above all that is called God" should attempt to establish a rival institution?
4. To whom does the Sabbath mean the most?
5. How may the Sabbath be a constant encouragement to us in Christian experience?

News of the Week.

FOR WEEK ENDING JAN. 14, 1893.

DOMESTIC.

—There is good skating on the Appomattox River in Virginia.

—There is a good prospect of an ice bridge from New York City to Brooklyn. The East River was last frozen over in 1875.

—On the night of Jan. 11, a train load of hogs got stalled by the snow at Port Huron, Mich., and the whole lot, 1,700, were frozen to death.

—General Benjamin F. Butler, lawyer, statesman, and millionaire manufacturer, died very suddenly of heart failure at his Washington residence, Jan. 11.

—The gold boom on the San Juan River in Utah has collapsed, and hundreds of disappointed gold seekers are returning to the places from whence they came.

—A frightful explosion took place at the Union Pacific mines, near Como, Colo., Jan. 11. Twenty-seven miners were killed. They were nearly all Italians.

—Severe snowstorms and extreme cold weather is reported from nearly every northern and western State and Territory, covering the time from the 10th to the 15th of January.

—President Harrison has called upon the departments to furnish him with information relative to the amount of freight arriving in the United States over the Canadian Pacific Railway.

—The widow of Dr. Elisha Kent Kane, the famous Arctic explorer, is entirely destitute of means of support, and appeals are being made to the public for contributions for her relief.

—The electors upon whom devolve the task of actually electing the President and Vice-President of the United States, met at their respective State capitols, Jan. 9, and formally cast their ballots.

—The United States Senate, Jan. 10, passed the Quarantine bill, giving the President power to restrict or entirely prevent immigration by proclamation, whenever he deems it necessary to do so.

—The Coal Combine is succumbing under the repeated attacks of New Jersey law. The New Jersey Central Railroad has ended its connection with the Reading system, in order to avoid the penalties of the law.

—The subject of war vessels on the Great Lakes continues to be discussed in Washington diplomatic and navy circles; but the talk is all unofficial, and there is no hint that the United States government has complained to Great Britain of the conduct of Canada in building revenue cutters at Owen Sound.

—President Harrison has under consideration the appointment of a Chief Justice of Samoa to succeed Judge Cedarcrans, who has been asked to retire because of the dissatisfaction on the part of the natives with his administration. Great Britain and Germany have left the selection of his successor to the United States government.

—The occasion of the inauguration of Governor Altgeld at Springfield, Ill., was utilized by thieves, in a very successful way. There were a dozen or more thefts of pocket-books, diamond pins, etc. Even one of the Supreme Court judges was relieved of his purse, while passing through the crowd to administer the oath to the new governor. All present were invited guests, admitted by ticket.

—During the terrible snowstorm, Jan. 11, a passenger train near Ebensburg, Pa., got completely stalled by the snow. The drifts smothered the fires in the engine, and the engineer was badly frozen, and was taken into one of the coaches. A passenger went to a farm house, and procured food for the passengers, but nearly perished before he returned to the car. The next day they all left the car, and succeeded in reaching a place of safety.

FOREIGN.

—The Quebec Legislature met Jan. 12.

—A rich yield of gold has put Truro, N. S., in a state of excitement.

—The Manitoba government officially announces that 20,000 settlers took up land in that province last year.

—Thirty workmen were drowned by the sudden rushing of water into a mine at Cornwall, Eng., Jan. 10.

—Two educated negro women at Vasten have begun the publication of the first newspaper in the Congo Free State.

—Another French cabinet has been compelled to resign. The object was to get M. De Freycinet and M. Loubet out of the cabinet.

—"Trial by jury" in Russia, will, it is said, be practically abolished should a new bill, preferred by the Minister of Justice, become law.

—The intense cold spell which has prevailed in Montreal for some days, has had the effect of forming an ice bridge across the St. Lawrence.

—It is stated in St. Petersburg that 2,500,000 distressed agriculturists in central Russia will be offered inducements to migrate to thinly populated Russian provinces.

—Jerusalem has been enjoying a boom since the completion of the railroad that connects it with Jaffa. Over three hundred houses, hotels, stores, and residences have been erected.

—The city of St. Petersburg is preparing to build a bridge over the Neva to cost \$14,000,000. The plan and specifications were drawn by M. Eiffel, the distinguished French architect and engineer.

—The depression in the shipping interests in Europe is so great that it is claimed that 578 vessels are laid up in ports, mostly in England and Scotland. It is estimated that 500,000 men are thereby thrown out of employment.

—Count Ferdinand De Lesseps, although ill and unable to attend court, is now placed on trial in Paris with the other members of the Canal company. They are all charged with "employing fraudulent maneuver to induce a belief in the existence of a chimerical event and an imaginary credit, dissipated sums derived from issues of the loans which had been obtained for a specified use and employment, and of having swindled the whole or part of the fortune of others."

RELIGIOUS.

—The pope is writing an encyclical on the situation of Europe.

—It is said Rev. Dr. McGlynn will be offered the chair of sacred oratory in the Catholic University at Washington.

—The Catholic bishops of the United States have been asked by the pope to express their views in regard to the school question in writing, the letters to be sent directly to him.

—Since 1887 upward of three hundred Salvation Army officers have been landed in India, and of these 160 have returned home or joined other societies, and twenty have died in the work.

—The Prussian ministry, having ventured to adopt the decree of Count Von Zedlitz-Trutzschler, formerly minister of public instruction, making religious instruction at the schools obligatory, another fierce educational fight is inevitable.

—The supreme court of Pennsylvania, Jan. 3, in the case of the State against the Pittsburgh Sunday Leader affirmed the binding nature of the Sunday law of 1794 as applying to Sunday newspapers. The judge, however, declared that the law was in greater danger from its friends than from its foes.

—Reports have come from Montreal that the director of the Canada Review, which was banned by Archbishop Fabre for its attacks on Roman Catholic clergy, having obtained legal advice that the archbishop's action was illegal, have determined to take proceedings in civil courts against the archbishop and ecclesiastical authorities for damages.

—The report is confirmed that the czar has ordered the Ministry of the Interior to transfer to the holy synod the administration of all church affairs. This order is certain to result in putting vexatious restrictions on non-orthodox sects, and will probably lead to religious persecution. It is feared that the chief sufferers will be the Lutherans, who are mostly German or of German descent.

—Archbishop Ireland of St. Louis, has preferred charges against Archbishop Corrigan of New York City charging him with conspiracy against the holy see. The charges have been sent to Rome. He accuses him of undertaking to undermine and weaken the papal legate Satolli in his position of authority to settle the difficulties existing in the Catholic Church in this country. There is much excitement among Catholics over the matter.

Appointments.

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

No providence preventing, I will be with the church at Terre Haute, Ind., Jan. 20, and will remain over Sabbath and Sunday. The new church building will be dedicated on Sunday, Jan. 22. Elder Starr is expected to be with me. J. M. REES.

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 Seventh-day Adventist man or boy (a boy fifteen to eighteen years of age preferred), to work on a farm by the month, to begin about Feb. 1 or 15, and work until November. Good wages paid. Address O. S. Thompson, Allen, Mich.

WANTED.—A man and wife to live with my wife on a fruit farm, as a tenant. Will give best terms. I am away most of the time canvassing. I will furnish all implements. W. W. Giles, Occoquan, Va.

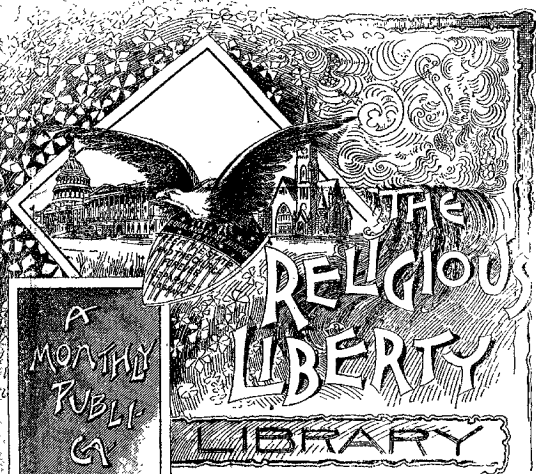
LABOR BUREAU.

I wish to hire a young man about sixteen years old (Sabbath-keeper). One accustomed to farm work. Address Anna M. Cox, Sulphur Springs, Iowa.

PAPERS WANTED.

REUBEN WOODWARD, 66 Emerald St., Boston, Mass., would be glad to receive clean post-paid copies of REVIEW, Signs, and Sentinel, to use in missionary work.

MRS. M. MCGUIRE, 7 Henry St., Ogdensburg, N. Y., would be glad to receive post-paid copies of the REVIEW, Signs, Sentinel, and Instructor for missionary work. Tracts on the Sabbath and the second coming of Christ would also be acceptable.



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.

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Battle Creek, Michigan.

GOOD HEALTH.

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

THE INTERMEDIATE STATE.

AN EIGHT PAGE TRACT,

Containing Bible arguments in proof that the doctrine of eternal torment is groundless, and showing the condition of both the righteous and the wicked after death. Price, 1 cent.

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

Obituary Notices.

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

IN MEMORIAM.

BY MRS. SUE M. STOUT.
(Mackinaw, Ill.)

O LIFT up your head, weary mourner,¹
Show the world in its sorrowful night
That your hope holds firm as an anchor,
To God and his promises bright.²

Our loved have escaped much of evil,
Prevailing in Satan's dark reign,³
From the enemy's land God will bring them,⁴
And redeem from all sickness and pain.⁵

If the bright eyes of earth were so lovely,
O what must the heavenly be,
When awaking in Jesus' own likeness,⁶
All satisfied, happy, and free?

Though the hours and the days that seem heavy,
Swiftly glide into weeks, months, and years,
We will reap soon amid glad hosannas,
The seed we have sown here with tears.⁷

So rejoicing and calmly reclining
On the strength of the word of our God,
We will wait for their soft arms' entwining,
When the trumpet's loud peal breaks the sod.⁸

Take, then, oil of joy for your mourning,
From the ashes of sorrowful days⁹
Shall spring heavenly beauty adorning
As we gladly don garments of praise.

For the seed all divine will bear fruitage,
Rich sheaves of bright heavenly grain,
Safely gathered at last in God's garner,
In joy we triumphant shall reign.¹⁰

¹Thess. 5:4 ²Isa. 40:8 ³Rev. 12:12 ⁴Jer. 31:16 ⁵Isa. 33:24 ⁶1's. 17:15 ⁷Ps. 126:5 ⁸1 Cor. 15:52 ⁹Isa. 61:3 ¹⁰Isa. 51:11.

MARSH.—At Portage, Wis., Dec. 3, 1892, of paralysis, Esther F. Marsh, aged 90 years and 4 months.

MRS. M. E. CALHOUN.

HASKILL.—At Toledo, Ohio, Oct. 4, 1892, Samuel Haskill, aged 81 years, 1 month, and 7 days.

W. C. WHITE.

GREEN.—At Boulder, Colo., of Bright's Disease, Elmer Porter Green, aged 29 years, 8 months, and 18 days. Funeral services conducted by Elder J. G. Matteson and the writer.

E. W. WHITNEY.

STRAUS.—Infant child of Mr. and Mrs. John Straus, at Coon Rapids, Iowa, died Nov. 26, 1892, of pneumonia. Funeral services by the writer.

ASA SMITH.

DUDLEY.—At Norfolk, Nebr., Oct. 15, 1892, Mary A., wife of George Dudley, aged 50 years, 2 months, and 6 days.

MRS. J. MORRISON.

SWERINGEN.—At Concordia, Kans., Dec. 2, 1892, of typhoid fever, Claudie L. Sweringen, aged 14 years, 11 months, and 5 days. Funeral discourse by Elder T. B. Stauber of the Methodist Episcopal Church, from Rev. 14:13.

A. E. JOHNSON.

HALL.—At Transit, Sibley Co., Minn., Dec. 6, 1892, Esther Hall, wife of Almon Hall, aged 80 years and 4 days.

A. HALL.

BUDD.—At West Union, Minn., Oct. 25, 1892, James Budd, in the fifty-seventh year of his age.

A. J. BREED.

ROUMAKER.—At Richland, Iowa, Oct. 24, 1892, of acute bronchitis, Guy, youngest son of H. F. and Ella Roumaker, aged 4 years and 3 months.

C. A. HALL.

SOCIAL PURITY.

BY J. H. KELLOGG, M. D.

Just from the press, a new and attractive edition of this popular little work, carefully revised, and with much fresh, excellent matter added.

This is not a dry, dull homily, which will be thrown down by the reader before the middle of the first page is reached, but a live, vigorous, and "telling" little work, written in the interests of pure morals and worthy citizenship.

Nothing more chaste, concise, and effective in the line of social purity literature has ever been written. The special attention of all social purity organizations throughout the country is called to this work. Between one and two hundred thousand copies are already sold. Order largely and scatter widely, if you would preach to the people the gospel of clean living. 82 pages; single copy, 25 cents. Write for special terms per 100 on large orders.

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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.

SACRED CHRONOLOGY.

A new and revised edition of a little work published by S. Bliss about forty years ago, giving the chronology from creation till the death of the apostle John. Also, "The Peopling of the Earth; or Historical Notes on the Tenth Chapter of Genesis." By Alonzo T. Jones. A valuable reference book. 298 pages, cloth, \$1.00.

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CHANGE OF THE SABBATH.

BY GEO. I. BUTLER.

THIS work is a comprehensive yet brief treatise, which answers clearly and conclusively the oft-repeated question, Who changed the Sabbath? It is designed for the many readers whose time will not permit a perusal of the more exhaustive work, entitled "History of the Sabbath."

Its chapter headings embrace the following: The Sabbath a Living Issue, Origin of the Sabbath, The Sabbath Previous to the Giving of the Law, The Sabbath at Sinai, From the Giving of the Law to the Resurrection of Christ, From the Resurrection to the Ascension of Christ, Apostolic Times, Sunday Sacredness, The Two Rest Days in Secular History, The Day Observed in the First Centuries of the Christian Era, Steps by Which Sunday Gained Prominence, A Law for Resting on Sunday, Sunday Down to the Reformation, The Reformers and the Sabbath Question, What Catholic Authorities Say About the Change, Testimony of Protestants, etc. 218 pp. Price 20 cents.

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Traveler's Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 20, 1892.

EAST.	Day Express.	N. Shore Limited.	N. Y. Express.	N. Fall's Special.	Night Express.	Detroit Accom'n.	Atlantic Express.
STATIONS.							
Chicago.....	am 9.00	pm 12.20	pm 3.10	pm 4.55	pm 9.30		pm 11.45
Michigan City	10.58	2.05	4.06	6.33	11.25		am 1.2
Niles.....	pm 12.40	2.57	5.48	7.81	am 12.30		2.53
Kalamazoo....	2.05	4.00	7.04	8.57	1.07	am 7.10	4.28
Battle Creek...	2.46	4.30	7.37	9.8	2.35	7.52	5.20
Jackson.....	4.30	5.38	8.52	10.42	4.05	9.40	6.15
Ann Arbor....	5.30	6.27	9.45	11.27	5.38	10.40	8.05
Detroit.....	6.45	7.25	10.45	am 12.30	7.0	11.52	9.35
Rochester.....		am 3.00	am 6.25	7.5		pm 7.45	pm 5.00
Syracuse.....		5.50	9.55	11.20			8.25
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Boston.....		pm 3.45	8.50			am 8.45	am 7.00
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WEST.	Mail.	Day Express.	N. Shore Limited.	Chicago Express.	Kal. Accom'n.	Pacific Express.	Chic. Special.
STATIONS.							
Boston.....		am 8.30	pm 2.00	pm 3.00		pm 6.45	
New York.....		10.30	4.30	6.00	pm 8.00	9.15	am 8.30
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Rochester.....		9.35	am 1.25	4.20	5.55	9.55	5.10
Buffalo.....		11.00	2.20	5.30	6.30	11.00	7.45
Detroit.....	am 8.20	am 9.30	9.05	pm 1.20	pm 4.40	pm 9.00	am 2.15
Ann Arbor....	9.37	8.27	9.50	2.19	5.45	10.27	3.08
Jackson.....	11.35	9.31	10.58	3.7	7.1	am 12.01	4.10
Battle Creek...	pm 1.18	10.43	pm 12.02	4.3	8.47	1.20	5.20
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Chicago.....	7.35	3.55	4.30	9.00		7.55	10.15

*Daily. †Daily except Sunday. ‡Except Saturday.
Accommodation Mail train goes East at 1.38 p. m. daily except Sunday.
Night Express goes West at 12.05 a. m. daily except Monday.

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Chicago & Grand Trunk

R. R.

Time Table, in Effect June 26, 1892.

GOING WEST.				STATIONS.		GOING EAST.			
p.m.	3.00	1.00	7.00 Boston.....		a.m.	7.00	8.05
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9.45	5.00	6.30	8.00 Buffalo.....		a.m.	12.10	5.50	4.20
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1.35	7.45	8.00	2.45 Montreal.....		a.m.	7.30	4.10	8.10
a.m.	8.00	p.m.	noon Toronto.....		a.m.	8.05	9.50
8.30	8.00	12.00 Detroit.....		a.m.	8.05	9.50
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The Review and Herald.

BATTLE CREEK, MICH., JAN. 17, 1893.

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The *Interior* says that "tons of petitions for Sunday-opening are going forward to Congress. The compromise proposed is to stop the machinery, and hence all manufacturing processes, but to open the galleries, gardens, and all still exhibits. It is understood, of course, that the repeal of the clause, or any part of it, is a release of government control. The camel's head once in, his body cannot be kept out."

We quote the above that we may correct the *Interior* by saying that the camel of governmental interference in religious matters *now* has his nose into the Fair, and the question is whether he will get his whole body in or not, whether he shall be compelled to withdraw his nose from where it has no business, or keep on until the government prescribes the religious duties of the citizens of this country. We say, By all means, lay hold and pull him out, if possible.

THE Mc GLYNN CASE.

THE restoration of Dr. Mc Glynn to his former position as Catholic priest has been already alluded to. The matter is exciting no little comment in religious circles. Mr. Mc Glynn advanced ideas on certain social and industrial questions which his ecclesiastical superiors considered heresy, and was commanded to cease. This he refused to do. Complaint was then lodged against him at Rome, and he was several times summoned to appear there for trial, and as often obstinately and squarely refused to go. Then he was excommunicated by the pope. And now without any apparent apology, retraction, or change of sentiment, he is re-instated in his former position.

Under these circumstances it is interesting to recall some of Dr. Mc Glynn's utterances, of which the following are specimens, as we find them in the *Literary Digest* of Jan. 7, 1893:—

"Some old gentleman here told an old gentleman in Rome that a priest over here was talking heresy, so the old gentleman in Rome said, 'Suspend him.'"

"It is the teaching of all religion, of natural religion, and as well of Catholicism, that a man who sins against his conscience, sins against the Holy Ghost. And if even the power that sits enthroned within the Vatican commands a man to violate his conscience, to obey that command is to sin against the Holy Ghost."

"Even if high Roman tribunals summon a man to answer for teaching scientific truth, and demand that a man retract it, then it is my duty, and every man's duty, to refuse to retract it."

"The best way to get anything from the Roman machine is to show your teeth, rather than be too humble. Bismarck and the czar understand this. The pope is delighted at a little concession from them. The pope has actually fallen in love with Bismarck, and Bismarck is flirting a little with the pope."

"So long as Catholic people give the pope to understand that he can do what he pleases with them, and allow an archbishop in New York to forbid an American priest to make a political speech or attend a political meeting without first obtaining the consent of the sacred congregation of the Propaganda, which do not know but what Florida is a suburb of New York and Mobile a street in San Francisco—so long as Catholics let the Roman machine, of which the pope is the mere puppet, do this, that machine will use Paddy in Ireland, and German Paddy, and American Paddy as pawns on the political chess-board, to be sold out at any time for what it can get in return."

"Peter was surely as great and good a pope as is Leo XIII., yet we seek in vain in the epistles of this first pope for anything like the incredible assertions of the last of the popes—I should say the latest pope."

"The pope in politics has been the curse of every nation. Bismarck carried on a flirtation with the old lady,—that is just what he looks like,—and they exchanged pictures, and the old lady was highly flattered at being noticed."

"Is it not time for us to protest that it is no part of our religion to engage in adulation of a poor old bag of bones, seventy-eight years old, with one foot in the grave?"

Since his restoration, Dr. Mc Glynn has again been invited to Rome, and according to reports, now intends to go. We wonder if his adulation of the one of whom he is reported to have spoken as above, will be sincere, and if Leo XIII. will give to one who has thus estimated and characterized him, a very cordial and gushing reception. But it is difficult to divine the dark and serpentine ways of the Roman hierarchy; and Mc Glynn, if he goes to Rome, may find more awaiting him there, than entered into his calculations.

THE HEARING AT WASHINGTON.

It is too early yet to give an accurate and complete report of the hearing concluded last Friday in Washington before the committee of Congress having in charge the Durborow bill to repeal the Sunday-closing act of the previous session, but enough facts have come to light to afford a general idea of its nature and probable result.

It seems unlikely, in the first place, that the hearing will accomplish anything in the direction of undoing the evil work for which the last session of Congress is responsible. Only four out of the twelve members of the Congressional committee are known to be favorable to the bill, and probably the larger number will be adverse to a favorable report upon it to Congress, if not to any report whatever. In that case it will simply die a natural death in the hands of the committee. In all likelihood this will be its fate.

This is not a probability growing out of the hearing. The Sunday-opening cause was well represented before the committee, and was far better supported in argument than was that of its bigoted opponents; but it was not argument that counted. What did count was the voice of the church, and the fear of disregarding her demands. Since the introduction of the Durborow bill, petitions have been pouring into Congress daily from church-members and religious organizations, and it is now said to be doubtful whether Congress would vote to reverse its present position on the Sunday question. Notwithstanding the many confident assertions recently made that the Sunday-closing act would be repealed as soon as Congress should convene after the recent election, the terror of the church seems still to hang over the national legislature and the idea to prevail that the greater part of the people of this country want the Fair shut up on the first day of the week. Probably, however, it is not so much the fear of the church's numbers as of her organization, that influences our national law-makers to ponder whether it is "wise statesmanship" to resist her demands. A small but organized army is much more to be feared than a large unorganized mob; and for just this reason, as was pointed out by one speaker at the hearing, the minority, represented by the organized church, can coerce the majority, represented by the unorganized mass of dissenters and non-church-going citizens,—a thing which, as all history shows, would be far worse than coercion by means of a standing army.

Among the speakers who asked for the repeal of the Sunday-closing law were Mayor Washburn of Chicago, President Gompers of the Federation of American Workingmen, Elder A. T. Jones, Mrs. Marion Foster Washburn, representing the Chicago Women's club, Mr. Thomas Morgan, representing the Chicago Trade and Labor Assembly and other organizations, Rev. Minot J. Savage of Boston,

and Rev. Dr. Thomas of Chicago. Elliott F. Sheard, and Rev.'s Henry George, Herrick Johnson, W. F. Crafts, Joseph Cook, T. A. Blanchard, J. I. Knowles, and other "divines," represented the side of bigoted theology and Sunday-closing by act of Congress.

Two leading features of the hearing were the sensitiveness of the committee to allegation touching on the fact that Congress had been guilty of religious legislation, and the undisguised religious grounds upon which the bill was opposed. However, no one should be surprised now at the latter, for does not the church well know that threats of her organized opposition at the polls she can secure any legislation from Congress that she demands? Why then should she not ask openly on religious grounds, and avoid the trouble of dissimulation? If the advocates of Sunday legislation have not already reached this conclusion, they are evidently fast approaching it.

We shall probably give more particulars of the hearing next week. L. A. S.

TO OUR CONTRIBUTORS.

THE REVIEW has entered upon a new year and new volume, both of which will undoubtedly be the most interesting and important of any known in its history. It has reached an era of most momentous interest to all the world. It must by means be kept fully abreast of the times and in the lead of the third angel's message.

To this end we ask the co-operation of our brethren in all parts of the field, by their prayers and their contributions. Our contributors no doubt understand that they are not working for the benefit of the editors and managers of the paper, but for the cause which it represents. We thank them for their help in the past, and we ask them to remember that the REVIEW is identified in every way with the cause which they profess to love, and that if they wish to say anything for the spiritual benefit of our people, they can say it most effectively through its columns, whether it be in the form of general articles or reports of labor from the field.

The trouble with most of our contributors has been that their contributions have been *too lengthy*. This is why so many of them have never found their way into print. Short, pithy articles are far more available for our columns, and far more likely to be read by those to whom the REVIEW goes out.

Unpublished manuscripts will be returned to the writer upon receipt of stamps for that purpose. L. A. S.

TIME FOR ACTION.

DURING the hearing upon the question of Sunday opening of the World's Fair before the Congressional committee the past week, many facts and confessions in regard to the Sabbath were set forth. Rev. Minot J. Savage, a prominent Unitarian minister of Boston, Mass., among other things said, "I challenge the scholarship of the world to show any Biblical or divine authority for the transfer of the Sabbath from the seventh to the first day of the week."

Another speaker, Mrs. Remick, said that "the one who insisted upon keeping the Fair closed on Sunday on account of the fourth commandment, should remember that the latter referred to the seventh day of the week instead of the first, that is not observed."

Many other statements to the same effect were made. That the question of the sacredness of Sunday should be discussed at the head of the nation is what we have long expected. We have been waiting for years to get the attention of the people directed to the fourth commandment, and everything which helps the work forward, whether for truth or otherwise, we welcome as helping on to the conflict between truth and error which precedes the coming of the Lord and the final triumph of God's people. Such remarkable fulfillments of prophecy as we have seen during the last few months, should greatly strengthen our faith and inspire us anew to press the truth in regard to the Sabbath of the Lord before the people, while the attention is called to the subject. M. E. K.