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

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WONT YOU?

BY ELDER J. D. SANTEE.

(Princeton, Ill.)

"EVEN so, come, Lord Jesus." Rev. 22:20.

You think of the loved ones that with tears you have
 lost,

Who will swell with their number the glorified host
 When the Saviour shall come, and the graves shall be
 riven,

And all of the righteous be taken to heaven.

You think of it, don't you?

You'll pray for it, wont you?

O pray that the Saviour will hasten to come

And waken the children and gather them home.

There is joy in the heart, there is light in the eye,
 When you think that your heavenly home is so nigh,
 When you think that the cross will be changed for a
 crown,

And the burdens of earth be forever laid down.

You think of it, don't you?

You'll pray for it, wont you?

O pray that the Saviour may come for his own,

To waken the children and gather them home.

You long for a home where the flowers never fade,
 For the beauty of Eden undimmed by a shade.
 All, all will be yours when the trumpet shall sound
 That wakens the loved ones now under the ground.

You think of it, don't you?

You'll pray for it, wont you?

O pray that the Saviour in beauty may come

To take all his children to heaven, their home.

Not long shall ye pray till your prayers shall be heard.
 "The end draweth near," God has said in his word.
 The angels will come from their home in the sky
 To gather the saints to the mansions on high.

You think of it, don't you?

You'll pray for it, wont you?

When you lift up your prayers in accord with his word,
 Be sure your petitions will always be heard.

Our Contributors.

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

TO THE STUDENTS AT BATTLE CREEK COLLEGE.

BY MRS. E. G. WHITE.

I HAVE a very deep interest in the educational institution at Battle Creek. For years my husband and myself were greatly exercised in reference to establishing a school in which our youth and children should have advantages of a superior character to those found in the common public schools, or in the colleges of the world. The Lord plainly specified as to what should be the character of influence and instruction the school should maintain, in order that the important work might be accomplished for which the school was designed. As the knowledge and fear of the Lord is the beginning of wisdom, it was neces-

sary that the study of the Bible should have a prominent place among the various branches of scientific education. The standard of the school was to be of a high order, and the principles of vital godliness were ever to be kept before the students as a most essential feature of education. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The youth were to be instructed in regard to the times in which we live, and to be made to understand that which will come to pass before the closing up of the world's history.

One reason why it was necessary to establish institutions of our own was the fact that parents were not able to counteract the influence of the teaching their children were receiving in the public schools, and the error there taught was leading the youth into false paths. No stronger influence could be brought to bear upon the minds of the youth and children than that of those who were educating them in principles of science. For this reason it was evident that schools must be established in which our children should be instructed in the way of truth. In our schools it was specified that the youth were to be taught in the principles of Bible temperance, and every influence was to be brought to bear upon them that would tend to help them to shun the follies of this degenerate age, which were fast making the world as a second Sodom.

In our institutions of learning there was to be exerted an influence that would counteract the influence of the world, and give no encouragement to indulgence in appetite, in selfish gratification of the senses, in pride, ambition, love of dress and display, love of praise and flattery, and strife for high rewards and honors as a recompense for good scholarship. All this was to be discouraged in our schools. It would be impossible to teach our children to avoid these things, and yet send them to the public schools, where they would daily be brought in contact with that which would contaminate their morals. All through the world there was so great a neglect of proper home training that the children found at the public schools, for the most part, were profligate, and steeped in vice.

The work that we as a people were to do in this matter, was to establish a school, and do the work that Jesus Christ, from the pillar of cloud, had directed as the work of his people,—train up and educate our children and youth to regard the commandments of God. The manifest disregard of the world for the law of God was contaminating the morals of those who professed to be keeping the law of God. But we were called upon to follow the example of Abraham. Of him the Lord had said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment."

Abraham had to leave his country and his father's house, and sojourn in a strange land, in order to introduce successfully the new order of things in his household. The providence of God was ever to open up new methods, and progress was to be made from generation to generation, in order to preserve in the world a knowledge of the true God, of his laws and commandments. This could be done only by culti-

vating home religion. But it was not possible for Abraham to do this while he was surrounded by his idolatrous kinsfolk and friends. He must at God's command go out alone, and listen to the voice of Christ, the leader of the children of Israel. Jesus was on the earth to instruct and educate the chosen people of God. Abraham decided to obey the law of God, and the Lord knew that there would be no betrayal of sacred trust on his part, no yielding to any other guide than him whom he felt under responsibility to obey. He recognized that he was accountable for the instruction of his household and his children, and commanded them after him to do justice and judgment. In teaching them the laws of God, he taught them that the Lord is our judge, our Lawgiver and King, and that parents and children were to be ruled by him; that on the part of parents there was to be no oppression, and on the part of children no un-filial disobedience.

The Lord commanded Moses to go and speak unto Pharaoh, bidding him to allow Israel to leave Egypt. For four hundred years they had been in Egypt, and had been in slavery to the Egyptians. They had been corrupted by idolatry, and the time came when God called them forth from Egypt, in order that they might obey his laws and keep his Sabbath, which he had instituted in Eden. He spoke the ten commandments to them in awful grandeur from Mount Sinai, that they might understand the sacred and enduring character of the law, and build up the foundation of many generations, by teaching their children the binding claims of God's holy precepts.

This is the work that we are called upon to do. From the pulpits of the popular churches it is proclaimed that the first day of the week is the Sabbath of the Lord; but God has given us light, showing us that the fourth precept of the decalogue is as verily binding as are the other nine moral precepts. It is our work to make plain to our children that the first day of the week is not the true Sabbath, and that its observance after light has come to us as to what is the true Sabbath, is idolatry, and in plain contradiction to the law of God. In order to give them instruction in regard to the claims of the law of Jehovah, it is necessary that we separate our children from worldly associations and influences, and keep before them the Scriptures of truth, by educating them line upon line, and precept upon precept, that they may not prove disloyal to God.

The Protestants have accepted the spurious Sabbath, the child of the papacy, and have exalted it above God's holy, sanctified day; and our institutions of learning have been established for the express purpose of counteracting the influence of those who do not follow the word of God. These are sufficient reasons to show the necessity of having educational institutions of our own; for we must teach truth rather than fiction and falsehood. The school is to supplement the home-training, and both at home and at school, simplicity of dress, diet, and amusement must be maintained. An atmosphere must be created that will not be deleterious to the moral nature. Line upon line, precept upon precept, our children and households must be edu-

cated to keep the way of the Lord, to stand firmly for truth and righteousness. We must maintain a position against every species of sophistry that bewilders in this degenerate age, when error is glossed over, and so mingled with truth that it is almost impossible for those who are not familiar with the distinctions that the Scriptures make between the traditions of men and the word of God, for them to distinguish truth from error. It has been plainly stated that in this age "some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

□ As the truth is brought into practical life, the standard is to be elevated higher and higher, to meet the requirements of the Bible. This will necessitate opposition to the fashions, customs, practices, and maxims of the world. Worldly influences, like the waves of the sea, beat against the followers of Christ to sweep them away from the true principles of the meekness and grace of Christ; but they are to stand as firm as a rock to principle. It will require moral courage to do this, and those whose souls are not riveted to the eternal Rock, will be swept away by the worldly current. We can stand firm only as our life is hid with Christ in God. Moral independence will be wholly in place when opposing the world. By conforming entirely to the will of God, we shall be placed upon vantage-ground, and shall see the necessity of decided separation from the customs and practices of the world. We are not to elevate our standard just a little above the world's standard; but we are to make the line of demarkation decidedly apparent.

There are many in the church who at heart belong to the world, but God calls upon those who claim to believe the advanced truth, to rise above the present attitude of the popular churches of to-day. Where is the self-denial, where is the cross-bearing that Christ has said should characterize his followers? The reason we have had so little influence upon unbelieving relatives and associates is that we have manifested little decided difference in our practices from those of the world. Parents need to awake, and purify their souls by practicing the truth in their home life. When we reach the standard that the Lord would have us reach, worldlings will regard Seventh-day Adventists as odd, singular, straight-laced extremists. "We are made a spectacle unto the world, and to angels, and to men."

We are under solemn, sacred covenant to God to bring up our children, not for the world, not to put their hands into the hands of the world, but to love and fear God, and to keep his commandments. We are to instruct them to work intelligently in Christ's lines, to present a noble, elevated Christian character to those with whom they associate. For this reason our schools have been established, that youth and children may be so educated as to exert an influence for God in the world. Then shall our schools become converted to the world, and follow its customs and fashions? "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

When those who have reached the years of youth and manhood see no difference between our schools and the colleges of the world, and have no preference as to which they attend, though error is taught by precept and example in the schools of the world, then there is need of closely examining the reasons that lead to such a conclusion. Our institutions of learning may swing into worldly conformity. Step by step they may advance to the world; but they are prisoners of hope, and God will correct and enlighten them, and bring them back to their upright position of distinction from the world. I am watching with intense interest, hoping to see our schools

thoroughly imbued with the spirit of true and undefiled religion. When the students are thus imbued, they will see that there is a great work to be done in the lines in which Christ worked, and the time they have given to amusements, will be given up to doing earnest missionary work. They will endeavor to do good to all about them, to lift up souls that are bowed down in discouragement, and to enlighten those who are in the darkness of error. They will put on the Lord Jesus Christ, and make no provision for the flesh to fulfil the lusts thereof.

MUTUAL OBLIGATIONS.

BY ELDER J. N. LOUGHBOROUGH.

(Chicago, Ill.)

(Concluded.)

As illustrating how such negligent ones fail to heed the apostolic admonition, "Look not every man on his own things, but every man also on the things of others," I will copy some correspondence that passed between myself and a brother from whom the church could get no report, tithes, nor donations. Although he had held his membership with the church over two years, in that time he failed to show any life. By inquiring of the church where he had his membership as a resident for the three previous years, and which church recommended him as "a member in good standing," it was found that he never had paid any tithes there. It strikes me that one who constantly robs God in tithes cannot be recommended as a member in "good standing."

Here is my letter to the person mentioned, with his reply:—

"DEAR BROTHER: According to the principle of mutual obligations, recognized in church fellowship, it is supposed that the church will be desirous of knowing the condition and prosperity of its members, and that absent members will have some anxiety for the spiritual and financial prosperity of the church of which they are members. The — church, at the time of the last quarterly meeting, stated that it had received no report nor tithes from you, nor any aid, even in its heavy burden of church rent, for the nearly two years that you have been a member of the church. Some are concluding that either you have little interest in the church and its prosperity, or that perchance you may be in a suffering condition. If you recognize that one tenth of your income belongs to the Lord, for the support of his cause, we would suppose that you would recognize the debt to your Maker as of primary importance, and that this debt would be met. As we have received no tithes from you, we must conclude that you have received nothing during the last two years. If that is so, it must be you are in a needy condition, unless you had a sum of your earnings to fall back upon that you had already tithed. The church would be pleased to get some word from you, and know your condition. If you are suffering for the necessities of this life, let us know. If your heart beats in unison with the heart of the church, and you feel an obligation to render to the Lord his dues, we as a church, would be pleased to receive them, not as a gift, but as fruit that abounds to your account."

To this letter I received the following response:—

"Dec. 3, 1893.

"FRIEND LOUGHBOROUGH: Your letter from West Salem duly at hand. I certainly recognize the truth of the general principles you lay down therein, but on account of being a non-resident member, have never taken the interest in the church that I would if a resident member. I attend the — church oftener than I do the — church, and perhaps it was my duty to have left my letter there; or rather, I should say my membership. But as I purposed to reside permanently in —, I deemed it advisable to make a transfer, even though I did not attend church services. As to the financial question, I would say that some of my support has been derived from a sum I had to 'fall back upon'; but the greater portion of it has had a different derivation. It is, however, in a somewhat difficult form to tithe readily. It revises the annual problem suggested in the old camp-meeting question: 'How can a man pay a tithe when he is working for his board and clothes?'* Of course it can be done sooner or later,

* Jacob said if the Lord would give him bread to eat and clothing to put on, he would surely give the Lord a tenth. It must be that he took out the tenth as he went along, before paying the board and clothing bills. (See Gen. 28: 20-22.)

but it is not always convenient to do it on the spur of the moment.

"I suppose you know that I am going to school, working my way through, as I have been doing ever since I left —, and that under the circumstances my income is not very large; in fact, I am continually falling behind, and come out of school generally with a deficit in my accounts and a hole in an empty pocket-book. If I had a Conference or some rich acquaintance at my back, however, it might be different. But it looks now as though I were going to get through eventually, and probably none the worse for the wear. It may be that under the new conditions, the treasurer of the church will not be compelled to look at the blank page under my name, and sigh because of the blankness thereof; but until that time, I am afraid that the debit side of the account will be piling up much faster than the credit side.

"I can hardly say that I hope that this explanation will be satisfactory; for I could not expect it to be. I thought that perhaps a note from me would be more courteous than no reply, so I briefly jot down some data from which you will, as a matter of course, derive your own conclusions. Still I do not know either but that I am justified in a temporary exemption from contributions to the work, the same as any other student, surviving on the situation, or on the liberalities of others. I do not think, however, that I am a subject of charity; for when my extensive bank account (?) is nearly exhausted, my running expenses are reduced to twenty cents a day."

Speaking of coming out of school with a pocket-book with a "hole in it," suggested to my mind the condition of those mentioned in Hag. 1: 6. When in verse 9, the Lord asks the "Why?" for this state of things, his reply is, "Because of mine house that is waste, and ye run every man unto his own house." I know of some students who have worked their way successfully through school, who faithfully paid to the Lord the tithe of all their earnings before investing for themselves, and never complained of a "hole in the pocket-book" either. Why not? Has not the Lord said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you?" Matt. 6: 33.

May the good Lord impress upon us all our relations to him, to one another, and to his cause. Let self and selfish interests stand second, and the cause of God come first; then we shall never be found excusing ourselves from doing what God requires, because it makes inconvenient our own purposes. So may it be.

CHRIST AT THE DOOR.

BY N. W. VINCENT.

(Mound Valley, Kans.)

OUR friend from heaven, our Saviour, is about to appear. The vicarious sacrifice of Isaiah 53 is soon to come, the glorious potentate of Daniel 7. What he came to purchase with his blood, he will soon come to deliver. He would have us with him to behold his glory, to share his joy. When our long-looked-for dearest friend has passed the window next the door, we have but time to open the door, and our friend is with us!

Ninety-five years of the time of the end, forty-nine years of the antitypical day of atonement, sixty years of the last generation, have already passed away; who can doubt that Christ is now at the door? Are we ready for his welcome?

After six years of toil, the Israelites were to enjoy a year of rest. After six thousand years of tribulation, Christians have expected a triumphant millennium. Those six thousand years of probation are perhaps already in the past; if not, the grand object to be attained while they are passing, should be to take out of the nations a people for the name of God, a people to inhabit the renewed earth. When the number of the elect is full, when the subjects of the everlasting kingdom are ready, the King will soon appear. "Hope deferred maketh the heart sick." It is his word in whose power are the times and seasons, that he will make a short work in the earth. Rom. 9: 28.

Think how many friends of God, like Abraham, martyrs, like Peter, have been sleeping for

many centuries. While so many are absent, Zion is represented as "afflicted, tossed with tempest, and not comforted." Isa. 54: 11. How must the heart of Him who wept at the grave of Lazarus yearn to gladden her with the presence of all her children, all in blessed reunion, immortal, glorified, exultant forever! Let us hasten that hour by patiently co-working with Christ, until prepared to receive the fulfillment of his promises.

FOLLOW ME.

BY MRS. ELIZABETH ROSSER.
(Salem, Oregon.)

"Lord, this world has mines of treasure,
And it offers them to me,—
Wealth and honor, power and pleasure.
Must I leave them all for thee?"

"Heart, O heart, my name confessing,
Leave them all; and, by and by,
Thou shalt win the untold blessing
Of a home beyond the sky."

"Lord, the way looks long and dreary,
I must travel it alone,
And I fear I shall grow weary
Ere the journey shall be done."

"Heart, O heart, I went before thee;
Follow me; and, by and by,
Thou shalt wear a crown of glory
In thy Father's house on high."

"Earthly pride and pomp will perish;
Earthly power will cease to be;
Cease rebellious thoughts to cherish,—
Take thy cross, and follow me.
I will feed thee heavenly manna
All the way; and, by and by,
Thou shalt join the glad hosanna
Of the ransomed host on high."

OPPOSING ERROR.

BY L. A. SMITH.
(London, Eng.)

The best way to oppose error is to state the truth; and the best way to state the truth is to give it in the language of its Author.

The cause of truth has lost much by the unskillful advocacy of those who have made truth follow in the wake of error. This is a reversal of the true order. Truth was before error, and its place is first. But very often the advocates of truth have been led to give it the second place. After error has gone ahead and laid down its principles, truth is made to follow in the same lines, in order to refute it. But truth cannot be best seen in this way. Error exists for the purpose of hiding truth; but it is a mistake to treat truth as though its mission was to follow after and refute error.

The path of error is crooked, that of truth is always straight. To bend truth to all the devious lines of error, causes it to lose much of its force and beauty. To state truth only in the form of a negative to the propositions of error, divests it of much of its dignity and glory. Truth should not be stated negatively, but positively; for it is a positive force, an emanation from Him in whom all power and beauty and brightness have their source.

Therefore, the best way of stating truth—religious truth—is to state it without reference to the crooked and misleading positions that may be taken up by error. Error would like to draw truth away from the majestic, straightforward path marked out for it by its divine Author, to follow it into dark and devious mazes that have no end. In this way it calls attention to itself, and of course the more people look at error, the more are they blinded by it. All that is needed to get honest people to abandon error for the truth is to let them see the contrast between the two. And therefore let truth be presented in its full panoply of beauty and majesty, as it was clothed by the voice of Him who gave it birth.

Another mistaken way of opposing error is to say something sharp and cutting about the un-

fortunate ones who may be its advocates. Let it be remembered that error does not assume the form of men, but of principles. God has no controversy with men, but with sin and error; and our place as Christians is only that of instruments in His hands. And if it is desirable to say something sharp, why not use the word of God? That is "sharper than any two-edged sword," and always cuts in the right place.

IMMORTALITY NOT A BIRTHRIGHT, BUT A GIFT FROM GOD.

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

(Continued.)

The distinguished commentator, Albert Barnes, strange as it may appear, was a believer in the endless suffering of the wicked. The torture which this conception inflicted upon his great intellect is fittingly set forth in the subjoined extract from his writings:—

"I confess, when I look upon a world of sinners and of sufferers, upon deathbeds and graveyards, upon the world of woe filled with hosts to suffer forever; when I see my friends, my parents, my family, my people, my fellow-citizens; when I look upon a whole race, all involved in this sin and danger; and when I see the great mass of them wholly unconcerned, and when I feel that God only can save them, and yet he does not do it, I am struck dumb. It is all dark, dark, dark, to my soul, and I cannot disguise it."—*"Sermons," pp. 124, 125.*

The eloquent Saurin closes one of his sermons on this subject, with these words:—

"I sink, I sink, under the awful weight of my subject; and I declare, when I see my friends, my relations, the people of my charge,—this whole congregation; when I think that I, that you, that we all are exposed to these torments; when I see, in the lukewarmness of my devotions, in the languor of my love, in the levity of my resolutions and designs, the least evidence, though it be only possible or presumptive, of my future misery. I find in the thought a mortal poison, that diffuseth itself through every period of my existence, rendering society tiresome, nourishment insipid, pleasure disgusting, and life itself a cruel bitter. I cease to wonder that the fear of hell hath made some melancholy, others mad; that it hath disposed some to expose themselves to a living martyrdom, by fleeing from all commerce with the rest of mankind, and others to suffer the most terrible, violent torments."

Pitiable indeed is the condition of a man whose faith chains him, as did that of Barnes and Saurin, to a dogma against which every sensibility of his noble nature revolts with shame and horror. Such men think that they believe in the doctrine of eternal conscious misery, but in reality they neither do nor can. The distinguished Bishop Newton, in the subjoined extract, states the matter correctly:—

"Imagine a creature, nay, imagine numberless creatures produced out of nothing, . . . delivered over to torments of endless ages, without the least hope or possibility of relaxation or redemption. Imagine it you may, but you can never seriously believe it, nor reconcile it to God and goodness."

The writer remembers having heard, years ago, an incident narrated, which, whether true or false, will serve to illustrate the situation. A form had worked his way through the ear, or otherwise, to the brain of an unfortunate man. The suffering of the latter was intense, and his life was despaired of. At length the physician tramped the skull, and endeavored to remove the worm, which was partially visible. Their efforts were unavailing. Whenever they undertook to grasp the creature with their instruments, he would dart back under the covering of the brain, and the patient would go into terrible convulsions. The experiment was repeated again and again, with the same result. At length a medical student who was present, left the room, but speedily returned bearing between his thumb and finger a green leaf. Stepping forward, he deposited it by the side of the worm, and to the astonishment of all except the student, the worm left his hiding-place, and crawled out upon the leaf, which was instantly removed with the worm upon it. The life of the sufferer was saved.

Let the worm represent the malign doctrine of eternal conscious misery, and the green leaf the doctrine of conditional immortality, and you have a fitting representation of the condition of the church at this time, and the perfect relief which is offered in the view defended in this paper.

A law without a penalty is a dead letter. The timidity which the preachers feel in the matter of pressing upon their congregations the doctrine of endless misery, results in their failure to rein sinners up to the judgment bar of God. As a substitute, they undertake to present the love of God for sinners, hoping in this way to convert men without resort to the terrors of the law. This plan will not work successfully, for two reasons: First, it is not the gospel method. Paul says: "Knowing therefore the terror of the Lord, we persuade men." 2 Cor. 5:11. Secondly, as long as the masses are aware that the churches really believe in the doctrine of endless misery, it is idle for the ministry to talk to them of the infinite love of a God who would torment a finite creature eternally for the commission of a finite sin. As a result, the church is being honeycombed with infidelity. Thousands whose names are on the church books have gone over to Spiritualism and Restorationism. This tendency, instead of decreasing, will steadily increase. The only remedy will be found in a return to the gospel view, that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." That doctrine is consonant with reason. By a punishment exactly commensurate with the deserts of the offender, it presents the terrors of the law rationally, and in a manner to impress and restrain evil-doers. In destroying the incorrigibly wicked, it presents the best and most merciful disposition of them which could possibly be made, since it would not be consistent with their interests or those of the universe, that their lives should be prolonged eternally, while they live only to sin against and insult the God who made them.

In the promise of immortality to the saints, it places before them an infinite motive for perseverance in well-doing until the victory is won. Resting, as it does, the salvation of the sinner upon the atonement of Christ, the only begotten and well-beloved Son of the Father, it illustrates the infinite love of the latter in the gift of that Son to secure the salvation of rebels against his moral government. By showing that Christ, through his suffering and death, purchased eternal life for all who would accept it at his hands, the Saviour is exalted to a position equal to that of the Father in point of dignity and power, and enthroned forever in the affectionate regard of the saved. By substituting a rational punishment for the lost, in the place of one too terrific for contemplation, it gives to the believer a theory of the divine plan in dealing with both the saved and the unsaved, which can be defended upon logical grounds, and which removes once and forever the doctrine of eternal conscious misery, which has so long spread its dark wings over the church, and brooded like a terrible nightmare over the spirits of good men, torturing their hearts and benumbing their intellects by visions of the divine wrath utterly irreconcilable with either justice or mercy.

It does not fall within the scope of this article to enter into an extended examination of the texts which are supposed to teach the endless torture of the wicked. Nevertheless, the writer will give a passing notice to the most prominent of them at this point, lest the really conscientious reader, while anxious to adopt the view presented in this connection, should feel that he was prevented from so doing by positive Scripture statements.* Knowing, as the writer does, that preconceived notions go a great way in determining the impression which a given text

* For an exhaustive and critical examination of all of the texts usually employed for and against the natural immortality of the soul and the endless suffering of the wicked, the reader is referred to "Here and Hereafter," by Elder U. Smith. (This book is published by the REVIEW AND HERALD, and will be sent post-paid to any address for \$1.)

makes upon the mind, the reader is requested to look at each passage which will be brought forward for examination, from the standpoint of one who is seeking to build up a Scriptural theory of the state of the dead, rather than from that of one whose views on that question are already formulated.

(Concluded in book form.)

THE ESSENCE OF TRUTH.

A Criticism on Ps. 119:99.

BY I. WAXMAN.
(Battle Creek, Mich.)

"I HAVE learned and profited from all my teachers."—
Hebrew original.

The wise man learns much even from his neighbors' mistakes. The ordinary man learns still more from his own deficiencies; but the fool does not learn anything, either from his own faults or from those of others. This is so evident that it is not necessary to prove it. To learn from others is the best method of increasing our culture in every branch of knowledge; but to learn from others, it is necessary to be of an inquiring mind or have curiosity—a desire to gain knowledge.

But as everything has a good side and a bad side, so it is with curiosity. There are many people in the world who are always curious to know things which they ought not to know,—things which really do not concern them at all. Such are those who always like to pry into other people's business, into their private life, and who would with the greatest pleasure lay open the closest secrets of another's personal and private matters. Such people always make a very bad use of their curiosity, and it is not this that we call "learning from others."

Did you ever notice how curious intelligent children are? They always keep asking questions: "Papa, what is that?" "Mama, what is this?" "How was it made?" Such questions are natural because everything they meet in their earliest childhood and at every subsequent step in life, is new to them; therefore they like to know the names or meaning of things, in order to increase their knowledge, and very seldom they make a bad use of their curiosity. Most of them have always the right and the privilege to ask, and still more, to expect an answer.

In one word, proper curiosity is always in place because it leads to an increase of knowledge in regard to all things. However, it is not always necessary to ask others. You can put to yourself certain questions, and can try to answer them yourself, too. The questions, "Why?" "How?" "When?" "Where?" and "Whence?" have brought much light into the world, but there are many people who are like a great sore to our civilization. They take everything just as they have found it, and do not even want to know how it is, and why it is so. They say, "It is so, because it has to be so." Such people will never make any discoveries, because curiosity is the mother of all great inventions.

It is worthy of notice, that the prophet Jeremiah (Jer. 9:23, 24, according to the Hebrew) tells us, to be curious even in religion. He says: "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord." That means that only those can be proud of their doings who know and understand what they do, but not those who say they do so and so, because they found it so. Continual misery would result to the world, if all should do only that which they found had been done, instead of going farther and higher. Man must be progressive, and this he can only be by being of a thoughtful and inquiring mind.

In these few words the holy prophet and the inspired poet pour out the very essence of truth.

The Mission Field.

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

THE TRUTH IN FOREIGN TONGUES.

God's last message is to go to all the nations of the earth for a witness, and then shall the end come. A glorious promise indeed! Upon us is laid the duty to be diligent in order that the truth may be carried to every nation of the earth. But we must remember that there are hundreds of different tongues and dialects, and the Bible at the present time is read in some 325 of them. Of these not less than forty belong entirely or chiefly to the German-Russian mission field with its present boundaries. This gives the reader some idea of the work to be done in this direction.

When the work in this field was organized a few years ago, we had no publications but in the German and the Dutch, with a few Rumanian journals published a number of years ago. As with almost everything, beginning is difficult, and it takes time to gain the proper experience. We at first tried large institutions, where translations are made, but besides high prices, we soon learned that they were not able to do justice to this line of work. Many of these literary men are Jews or infidels, and their line of work is entirely of a different nature. But the Lord has graciously opened the way, and we find suitable persons as translators and also trustworthy critics for one language after another. We cannot but praise the Lord for this, as this seems one of the greatest obstacles to surmount. Again, after having secured a translation, the next thing was, a place to set the type. We at first had the composition done in foreign countries, and then the publishing was done at Basel from matrices. But experience has shown this not to be the best thing for many reasons. Every country, even the United States, is bound to protect its own labor as carefully as possible, and high walls are seemingly reared up around every country in the way of protective tariffs. In some countries books printed in the language of the country are subject to high duty, if imported, or else not admitted at all, as is the case with Russia. And even if there is no duty, experience has lately shown us that it takes the workers many precious hours to have the boxes examined, and many small fees must be paid besides. And after all this, we need the permission to circulate the reading-matter, and naturally whatever is published in foreign countries runs a far greater risk of being rejected.

Again: the nearer the place of publishing and the more familiar the name, the more favorably it is received. This is illustrated by the following experience, which lately came to my notice. One of our German brethren, while a school-boy, thought, as have many others, that Sunday was indeed the seventh-day Sabbath, until one day he was called upon by the teacher to count up the days of the week. He consequently commenced with Monday, counting Sunday as the seventh day. But the teacher insisted that he should mention Sunday first, yet he did not succeed until he had punished the boy for his seeming stubbornness in always making Sunday the seventh day. When the boy came home, he asked his father, who stated that the teacher was right, and that Saturday was the seventh day. Any further questions why there was such a change were quickly cut off by the father, and the boy pondered over it for years. It took such a hold upon him that he promised the Lord if he ever should hear of Christians keeping the right Sabbath, he would keep it also. Finally, he learned that there were some in America, but this was so far away that he felt excused. Later on, a tract came to him from Basel, but this was in far-away Switzerland, and not even in his mother country; and again he quieted his conscience. But finally a tract came bearing the

imprint of Hamburg as well as Basel, and with it went the last excuse. He began to call for publications, became fully convinced, and to-day he, his wife, two of his brothers with their wives, and three of his sisters are keeping the Sabbath, making a noble company of nine.

This illustrates the fact by a real, living experience. Many in the United States would to-day be influenced far more by a publication printed in their small native town, than by one printed at London or Montreal. This very fact of a publication being printed in our fatherland, makes it ten times more homelike and attractive. Every nationality feels thus, and we ought to respect the feeling. But there are other reasons why the publishing should be done as much as possible in the very countries themselves rather than in some great center. By publishing in these countries, we secure the good-will of the publishing house which does the work, and it in turn is ready to aid us with its counsel, with its influence, and often is willing to take a hand itself in the sale of our literature; and this means a great deal in countries where we have severe laws, hardly a Sabbath-keeper as yet, and no hope of ever making canvassing a paying business. I find that great Bible houses and tract societies act upon this very principle as much as possible. But to sum up, we have the following advantages: No difficulty with custom-houses; no duties to pay; our publications are more favorably looked upon by the respective governments; they are more attractive and homelike to the reader; we secure the counsel of the respective publishers, better translations and proof-reading, have no large freights or heavy postage, and we often gain the help of the publisher in circulating the literature, and it is done at much less cost. On this basis we have lately begun our publishing work in Austro-Hungary, and are now extending it to the Balkan States, and hope to do the same in Russia. But the question naturally comes, What has been done? First of all, we are now ready to go ahead, and this means much, where there were so many obstacles to surmount. We have also fairly begun, and if our brethren and sisters supply us with the necessary means, another year will show a marked progress.

In order that all may have a better view of the present situation, we consider language after language. The 57,000,000 German-speaking people have now access to a number of our larger works and many small publications, besides our journal. The same holds true of the Dutch, numbering over 4,000,000, though they as yet lack some native town on the imprint as address. Next comes the

RUSSIAN,

spoken by some 80,000,000 people, but read by many less, as in 1887 among 1000 young men taken as soldiers, only 273 could read. Thus far we have not been able to publish in Russia itself, but we are now contemplating a trial. As no publications in the Russian tongue are permitted to enter the country, we are confined to leaflets in letters and by supplying the Russians whom we meet outside of their native land. Much more should be done by such ship missions, where Russian travelers pass, and by any of our people who come in any way in contact with Russians. Thus far we have a pamphlet, illustrated, containing twenty-four Bible readings, the texts given in full, price fifteen cents: "The Sufferings of Christ," by sister White; "The Blessed Hope;" "Is the End Near?" "Which Day and Why?" "Can we Know?" and the "Sleep of the Dead;" also the twenty-four readings, each four-page, on white or tissue paper at regular tract rates. "Full Assurance of Faith" is being translated. Thus far we have about fifty of this nationality observing the Sabbath.

HUNGARIAN.

The Hungarian language is spoken by some 7,500,000 people, and is the government lan-

guage of the kingdom of Hungaria, containing some 17,500,000. In this language we have twenty-seven four-page Bible readings in separate leaflets, and they are now being published also in pamphlet form and illustrated. The price will be about twenty cents. Then we have as tracts, "Is the End Near?" "Children of Light," "Blessed Hope," and at present the "Full Assurance of Faith" is being translated. The first book is being translated by a Reformed minister, who is also an editor. When I first sent him the book, "Steps to Christ," from sister White, he answered, that as there were hardly any converted people in Hungaria, he would have to change it, adding some explanations. I asked him then to mark a chapter with his notes and send it on. The following is the final reply, after a careful study:—

"DEAR BROTHER IN CHRIST: I received your precious letter. Regarding the book, I began to translate it; one chapter is ready, but I cannot change it, it is so good, so accurate, one line flows from another so, that men cannot change, not a word. At first I thought to change because here in Hungaria very few are converted, but the Lord can use this work very much to the edification of the saints."

Thus all can see the effect it has even on the translator, and he will gladly advertise it in his paper, and join us in its distribution; and we hope that this very book may be the pioneer, laying the right foundation in Christ Jesus. We have now several Hungarians keeping the Sabbath, and others are interested. Our people in the United States have also several hundred thousands of this nationality in their midst, and we hope that they will help us by circulating this literature there.

BOHEMIAN.

This language is spoken by 5,500,000 in Austria, and there are many thousands all over the United States. One of the leading Protestant publishers in that country has offered to publish for us, and some of the leading Protestant pastors are ready to do the translating. The prices asked are higher than if we should employ some poor student, but on the other hand we go safer and gain much by the excellence of the work. We are now negotiating for "Steps to Christ" in that tongue. One of our brethren meanwhile is translating a number of Bible readings, giving the outline of our leading doctrines, while the following tracts are ready: "Children of Light," "Blessed Hope," and "Full Assurance of Faith."

RUMANIAN.

This tongue is spoken by some 8,000,000. Years ago we published a Rumanian quarterly, and some old copies are still in stock, but we have no other tracts or anything of a more permanent character. Brother Aslan, whose interest for the truth is increasing again, is willing to help us, and has several tracts translated, and offers us the manuscript free. A friend of his is also interested, and is willing to translate more, while brother Aslan gladly reads the proofs. Thus we are now taking steps to have these tracts published. There is in Rumania a German church of forty-five members, and they have many opportunities to circulate the native literature, but even when in trouble, we had nothing to give the government officials in their tongue, from which they could get some idea of our faith.

SERVIAN.

Some 7,000,000 speak this language, but the printing is done for the regular Servian in Russian characters, and we have two tracts translated in this tongue by a Servian teacher, "Blessed Hope" and "Full Assurance of Faith," and they are being printed. As we have good help, we can proceed as fast as we have means. For the translation in the other branch of the Servian language, the Croatian, which is printed in Latin characters, we have also experienced help. Thus far we have made no beginning, but we hope to now.

BULGARIAN.

This tongue is spoken in the new principality by some 3,000,000, and now since brother Popoff has returned to his native home, we are making efforts to secure translations, and also begin with printing. The outlook is favorable, and we hope soon to have our first tract, "Full Assurance of Faith," in this tongue.

POLISH.

Not less than 13,000,000 speak this tongue, but in this language we have but one little tract, "Children of Light." A number of Bible readings have been translated by one of our secretaries, but we are still looking for some reliable person to read over the manuscript, when we shall proceed with its publication.

Thus of some 61,000,000, not one third are comparatively well supplied; 80,000,000 more have some twenty-four Bible readings and few tracts; the same holds true of the Hungarians, who now have good prospects for a small book, while the Bohemians, Servians, Polanders, Rumanians, Bulgarians, or some 36,000,000 people have thus far but few tracts, and we are just entering upon the work. But besides all these, there are some thirty more tongues and dialects and as many millions of people, who must be as yet provided. The figures speak for themselves. The Lord is opening the way; reliable translations can be secured, and the way of printing is open in a number of languages. But where is the means to begin with? If we should begin to further this work, several thousand dollars would be necessary to give us a small start. But should we not, in view of the importance of the time and the message, push this work with all energy? Will not brethren with means step in, and have the honor of being the ones who with their means have secured the first translation of some of our publications in these different tongues? Can they invest their means better? Even now a number of souls have been gathered out by the small effort made, and from all sides we hear the Macedonian cry. Will not our brethren in America help us, by ordering these publications to circulate among their neighbors who understand these tongues? Should not the ship missions be well supplied with all these different tracts, especially where the thousands of emigrants give them such wonderful opportunities? We do not want to publish them to have them lie idle, but as precious seeds to be spread everywhere. In order that every one may know what he circulates, each tract has the title and the language in English on the bottom of the title-page, and as the price is the same as all the other tracts, one cent for eight pages, with the usual discounts, there is no difficulty in handling them. Any order sent to the International Tract Society, Hamburg, Grindelberg 15a, direct or through the secretaries, will be gladly and promptly attended to, and we shall try to keep you informed of all new publications. Let the gifts flow freely, and remember that as the gospel of the kingdom is published in all these tongues and is being circulated among all nations, it is the loud cry, and the sure sign that the end will come, and with it our glorious reward.

L. R. C.

INDIA.

AFTER a very interesting and safe voyage of thirty-nine days from Southampton, Eng., brother A. T. Strobe and the writer landed, Nov. 23, at Madras, India. We expected to arrive on Wednesday, Nov. 22, but were caught by one of those terrific storms for which the Bay of Bengal is so noted. The sea was very rough, and the rain fell in torrents. Our feelings upon this distant shore, at first, were different from any we ever experienced, either in Europe or America. No sooner had we disembarked than a crowd of almost nude natives surrounded us for various purposes; but they were easily dispersed by a few emphatic words.

After passing the custom-house and receiving our longed-for mail, and having made inquiries from a number of Europeans with respect to the city and prospects of a location, we set out in search of a temporary home, somewhat discouraged by their unfavorable report; but the Lord careth for us, and we soon found comfortable accommodations at a reasonable price near the center of the city.

We have two front rooms of a large windowless house. The houses have no glass windows. The doors are a kind of latticework, and take the place both of doors and of windows. The buildings are constructed so as to be as cool as possible, and many of them have the open central court. While there are some very beautiful and substantial buildings, it would hardly do to apply the name "house" to many of the native homes, which are mostly constructed of bamboo, and admit light and air at all points.

The flora of this place far exceeds our greatest expectations. The cocoa, the plantain, the banyan, and many other kinds of trees are very abundant,—all of which seem to be claimed by vast numbers of rooks, quite tame and very impudent; they manage to keep up their discordant caws both night and day. The sewerage system of Madras is very imperfect, and as the rooks and vultures are great scavengers, it is well there are so many of them.

The weather during this part of the year is quite pleasant, and we see no reason why our work may not be prospered. Indeed, as we look upon the masses, many of whom are afflicted in various ways, it tells us plainly that this is a very needy field, and that there ought to be a thousand workers where there is one. So far as I know, there are but four Sabbath-keepers in this important field of hundreds of millions of people. Sometimes I dare to hope that it may be in India as it was in Israel, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."

Everything here is so strange that we hardly know where or how to begin. Yet we know that this field has been and is remembered in many prayers, and the Lord will provide a way for the precious truth to reach the people.

We hope to begin work Nov. 27, and with the help of the Captain of our salvation we feel assured of success; for "the Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." Yea; he will bring them by a way that they knew not, and lead them in paths they have not trod. He will bring light out of darkness.

WM. LENKER.

Special Attention.

THE CAUSE OF A NATION'S DECADENCE.

(Concluded.)

SINCE the arrival of Satelli in this country, the plans by which the Roman Church hopes to bring about this result, have begun to be put in operation. As ignorance has always been the fostering mother of Catholicism, the first thing to be attacked, and if possible broken down, is the American public-school system. Rome has never favored schools for the mass of the people. The condition of the countries we have examined amply proves this. We can also find another proof nearer home. In the province of Quebec are thousands of French Catholics. They are naturally a very intelligent people. The rapidity with which they learn the English language, when brought into contact with English-speaking people, is remarkable, and shows what might have been their condition had the priests made any effort to educate them. But no efforts in this direction worth the name have

ever been made; their general ignorance is sad to contemplate, and it is made more perceptible from the fact that just a little south of them, under the free-school system of the New England States, education is generally diffused, and but an exceedingly small proportion of the people are illiterate. Indeed, in New England an illiterate man is almost sure to be a person who was not naturally capable of receiving an education. That the Catholic Church sustains many parochial schools is not evidence that she favors the education of the masses of the people. Dr. McGlynn told the whole story when he said that "if there were no public schools, there would be no parochial schools." And that is to say that the public schools, diffusing light and knowledge and dispelling darkness and superstition, are such a standing menace to the Roman Church that the parochial school is resorted to simply as a weapon of defense,—a pretense of education of sufficient strength to keep the children out of the public schools.

The point now especially aimed at is the securing of a share of the public-school money in proportion to the Catholic population and tax list for the support of their own schools. A movement in this direction is now being made in Maryland, New York, and other States. Enough Catholics are apparently opposing this plan so that if it should fail to carry, they can hold that it never was the plan of the *whole* Catholic Church. The Jesuitical plot is so deep and well laid that the majority of the friends of the public schools are deceived by it. A careful study of the workings of Jesuitism in the past would open the eyes of many people to the meaning of things now occurring around them, which at present they are unable to comprehend.

It may be readily seen that if the Catholic demands for separate schools and a division of the school funds be granted them, every other denomination will have a right to the same. Indeed, the Catholics, in order to secure their own ends, admit this, and declare that they are willing that every church should educate its own children. The Catholic Church professes to believe that Catholic education is the best conservator of the public welfare. Thus Satolli declares:—

"Catholic education is the surest safeguard of the permanence throughout the centuries of the Constitution, and the best guide of the republic in civil progress. From this source the Constitution will gather on that assimilation so necessary for the perfect organization of that great progressive body which is the American Republic."

This education, therefore, they are determined to secure for the American people, even if to do so it becomes necessary entirely to break up the present system. The very first step in this direction,—the sequestration of all school taxes paid by Catholics from the public-school fund, would lead to the total disruption of our school system; and if the Catholic suggestion that each church should educate its own children should be attempted, the result would be that thousands of children whose parents favor no particular religion would be left without any educational advantages whatever. Such a plan is therefore impracticable, and would, if carried out, be ruinous to the country.

The integrity of our nation and its continuance as a free country, depends upon the maintenance of the free public school supported by all the property of the country, and free from any sectarian control, whether of Catholic or Protestant. The public schools are maintained in the inter-

ests of the State; they should not be made the vehicle of conveying to the pupils religious dogmas, and no church influence should prevent the impartial history of all the past from being taught in them. This can be done,—is done,—and the right of parents or guardians to give religious instruction to those under their charge, either at the home, church, or parochial school, is not interfered with in the least. Church colleges and schools may be a necessity, yet we would much better lose them all than lose the public schools. They are the foundation of the education of the masses of the common people. They are the great cause of American success.

Speaking in a broad sense, we may safely say that if there were no public schools in the United States, there would be no general education; for in a country of so many religions as there are here, and so many people of no religion at all, education left to the churches, each to work in its own way, there would be no education worthy of the age in which we now live. Church education of any kind is liable to be narrow in its range. It is generally limited to what the *church believes*. Such an education makes narrow men, who in turn inflict narrow ideas upon others. This is the reason of the national decadence of some of the European powers which we have mentioned; it is the reason of the slow progress of other States which we have not named, both in the Old World and in the New. The rapid progress of our country has been largely because of its freedom from a dominating sect, and the general diffusion of knowledge through the medium of the public school.

Should this traditional American policy be reversed, and the educational interests of the nation fall into the hands of one church, or all the churches, or should the State compromise with the churches by teaching religion in the common schools, then we shall have reached the limit of our national progress, and the era of decadence and decay will have commenced. The signs of these approaching struggles over the foundation principles of American freedom, should forewarn every American patriot to be on his guard, lest changes be introduced that shall undermine the whole structure of American liberty, and reduce us to the condition of other nations whose abject state tells the mournful tale of priestly indifference to the enlightenment of the common people.

M. E. K.

REACHING ACROSS THE GULF.

Nov. 14-16 the Michigan Sunday-school Association held its annual meeting in Hillsdale, Mich., at the Free-will Baptist church; and as some of its utterances were truly alarming and suggestive, I wish to lay them before others.

The number of delegates present at the convention, who participated in its deliberations, was 1045. From the beginning to the close, they were very enthusiastic.

On Tuesday evening the speaker, a somewhat noted politician, said that our legislators, whether national or State, always kept a little behind the people, in forming legislation upon any reform movement. The people must *demand* it, and then they would get it!

Tuesday afternoon, when Rally Day was the subject under discussion, the question was asked, "What do you think of asking Catholics to join with us in our work next year?" It was answered by saying that last year at their Rally Day procession, a Methodist minister and a

Catholic priest marched together side by side, and it was the grandest sight ever seen. This was received with hearty applause. The speaker also said that last year there were many who felt too proud to join with them, but when they realized how popular it was becoming, they would all be glad to join; and that if Protestant denominations were unwilling to enter their ranks, the Catholics were willing to do so.

In the evening one of the speakers, in mentioning this subject, remarked that he hoped next year to see 100,000 Catholics marching side by side with them. This also was loudly applauded. He said, further, "What I want to see is the Catholic Church less Roman and more American."

Another one of the speakers, in commenting on the fact that boys just verging into manhood, leave the Sunday-school, spending the day elsewhere, advocated building churches with a room opening off from the street, where the boys could congregate for recreation any time during the week, introducing billiard tables and games of different kinds for their amusement.

When a prominent business man was asked for money to defray expenses, he answered that he could not respond, as he had just been obliged to pay five dollars toward Labor Day expenses, as he would be boycotted if he refused. This was answered by saying, "There are 10,000 Sabbath-school scholars in readiness to march, and if you refuse to assist them, they will boycott you, too!" The five dollars came, and very quickly, too!

The fact was also noticed that the Catholic Church and the Protestants are coming nearer and nearer each other, and that harmony is prevailing between them; but they fail to see that Catholic principles and practices remain unchanged, while it is *Protestantism* that is making such rapid advancement Romeward, and that only a little time will elapse, ere the soft, downy fur which is a covering for Rome's sharp claws will be removed; the velvety lips which are drawn over the terrible teeth, will be opened; and she will again tear and rend all her opponents with the same terrific persecutions vented upon the martyrs.

To me these utterances are very suggestive, but I will leave it for the reader to draw his own conclusions.

S. G. ROSSITER.

AN IMPORTANT QUALIFICATION.

What Britain Guaranteed Canada at the Conquest.

MESSRS. EDITORS: In the New York *Observer* of Oct. 26, you have an article on "Canadian Affairs" from a correspondent on this side of the line. Allow me to supply something of importance which he has left out. In the section headed "Roman Catholic Ecclesiastical Pretensions," the writer says: "The treaty of cession from France to England guaranteed the Roman Catholics the 'free exercise of their religion.'" According to this, Britain promised to allow Roman Catholics in Canada to exercise their religion without any restriction whatever. But she did not. In the Articles of Capitulation, it is said that the Roman Catholic subjects of his majesty in Canada shall be allowed the free exercise of their religion, *in so far as that is in accordance with the laws of Great Britain*. The words in italics just quoted, are left out by your correspondent, but they are of great importance, as they limit the meaning of the freedom

in the exercise of their religion which was guaranteed Roman Catholics in Canada.

One Sabbath in the year, the Host is carried with great "pomp and pride and circumstance," in the province of Quebec, not only along the highway in country places, but also through the principal streets of the cities, even through those of Montreal. There is very seldom an occasion of the kind without quarreling somewhere between Roman Catholics and Protestants. The former try to make the latter kneel, or at least take off their hats, while the Host is passing. Protestants of the more sturdy kind consider that they are not bound to do so on public ground, which the highways and streets are, and "govern themselves accordingly." In olden times the Roman Catholics were more overbearing than they are now, as they see that the Protestants are less disposed to submit to them than they once were. But whenever the former think that they can lord it over the latter, they do not let the opportunity of doing so, slip. To prove that they have a perfect right to carry the Host about as I have described, they quote from the Articles of Capitulation exactly as your correspondent has done. They say that they were guaranteed the free exercise of their religion. They leave out the clause, "In so far as that is in accordance with the laws of Great Britain." The carrying of the Host publicly in the province of Quebec is illegal; for at the time of the conquest the Host was not allowed to be so carried in any part of Great Britain. It was at first permitted, though it was contrary to law. Then, in course of time, the Roman Catholics there claimed liberty to do so as a right.—*Ontario, in N. Y. Observer.*

MASSES FOR SOULS IN PURGATORY.

THE New York *Herald*, of Sept. 12, 1893, reports that in the will of the late Joseph P. Payton, which was filed in the office of the surrogate in New York the previous day, the sum of \$4000 was bequeathed to several priests for the purpose of saying masses for the repose of the souls of his deceased son and daughter. The son was a young priest who died a short time ago.

From the Roman Catholic paper, the *St. Louis Church Progress*, July 8, 1893, we learn that the will of the late Father Lawler, of Louisville, Ky., was proved in the probate court of that city, June 26, 1893, and among the bequests was "\$200 for masses for the repose of the souls for whom the testator should have said masses, but whom he may have forgotten."

These bequests are out of the ordinary course of legacies; for masses for the dead are usually designated for the benefit of the testator. Mr. Payton left nothing for masses for his own soul. Neither did Father Lawler. The former was solicitous for the deliverance of the souls of his son and daughter from purgatory, and the priest desired to make "restitution" for the masses which he had not said. But if the doctrine of the Roman Church regarding purgatory be true, Father Lawler was guilty of a great crime in neglecting to say the masses for which he had been paid.

Let us take a typical case: Mrs. Mary McCarthy, of Louisville, called on her pastor, Father Lawler, a few days after the funeral of her husband, a prosperous saloon-keeper and politician, which had been celebrated by a grand requiem high mass at which the leading priests of the city were present to show their respect for the deceased. Mr. McCarthy was a good Roman Catho-

lic, and his widow says to the priest: "Now, dear Father Lawler, as we have buried poor Mike in such grand style, we ought to remember his soul. Do you think he is in purgatory?"

"I have no doubt of it, my dear Mrs. McCarthy. He was a good man, who did much for the church, and was always generous with his money; but you know he had his failings, like the rest of mankind, and though he received all the rites of the church, our holy religion teaches that nothing defiled can enter heaven. Purgatory is a place where souls are detained for a longer or a shorter time before they can go to the home of the blessed, and it is safe to assume that the soul of your husband is now there. Why, my good Mrs. McCarthy, when a priest and even a bishop dies, hundreds of masses are said for the repose of their souls. Do you wish to get some masses said for poor Mike's soul?"

"Yes, father, if you please," answers the widow with a sigh, as she remembers Mike's many faults. "I suppose he is in purgatory, and the holy masses will shorten his time there."

"You may be sure of that, Mrs. McCarthy, and I can offer up as many high or low masses as you wish," replies the priest briskly.

"Well, father, here are two hundred dollars; say as many masses for him as you can."

That is the amount Father Lawler bequeathed for the masses he had forgotten to say; but there would have been a great scandal if he had specified McCarthy's soul as the one that had been suffering in purgatory through his neglect. If Mrs. McCarthy had known that he had not said the masses, she might have sued him for obtaining money under false pretenses. Even now how does she know the other priests who received the money will say the masses? Father Lawler seemed to be as honest and honorable as any priest that ever lived.

There are many errors, deceptions, and superstitions in the Roman Church, but purgatory is the greatest fraud of all; and the priests who pretend to deliver souls from that mythical abode, for cash down, are the biggest rogues on earth.—*The Converted Catholic.*

COMMERCE OF THE MOUND-BUILDERS.

WHEN Professor Putnam took charge of the ethnological department of the Columbian Exposition at Chicago, he made it a condition that the directors should furnish him with means to send out several exploring parties, so that his collection should be largely of new material, and thus a real addition to the world's knowledge. Among the most successful of the explorations set on foot was that of W. K. Morehead, among the prehistoric mounds of Ohio. His work was chiefly limited to the "Hopewell group" in the valley of Paint Creek, near Chillicothe, Ohio, a region made famous by the early explorations of Squeir and Davis. That they did not exhaust the field is shown by the marvelous collection which Mr. Morehead was able, at the cost of a few thousand dollars' work, to bring to Chicago, and which was placed in about the middle of the Anthropological building. In all the exploration of the mounds heretofore, no other collection from a single group of mounds can at all compare with this in the number, variety, and richness of its objects. From this single group alone, one sees most impressive evidence both of the extent of the commerce carried on by the mound-builders and of the high degree of skill possessed by them in the manufacture of imple-

ments and ornaments, together with the great respect which they paid to their dead.

On an altar on one of the mounds was found a large number of obsidian arrow-heads and spear-heads, some of which were three or four inches in length. Many of these had been cracked by the heat of the altar fire. Altogether they would probably fill a half-bushel measure. Yet the material from which these implements were made must have come from the Rocky Mountain region; or possibly from Yellowstone Park; more probably from Arizona or Mexico; in any case a distance of some 2000 miles. On another altar was found an immense number of perforated teeth of various animals and perforated pearls of all sizes. These, too, had been charred by the altar fires, and the pearls alone would nearly fill a peck measure. It is not easy to tell the source from which the pearls were derived. Very likely they were obtained in the neighborhood, but numerous large shells in the collection must have come from the shores of the Gulf of Mexico. There were, also, a number of large flakes of mica, a foot or more in diameter, which could have been found no nearer than North Carolina or southern Virginia; while large numbers of copper implements and ornaments are clearly traceable to the region about Lake Superior; thus indicating a commerce as wide as the continent.

Here, as elsewhere among the mounds, the copper was hammered and not cast; but the skill of the artificers is shown in the evenness with which thin plates were hammered out, and the regularity with which circular holes had been made in them for ornamental purposes. So true are these made that some experts have supposed them to have been made by Europeans, and obtained by commerce. But accurate measurements show that the circles and curves are not made by machinery, but have those minute variations characteristic of work done by the eye. Thin flakes of mica, as well as of copper, are carved into various ornamental forms of considerable delicacy, suggesting the use of scissors; but their manufacture is by no means impossible with the patience and rude tools at the command of primitive man.

In these discoveries there is nothing to indicate what we should call a high state of civilization among the primitive inhabitants of America; but they certainly had great perseverance and geographical knowledge, enabling them to execute long journeys for the purpose of obtaining the objects which they prized. They had, too, great skill, enabling them, with the rudest of tools, to fashion ornaments and objects of considerable beauty, representing the forms of animals quite creditably, though not so well as was done by the natives of South America. In Mr. Dorsey's collection from Peru, made also for Professor Putnam at the expense of the Columbian directors, there are a large number of animal forms and human faces worked in clay and burned into pottery, which, though small, would do credit to the classic days of Grecian sculpture. These aborigines delighted to make caricatures, but they delighted also in the beautiful features of the human face, and were able to reproduce them with remarkable success. But, apparently, this skill, both in North America and in South America had largely disappeared before the discovery of the continent by Columbus; and, as in so many other regions of the world, the golden age of the people was in the past and not in the present or the future.—*New York Independent.*

The Review and Herald.

BATTLE CREEK, MICH., JANUARY 9, 1894.

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KEEPING THE BLESSING.

WHEN the Lord has poured out his Spirit upon his people, as he has in this place, and as we trust he has in many other places, during the week of prayer, one of the most important questions to be settled is how to retain that blessing, and not be driven from that vantage ground. Elder A. T. Jones, in a discourse in the Tabernacle, Monday night, Jan. 1, gave instruction on this subject, which was timely and impressive. One point made was this: The blessing of the Lord given to a church is like a hedge built around about it. Through that, as long as it is kept intact, the enemy cannot enter, the wicked one cannot touch us. The danger, then, is not so much from without, as it is from within. If the foe can once break through this defense, and enter within the fold, then he can work havoc with the flock. The danger is that some one within will begin to grow timid and leave some point unguarded, or some one will begin to hold treacherous parley with the enemy, and thus he gain access to the flock. In other words, if the blessing is lost, it will be because some one has turned traitor in the camp, and let the enemy in.

Think of it! A traitor in the camp! A traitor letting in the enemy, who will not only work ruin for the one who admits him, but for many others as well! Who will be the traitor, to betray to the foe such a sacred trust? Shall any one be? God forbid. No one need be. Hold the fort.

THE PROMISED SPIRIT.

WE are told that the Spirit of God now "awaits our demand and reception." Considering the wonderful nature of such a promise and the results involved therein, it is worth while to consider how it may be fulfilled. Evidently it does not refer to words alone. The mere words demanding the Holy Spirit, without other conditions, or with unfavorable conditions, would not bring the blessing. The Holy Spirit will enter no heart which is not in a proper state to receive it. It will accept no half possession, no divided dominion. It must, most consistently and inevitably, have the whole heart or none. The heart must therefore be emptied of self, and everything contrary to the nature and operation of the Holy Spirit, and then it will come in.

A little illustration drawn from a common principle of philosophy will make this perhaps more clear. Take a vessel filled with foul and deadly gases, and exhaust them from the vessel without letting anything else in, and the space would then be a vacuum, which the pure air of heaven would press upon all sides to fill, and into which it would speedily enter as soon as an opening should be made for it. So, when the heart is emptied of all self, when the world, and all the appurtenances thereunto belonging, are cast out from the soul's inner temple, that heart becomes a vacuum, which the Holy Spirit waits and desires to fill. That vacuum is a "demand" for its presence more powerful and earnest than any words could express, and the only demand to

which it will respond; for then only will it meet such a reception as will welcome and not repel it.

Are we thus demanding the Holy Spirit? It "awaits our demand and reception." Does it find our hearts emptied of self, swept clear of all earthly rubbish, with door unbarred, and waiting for its presence? If so it will haste to come in with all its blessed influences, its illuminating, guiding, and controlling power, and we shall be prepared to do well our work in these closing scenes of time.

WHAT MANNER OF PERSONS?

"WHAT manner of persons ought ye to be?" asks Peter. 2 Peter 3:11. To whom should we naturally suppose he would address that question?—To those, certainly, who are living in the most critical, most dangerous, and most important period of the world's history. While it may be a timely and important question for any time, it would be pre-eminently so at the time designated above. And what and when is the most critical and dangerous and important time for the people of God? It is certainly that of the last generation, who are to live before the coming of the Son of Man, when the end of all things is at hand, when every principle of evil has developed into its most potent maturity, when all the powers of darkness combine for their last desperate assault upon the truth of God and all who represent it, when a message of unparalleled solemnity is committed to the church, to be given to the world, and a warning such as no generation before has heard is to be sounded in their ears. To those called to this work, what more pertinent question could be addressed?

And this is the very time, and these the very persons to whom Peter's question is addressed: "Seeing then that all these things shall be dissolved," he says, "what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" It is those who are looking for those things,—the little flock, the remnant of the Lord's people in the earth,—who are thus challenged as to their conduct and manner of life under these circumstances.

And if the Holy Spirit had not through Peter asked the question, would it not have asked itself? What more natural than that such a query should press itself home on every mind, "What manner of persons ought ye to be?" What manner of persons does consistency require that we should be? What manner of persons does the eternal fitness of things demand that we should be? Peter clearly indicates the answer. It is that in all our conversation (our whole course of life) we should be holy, and have it all characterized by godliness. Our speech, our actions, our treatment of all about us, our regard for all our obligations, the payment of our debts, the caring for the widow, the fatherless, and the needy, the outgoing of our hearts in love for sinners, to help them to God and the light, should bear only and everywhere and always the divine stamp of holiness and godliness.

Paul, in his letter to Titus, teaches the same thing. He says that those who are looking for the blessed hope, the glorious appearing of the great God, and our Saviour, Jesus Christ, can maintain the consistent attitude only when they deny ungodliness and worldly lusts, and live soberly, righteously, and godly in this present

world. Titus 2:12, 13. If we do these things, we shall be ready for the coming of the great day.

A WILL—A WAY.

A PRIVATE letter from sister White from New Zealand gives many interesting incidents and remarkable conversions to the truth, that are taking place in connection with her labors in that distant field. She speaks of the work in Ormundsville in particular. Our people there had secured, temporarily, a small one-room building in which to hold meetings, not so desirable a place as many woodsheds in America. But the ministers of the place had succeeded in raising such prejudice against our work that the owner demanded that they give up the key of that building, and cease to occupy it.

Brother Mc Cullagh had an appointment that evening, and refused to give up the key till after the meeting. He took advantage of the occasion, and made known to the people the situation. He spoke from Hag. 1:4-8. The sympathies of the people were enlisted, and before the meeting closed, a lot was donated, lumber and work promised, and enough money pledged, within a hundred dollars, to erect and furnish a comfortable house of worship. Later donations made up that deficiency. The house was pushed forward to completion, and she and Elder Wilson were invited to attend the dedication, which was appointed for Nov. 17 and 18, and doubtless took place at that time.

The boast was made by the enemies of the truth that Adventism was completely wiped out in that place. But lo, it suddenly takes deeper root, and springs up into new life. Thus it is true there as here, that men "can do nothing against the truth, but for the truth," and that the Lord can turn the wrath of men to his own praise and the advancement of his own work.

In reference to this commendable enterprise on the part of the church at Ormundsville, sister White says: "Our brethren and sisters in Ormundsville have done only that which every community of Sabbath-keepers should do: 'Arise and build.' They can put up neat little houses of worship, which they can control, if they will. If they could do this at Ormundsville, I know of no place where there are Sabbath-keepers, and where such a move is needed, where they could not do the same. We see the work steadily improving, under the molding hand of God, and order and symmetry being brought into his cause; and we are grateful to our heavenly Father. The cause and work is the Lord's own."

THE "REVIEW."

So great has been the call for extra copies of last week's REVIEW, that the Office has been obliged to print an additional quantity, till the whole edition has reached the number of 20,600. They have been taken largely by brethren to send out to their friends, and those whom they hope to interest in our work. An effort will also be made to place a copy in the hands of every Sabbath-keeper who does not now take the paper. Those who may be prompted to call the attention of others to the paper, and seek to advance its interests, will find, we think, some features calculated to awaken an interest in the minds of any one who either has a regard for the spread of the truth, or even a curiosity to learn of its advancement.

The report of the meetings in Battle Creek, showing a great blessing upon the congregation, nearly 100 conversions, and over \$21,000 raised in this one church by donations of cash and articles, which would show a desire to be separated from the world and its adornments,—such a report speaks for itself.

The reference to the eleven missionaries who have recently left Battle Creek for Mexico, England, West Africa, South Africa, and India is worthy of notice.

And the articles which show how the work is spreading to the far separated places of the earth, should not be overlooked. First, Elder E. J. Waggoner, of London, Eng., speaks of the cause, its conditions and needs in that field. Elder Olsen's "Notes by the Way" speaks of the work in South Africa, while brother Corliss, in his article, "On the Way to Australia," speaks of an interesting visit to Honolulu. Then there are the reports from the Home Field, from Vermont to Florida and Oklahoma. The illustration of Battle Creek College, by brother Robinson, one of the REVIEW Office artists, shows the present completed appearance of the building. And the general articles bring out many points of truth and items of interest.

A grouping together of facts sometimes sets them forth in a clearer light, and so we mention these features of last week's paper as pointers to those who may be interested in the work of circulating the extra copies.

THE NECESSITY OF FAITH.

"WITHOUT faith it is impossible to please Him." The converse of this is also true. With faith it *is* possible to please him. Not only is this true, but it is the *only* way that we can please him. In making salvation dependent upon faith alone, God placed the whole world upon an equal footing, where each individual occupies the same relation to God as every other person in the world. If wealth or beauty had been the qualification required, how few could hope to gain God's favor. And there would have been no righteousness in such a demand. If works were the rule, the strong, the intellectual, or the rich would be able to do great works, while the weak, the feeble-minded, and the poor could do but little. Nothing but faith will give to every man a universal and equal condition. Then if one has strong faith, and the blessing of wealth shall be given him, he will be able to manifest that faith by many good works. Another, with the same faith, must spend his days in poverty, and so he will be utterly unable to do such works for the Lord and for humanity as his more wealthy brother; but in God's sight they are alike,—both are rich in faith, both are heirs of the kingdom. God has dealt to each the measure of faith, but both have not the same advantages to manifest that faith to the world. The Jew, descended from the God-blessed Abraham, and the Gentile of less favored ancestry are saved by the same salvation, "seeing it is one God, which shall justify the circumcision by faith, and the uncircumcision through faith." Rom. 3:30. This faith does not abate our obligation to obey the law of God. It leads to consciousness of that obligation and the glad performance of it. "Do we then make void the law through faith? God forbid: yea, we establish the law." Verse 31.

Faith believes all that God has promised as to our personal relations to God, what he has

promised to his people, and what he has revealed of the final fate of those who refuse to obey the gospel. To believe what God has not promised is just as dangerous as not to believe at all. Satan has these two extremes to offer to men,—to make them believe less or more than God has promised. It is not presumption to believe all that God has spoken; it is sin to disbelieve what he has said. Many act as though they thought it would be presumption to believe what God has said. He has said, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all that believe; for there is no difference." Rom. 3:21, 22.

He has said all these things and many more of a similar character. Now why cannot we believe them? There is nothing unreasonable about them. They are perfectly consonant with God's character. They are the overtures of his love to man; the expression of his desire for our salvation. To reject these offers is to reject mercy, to disbelieve them is to deny the truthfulness of God. To believe them with all the heart is well pleasing in his sight, even as "Abraham believed God, and it was counted unto him for righteousness." Rom. 4:3. He believed what God said; no more and no less. The word says Abraham "was called the friend of God." James 2:23. We would not admit one into our circle of friends who would not believe what we say, and can we expect that God will be less particular in selecting his friends than we would be? And this record of Abraham's faith and the gift of righteousness which he received from God as the result of his faith, was recorded for us, that we might have the same faith and receive the same blessed gift. "Now it was not written for his sake alone, that it [righteousness] was imputed to him [Abraham]; but for us also, to whom it [righteousness] shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offenses, and was raised again for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 4:23-25; 5:1.

What was true of Abraham may also be true of us. God is just as anxious to have us believe and receive the gift as he was that Abraham should believe and receive it. Abraham believed that the Messiah would be born,—that in his seed all the families of the earth would be blessed,—we should believe that in Jesus Christ, the crucified and risen Saviour, all the families of the world *are now* blessed, and that believing it brings the blessing to the individual who believes. Such faith is pleasing to God. It is pleasing to him, because it is only upon the manifestation of such faith that he can impart that gift to us,—the gift of the righteousness of Christ, which alone will enable us to stand before him in peace at his appearing.

The record of God's dealings with the world in the past proclaims that he is the truth. The lives of prophets, apostles, saints, and martyrs declare that faith, grace, and righteousness are

gifts of God that may be obtained by mankind. The gift of faith, exercised in the belief of the gospel, brings greater faith and richest gifts; "for therein [the gospel] is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Rom. 1:17. Do we believe this? and do we believe it for ourselves and not for another? If so, since believing is receiving, why have we not received it? We have long given much attention to the "Abrahamic promise;" it is now time to give attention to the Abrahamic faith! Can we successfully proclaim the promise when we ourselves are destitute of the faith of our father Abraham? "Here is the patience of the saints: here are they that keep the commandments of God, and the *faith* of Jesus." Rev. 14:12.

M. E. K.

THE YEAR'S FORECAST.

In its New-Year's issue the New York *Sun* gives an excellent *résumé* of the condition politically and otherwise, of all the principal nations of the world. Two paragraphs are worthy of particular note by our people, as they put in such fair and truthful shape some points in which we are specially interested.

The first paragraph of the whole editorial is as follows:—

"1894.

"It is customary to mark the opening of a new year with the expression of good wishes and of hopes of prosperity and peace. But a candid survey of the state of things in most of the civilized countries of the world does not justify an optimistic forecast of the twelve-month which begins to-day. There is, unhappily, no reason to predict any speedy revival of manufacturing and commercial activity in the United States; while in England, as on the continent of Europe, there is no prospect of immediate relief from the industrial depression, even should there prove to be no basis for the rapidly increasing rumors of approaching war. In no part of the world do the masses of the people seem destined to be better off, and, in more than one quarter, they are likely to be worse off, at the end of the year than they are now."

This is undoubtedly true. And instead of our looking for better times, as thousands of people of the world will do, we should be prepared to do all that in our power lies while the times are no worse than they are. The times now are not as bad as they are because of any real scarcity of money, but it is because the money is hoarded. At the close of the last week in December there was the enormous sum of \$202,000,000 on deposit in New York City banks alone. This is a sum amounting to more than three dollars apiece for each man, woman, and child in the whole United States. And as the *Sun* points out, there is no kind of fair prospect that this money will be put into circulation. So we say again the hard times *now* are not caused at all by any scarcity of money, but because of the hoarding of the plenteous supply of money. James 5:1-3 is fulfilled. The rich men have heaped treasure together and the *rust* of it as it lies thus hoarded is witness against those who hoard it, and it will soon eat their flesh "as it were fire." God forbid that any Seventh-day Adventist should be found in this company of hoarders of money.

The other paragraph of the *Sun's* forecast is a very striking one for us, and is as follows:—

"There is no European sovereign who will have more cause to watch the events of the new year with anxiety than will the Ottoman sultan, who knows that in any war to which Russia may be a party, Constantinople will be the principal stake for which the czar will play. It must be plain enough to Abdul Hamid that the defense of his capital is no longer possible, seeing that the Turkish fleet has vanished, and that the whole nava

force of England in the Mediterranean will be needed for the protection of her own merchant vessels and of the short route to India. Even without the co-operation of the Russian squadron, which was lately at Toulon, there are enough Russian ironclads now ready in the Black Sea to overcome easily the obstacles that would be presented by the fortifications of the Bosphorus. Times have changed since Russia was forbidden by the treaty of Paris to keep a single war vessel afloat in the Black Sea, and the Porte might as well prepare itself for migration to Brusa when the czar orders a naval assault upon the city of the eastern Cæsars."

This is worthy of careful attention. And whether the Porte prepares himself for this or not, it is certain that we must be prepared for this important event; for "at that time shall Michael stand up [reign], the great prince which standeth for the children of thy people: . . . and at that time thy people shall be delivered, every one that shall be found written in the book." The angel spoke long ago, and still his thrilling cry is: "Get ready; get ready; get ready." A. T. J.

WHERE ARE WE IN THE MESSAGE?

There are many events closely related to each other, and some of them intimately connected, which mark the progress of the work described by the three messages of Revelation 14. From the beginning of the Sabbath reform, the proclamation of the first angel's message, in 1844, the time of fines and imprisonment for keeping God's commandments, and the period of the loud cry of the third angel's message, have been subjects of interest to every Seventh-day Adventist. The work of the beast and his image, the working of Satan with all power and unrighteousness in them that perish because they receive not the love of the truth, and the loud cry of the third angel's message, with the ending of probation, are events which stand prominent, and are as beacon lights to the people of God. The argument concerning the beast and the making of the image has been used to mark the time of the loud cry and the persecution; but the loud cry and the persecution that would come upon the commandment-keepers are practical points, and closely related to the ending of probation. These events point clearly to where we are; for when once begun, they will allow of no backward steps.

The third angel's message has come to accomplish God's purpose in the world, and it will never leave the field until that work is accomplished. These events would require time to reach their fulness. The persecution will begin in a somewhat mild form, and those taking a part in it will be educated to carry on their diabolical work before they will be prepared to pass such laws as will be passed before the work closes. Near the close of the persecution, there will be life given to the image of the beast so that it will both speak and cause as many as will not worship the image of the beast to be killed. "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." At this point the scene closes so far as the persecution is concerned; for the seventh angel pours out his vial into the air, and there comes "a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." At the voice, "It is done," comes this mighty

earthquake; the whole earth heaves, and swells like the waves of the sea. Its surface is breaking up; its very foundations seem to be giving way; mountain chains are sinking; inhabited islands disappear; prison walls are rent asunder; and God's people who have been held in bondage are set free; the graves are opened, and "many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

All who have died in the faith of the third angel's message come forth to life to hear God's covenant of peace with those who have kept his commandments. Thus we are brought to the second coming of Christ, the final deliverance of the people of God, when in a moment, in the twinkling of an eye, they will rise to meet the Lord in the air. The reward of their labors has come; they receive the kingdom, and enter its joy, forever beyond the reach of conflict and woe. As the nations of the earth reject God's holy law, and array themselves against Christ in their attitude to persecute his representatives upon the earth, the message swells into a loud voice, the mighty angel comes "down from heaven, having great power; and the earth was lightened with his glory." Rev. 18:1. This occurs at the time when Babylon has rejected the voice of warning, "and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." Then John heard the voice from heaven saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Thus we are introduced by the loud cry to the crowning judgments of God to the point brought to view by the persecution that will come upon the people of God; namely, to the second coming of Christ.

In the above there are three points of time referred to; first, the beginning of the Sabbath reform by the message, which began this side of 1844; secondly, the period of time when the persecution will begin upon the people of God, because they keep his commandments; and thirdly, the message of warning swelling into a loud cry. But as the persecution will gradually increase, so it will be with the loud cry. When God proclaimed his law upon Mount Sinai, there were "thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled." But "the voice of the trumpet sounded long, and waxed louder and louder." Ex. 19: 16-19. So it will be in the closing work. The third point brought to view in the above, is the closing of the conflict by the appearance of Christ in the clouds of heaven. This takes place when the persecution is at its height. There are voices all over the world proclaiming the coming of the Lord. The entire history of this work is brought to view by the solemn warning of the third angel, all of which takes place in the last generation. It will be noticed that the message itself is a warning not to worship the beast and his image, nor to receive his mark in the forehead or in the hand. The first angel's vial of wrath poured out upon the earth, fell upon this very people; "for there

fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them that worshiped his image." (Compare Rev. 14: 9-12 with 16: 1, 2.) The beginning of the pouring out of the seven last plagues marks the end of probation, and this will continue one year. But at what point of time in the loud cry or in the persecution that will take place, is nowhere mentioned in the Scriptures. There is some light as to when we are to leave the cities, but who can tell whether probation has ended then, or not? S. N. H.

(Concluded next week.)

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.]

A LETTER addressed to C. H. Parker, Longmont, Colo., in answer to inquiries, is returned as uncalled for. Can any one give us his address?

354.—ADAM AND CHRIST.

When Adam fell from grace, he was forever cut off from every means of working out his own salvation. How was it that another, in whose image he was created, and who forsook his divinity and assumed Adam's nature, could do that which it was impossible for Adam to do? W. E. C.

Answer.—When the plan of salvation was devised, a way was opened whereby man might return to God, and means were provided to assist him in every effort he might make to come back to loyalty to him against whom he had rebelled. Before he sinned, he was not handicapped by the influences of his fall, but could have remained obedient and in acceptance with God. But when, after his fall, the plan of salvation was instituted, he had the divine arm reaching down to help him and upon which he could lay hold and regain his lost footing. It could have been only in one of two conditions, in which Christ represented man when he was here upon the earth; namely, either as Adam was before he sinned, when in the spiritual vitality with which he was endowed, he could have resisted temptation; or, secondly, as man was after the plan of redemption had been laid, in which case, divine strength was provided in place of that which he had lost. It was doubtless in this latter condition that our Lord took the place of man. Rom. 8:3.

355.—THE DEAD IN CHRIST RISE FIRST.

In 1 Thess. 4: 16 we read, "And the dead in Christ shall rise first." Does the expression "rise first," refer to the living, who are changed at the coming of Christ, or does it refer to the time between the first and second resurrections, as brought to view in Rev. 20: 3? Some seem to think that it means that the dead in Christ shall rise before the living are changed. H. B.

Ans.—Those who think that the expression means that the dead in Christ rise before the living are changed, are undoubtedly correct. The apostle is not speaking of events to take place at the end of the thousand years, but those which occur at the second coming of Christ. He states them in their order, being led to the subject by his declaration in verse 14, that God will bring up from the dead all who sleep in Jesus. 1. The Lord himself shall descend from heaven; 2. The dead in Christ shall rise; 3. We, which are alive and remain, shall then be caught up with them in the clouds to meet the Lord in the air. In this series of events the dead in Christ rise before what?—Before the living are changed. This agrees with the statement of verse 15: "We which are alive and remain unto the coming of the Lord shall not prevent [which means to "go before"] them which are asleep." That is, they will be raised before "we," the living, are changed, and we then shall all be caught up together to meet the Lord in the air. In all the passage there is not the least allusion to the events which are to occur at the end of the thousand years.

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.

THE LORD WILL DIVIDE.

BY S. O. JAMES.

O HUNGRY and thirsty and ready to faint,
Come quick to the fountain and make your complaint;
Yea, come to the store-house, but leave all your pride,
And ask for a portion the Lord will divide.

CHORUS:

The Lord will divide, the Lord will divide,
Come share in his bounty; the Lord will divide

He knows the sad wakings of life's fitful dream,
That earth's bright attractions are not what they seem;
He offers true riches, the gold that is tried,
Go ask for it humbly; the Lord will divide.

O come, homeless stranger, and make no delay;
The time for admittance will soon pass away;
Come, ask for a mansion in which to abide;
He says there are many; the Lord will divide.

But if you reject him and harden your heart,
From all his dear people, he'll place you apart.
Some love the "old story," while others deride,
And so for his glory, the Lord will divide.

CHO:

The Lord will divide, the Lord will divide;
The Lord will do justly, the Lord will divide.

VIRGINIA.

I LEFT Winchester for Arlington, Oct. 10. Here I met with a company of brethren, and after a stay of two days, I left them much encouraged, and took the train for Stanley, reaching this place, Oct. 13. On account of heavy rains, I did not begin meetings until the next Sabbath. This was the quarterly meeting, and Elders Tripp and Watkins came over from New Market, and Elders Stillwell and Painter were already present, this being their home. So we had all the ministers of the Virginia Conference together.

We had one of the best quarterly meetings ever held in this State. The church numbered about sixty members, and about all were present and took part in the services.

From the very first a good spirit was manifested, and after the adjusting of some little matters of business, which were settled to the satisfaction of all concerned, brethren Tripp and Watkins took their departure for other fields. I thought to continue the meetings for a few days, but the Lord worked so mightily that we were compelled to remain longer, staying some six weeks, during which time thirty-four precious souls embraced the truth. Twenty-eight were baptized, and two were received on previous baptism, making thirty in all. Four of these were taken into the church subject to baptism. One of these came in the last night of the meeting. When we closed, the interest was still good. During this time it seemed to be necessary to have a little debate of four days on the Sabbath and Sunday question, which resulted in a victory for the truth, as was expressed by many who before had been our enemies. At the close of this discussion, six were baptized. This church now has ninety-four members, sixty-seven of whom have joined since 1891. To the Lord be all the praise.

I then returned to Mt. Williams by way of Winchester, to finish the meeting-house referred to in my last report. I labored there some days, making seats and doing some other work. The brethren concluded not to finish the house this winter. I then returned to Winchester, where I met Elder G. B. Tripp, and spent five days with him in a very interesting meeting, during which time we enjoyed some drops of the latter rain.

On Monday I met the railroad officials, and drew the excursion rebate of the last camp-meeting, which was \$95.25, which I paid to brother Tripp. Tuesday, Dec. 12, I started for home, reaching there the 14th.

And now, dear brethren and sisters of the

Virginia Conference, my stay with you seems to be at an end; not by my choice, for I love to labor in Virginia, but it seems to be the will of God that I labor in other fields. Should the Lord see fit to send me back to you, I shall come gladly. As you have stood by and helped me, so stand by Elder Tripp; hold up his hands, and work together with God. Then the work will go, and it will soon be done. May we all meet on the other side of the trials of this life. Praise the Lord for his goodness.

Dec. 15.

F. M. ROBERTS.

OHIO.

WE have just closed our institute work that was assigned us in the western part of our State, comprising the following churches: Walnut Grove, Liberty Center, Hamler, and Dunkirk.

At each of these places the dear Lord came very near to bless in speaking and also in hearing, for which we still praise and bless God, as we have done, from whom all blessings flow.

At our first meeting, which was held at Walnut Grove, Nov. 16-22, the blessing of God was realized in a marked manner. We held two meetings each day with the older ones, and also one and sometimes two each day, with the young people. But in order to reach some of the young, we held an eight o'clock service in the morning before they went to school. Our hearts were made to rejoice to see so many at these early morning meetings when the weather was so cold.

But God greatly blessed these dear young people for their effort to learn of him, and as a result nine were baptized. This, with the good lessons, greatly encouraged the brethren and sisters.

Our meetings at Liberty Center were well attended by that church, and all seemed much benefited. At Hamler we had an outpouring of the Holy Spirit, and sinners were made to rejoice in power to break loose from habits which had long bound them to this world. At this place, the brethren and sisters were ready for the message, and all seemed to consecrate all they had to God. Their farms, houses, and lots, were given to him who does all things well.

Next we came to Dunkirk, our last place, but after holding one or two meetings and seeing so slim an attendance, we thought best to move to Finley, where many more would and could hear. So after arranging with those who could go from Dunkirk to Finley, we started to this last-named place without any warning or notice being given them. But on our arrival, we found all things ready. The brethren and sisters had just moved into a large, suitable hall, and had laid in plenty of fuel, and cleaned the room and lamps; consequently, all things were ready, and we began. To the praise of Him from whom all blessings come, we are able to say that thirteen dear souls were added to the church. Most of these were all ready for baptism when we went, as the result of the faithful labors of brother Brisbin, but a few started for the first time.

We are now at Bowling Green, Ohio, ready to hold another institute, where we expect to remain until the 22d. Then I will go to Toledo, to be with that church and the dear Bible workers there during the week of prayer. Brother J. S. Iles will visit one or two other churches.

We feel very grateful to our dear Lord for his wonderful love and mercy to the children of men.

Dec. 15.

E. J. VAN HORN,

J. S. ILES.

WISCONSIN.

AFTER our last fall camp-meeting I visited the churches at Neenah, Oakland, Milwaukee, Racine, and Raymond. Elders J. W. Westphal and P. H. Cady met with us at Milwaukee, where we have our State depository and also a mission established, to counsel with the board of trustees of the church in that city.

The Lord is blessing the work of the mission and the church more and more in Milwaukee. The membership is increasing, and the attendance on the Sabbath has increased about one third.

The church has organized a Dorcas society—which is doing a good work in the city for the poor. Since the organization of this society last fall, about 1400 pieces of clothing have been distributed. It has besides fed many hungry ones, and provided coal for those in need. Several of our churches in the State are co-operating in this enterprise, by sending clothing, etc. The expressions of joy and thankfulness by the poor are heart touching. Tears of joy often fill the workers' eyes; for it is more blessed to give than to receive. One of our Bible workers, who is also connected with this society, and who has been quite poorly, says: "My health is even improving, and I feel that the Lord is fulfilling his promises to me." Bible readings are now being held with some of the poor people, with good results. The light dawns upon them, too.

Nov. 1 we began our general meetings, nine in number. Elders Westphal and Cady conducted the meetings at Chetek and Knapp, assisted by brother Scott, the director of Dist. No. 9. A goodly number were present from abroad at each of these places. At Knapp a new meeting-house was dedicated to the Lord.

At our fall camp-meeting at Glenwood, in this territory, there was quite an interest awakened throughout the country to hear the truth as it is in Jesus. This interest is still alive. O, where are the consecrated workers to go forth and do this work? Following these meetings two brethren went to Loyal, where they joined brother Wm. Sanders, who had preceded them by one week's labor with the church. The brethren report that this was an excellent meeting, as were the others, and the attendance from abroad was larger.

In the meantime Elders Shreve, Olds, and the writer held a general meeting at Waterloo. Brother Olds remained two weeks to establish the work more fully. His labors were blessed. Proceeding to Star, we were joined by brother R. J. White. This meeting was also well attended by brethren and sisters from neighboring churches. This church, composed largely of sisters, has not had a discord since its organization three years ago. It is steadily increasing in membership. We had a better meeting here than at the former place. Elder Sanborn, who was about to begin some meetings at Kickapoo, twelve miles distant, was present at one evening service. This brother, though fully seventy years of age, still labors in God's cause. He reports that some souls have embraced the faith. May God bless this aged servant.

At La Grange, the next place of meeting, the Lord gave us a rich blessing. Some who had gone back, and had severed themselves from the church, heard the voice of Jesus saying unto them, "Come unto me," and came with confession of their sins, finding joy and free salvation.

One sister, who was deeply moved, came to me at the close of the service, when we had been talking about the privilege and importance of laying up our earthly possessions in heaven, and handed me \$24, and said in substance: "When I was at the Portage camp-meeting last spring, I heard it preached, 'Sell that ye have, and give alms.' I felt that I ought to sell my cow. I prayed God to send a purchaser, who soon came and bought the cow. Having received the money, I have thought I would take it, and go on a visit to my son in Iowa. But this I will not do. The money weighs so heavily in my pocket I cannot keep it. Take it, it is all I have, and scatter it, that it may gather jewels for the kingdom of God."

This sister is the mother of what we would call a poor family. If others would give in like manner, there would be thousands of dollars going into the cause of Christ.

Leaving Elder Shreve here to continue the

work in his district, I started for Plainfield, stopping over night at Portage, where brethren McIntosh and Mathe are doing tract work and colportage among the Americans and Germans. There seems to be quite an interest in this city. Our camp-meeting here last spring left a good impression upon the citizens. One man in jail has accepted faith in Christ. He says: "Ingersolism got me in jail, but now I will go out a believer in the Bible, free from the world."

At Plainfield Elders Cady and Westphal had just begun meetings when I arrived. The sudden change of weather by a heavy snow-storm was, no doubt, in a measure the cause of *la grippe* in many families. However, most of them were able to attend. Satan tried hard to defeat us at this meeting. The darkness was dense; but by earnestly seeking the Lord, we obtained through faith a glorious victory. Leaving God's dear children here rejoicing in the Lord, brethren Westphal and Cady went to Fish Creek and I to the Clintonville Danish church. After having held meetings here over Sabbath and first day, I went to Oakland on Wednesday, where we held our last general meeting of this series. On the second day of this meeting, brethren Westphal and Cady came from their meeting at Fish Creek, bringing good news of God's blessing with them. They found the most willing spirit to respond to the word spoken. Their new meeting-house was dedicated.

The Oakland meeting was to have been preceded by one week's labor with the church, by Elder C. A. Smith, whom we found quite sick at the home of brother Cash. On the following Monday he was able to return home, where he will remain for some time. Satan was loath to let go his hold on this church; but by special seasons of prayer and earnest seeking God, we conquered more than we had hoped for. Hard-hearted sinners melted in tenderness before God, while the believers were speaking of their freedom in Christ, and singing praises unto God. Truly there is power in praising God. May we do more of it. It glorifies God, and brings his presence nearer. A few came in from the neighboring churches, while sickness hindered others.

Several first-day offerings and other offerings were taken up for the interests of the cause of Christ. These meetings might have continued with profit for some time at each place. Generally we had a very good outside hearing. Some were deeply interested, and urged our return. Some of the churches desired us to continue our meetings. In two places our brethren drove forty miles, and in another over fifty miles to avail themselves of the blessing of God in the congregation of the saints. One sister closed her district school three days in order to be at the services. One young lady stayed away from the school, and attended the meeting and gave her heart to God. We expect to hold more of these meetings from time to time.

Dec. 20.

W. R. JOHNSON.

AN APPEAL.

[The following is especially an appeal to the brethren and sisters in Battle Creek; but as the principles involved are so applicable to many other places, we give it the publicity of an insertion in the REVIEW.—ED.]

DEAR BRETHREN AND SISTERS OF THE BATTLE CREEK CHURCH WHO CONTEMPLATE MOVING OUT TO MORE NEEDY FIELDS: Oct. 22, 1844, the seventh trumpet sounded, and the angel began his work in the earth. Rev. 11:15. "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." Chapter 10:7. The investigative judgment occurs, probation closes forever, and the Saviour comes in the clouds of heaven. Chapter 11:15-19. It has now been almost fifty years that this work has been going on. The finishing of the "mystery," the gospel, is the

"third message" of Rev. 14:9-14. In "Early Writings," p. 138, under the heading of the "Loud Cry," we read: "Then I saw another mighty angel commissioned to descend to earth, to unite his voice with the third angel, and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory." Note, that the *earth*, not one city, is to be lightened with his light. "The light which attended this angel, penetrated *everywhere*, as he cried mightily, with a strong voice," giving the message of the fall of Babylon.

All can recognize this as the angel of Rev. 18:1-5. The testimony continues: "The work of this angel comes in at the right time to join in the *last* great work of the third angel's message, as it swells into a *loud cry*." Twice more in this testimony it is said that "voices" were heard "*everywhere*," giving the message; as though the Lord foresaw that we would be disposed to cluster together and not do this all-important work as we should do it. Another solemn thought in it is, that it was seen that great power and glory rested upon those who went "*everywhere*" carrying this message; "mighty miracles were wrought, the sick were healed, and signs and wonders followed the believers." But nothing is said about those having such rich experiences who do not believe this truth enough to walk out upon these promises and go "*everywhere*."

Of this angel's work the testimony says: "This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel's message in 1844." The "midnight cry" occupied but a very small part of the time of that work then. How much more of the time of the third message, proportionately, will the "loud cry" take, do you suppose? In "An Appeal to Our Ministers and Conference Committees," p. 17, in a testimony written in November, 1890, are these solemn words: "The time has come, foretold in the Revelation, when the mighty angel that shall lighten the earth with his glory, will proclaim the fall of Babylon, and call upon God's people to forsake her." Thus plainly can we see that we are not only in the last message, but in the *very last* of that last message. God has repeatedly called upon us to go everywhere giving this message by voice and life. In the slow response of our people to answer this call, I have often thought of how the Lord told his people in the days of the apostles to go out from Jerusalem, carrying the message he gave them, and how that finally he had to bring a persecution upon them to cause them to be scattered abroad to preach the word (Acts 3:1-4); and have wondered if that would be the experience of our people to-day.

But I suppose that in response to these solemn calls some of you are planning to move from your comfortable homes to some place where you can be of more use to the cause, and are studying where to go. You are waiting for the Lord to indicate to you just where he wants you, and I suppose that some of you are looking for the most destitute fields,—places where you will be most needed and where you will have enough little trials to develop you before the Lord comes. Now I want to make a plea for destitute South Carolina, so I will give you some facts concerning the work here, and a few items of interest about the State and the people.

For years and years the work has been going on in many of the States, some of which have been nearly canvassed with the message, until now we have reached the time of the "loud cry," and the work is being finished up in the earth; still South Carolina has but just been entered, and we can hardly say that the work is established here. Here are 1,152,000 people who have not yet heard that God has a message to prepare his people for translation, or to save them from worshipping the beast and his image and re-

ceiving his mark. Although they are as a rule a little more exclusive and quick and impetuous than in the North, and are somewhat jealous of northerners, still God has a people here to be saved, and there are some as good, honest persons as can be found anywhere. Even the canvassing work has not been started yet. Neither are there any of our people in the State to make a home for the poor, hard-working canvassers, or to give them a meal of properly cooked food, which is a hard thing to get here.

The climate is delightful most of the year, except in the winter, when the rains and mud are disagreeable for two or three months. From the first of April last to the present time, the thermometer has not been above 99° or below 24° above zero. For months it varied but few degrees. It sometimes gets quite dry in the summer.

The soil is not what it is in the northwestern States, it being nearly worn out by the constant raising of cotton, though it produces better than a person would think upon first seeing it. The work has been left to the colored people so long, and they are so ignorant about how to do such work properly, that it has not been developed as in the North. There are not the possibilities in the soil or the markets or in the people that are in the North and West. Nevertheless, I am confident that with the Lord's blessing and the better knowledge of such things, our brethren from there could come here with some feeling of safety in making a living. But your confidence would have to be more in God than in the soil or the work. There is nothing flattering to be held out to you in anything but the abundance of work to be done for perishing souls. The prospects are fair for fruit-raising, especially small fruit. It is really no place for a poor man with a family to come to make money, though a living can be made by practicing economy and having faith in God.

Now I want to talk with you about coming. There is not a place in the States that I know of, where a number of good, consecrated families are needed right now, as here. We have been praying God to put the burden upon the right ones to come here for the sole purpose of living out the truth before this darkened people. We do not want our brethren to come for any other purpose. God will not bless them if they do.

The mold that will impress the work in the future in this State, is now making its impress upon the work here, and so, brethren, I must be very plain with you for the truth's sake, and for your own also. I will say first, that we do not want those who will not be missed from meetings, missionary work, or by neighbors. We do not want those who are wanting to come South only to escape the hard winters of the North, or those who want to come to take advantage of the other pleasant things above the things there. I get letters asking if this is a good place, if I think they would like it here, saying that if they do, others will follow. We do not want those who come because they like the place, or because it is a good place; or those who have any such motive in coming. If they do not find it as they expect, they will go back, and leave us in the lurch. Or if they do stay, they will never be of any use to the cause, unless they are converted. We do not want those to come who make any calculations on going back if they should not like it in the South. We do not want those who cannot bring the Spirit and blessing of God with them; nor those who cannot leave their longings for their pleasant homes behind, not to mention the flesh-pots and other things left behind, to long for them. We do not want those who will bring their feathers, ruffles, gold chains and rings, or their inconsistencies in health reform in all its phases, or who will not be prepared to represent faithfully and truly the truth in all its parts. We are teaching the truth up to the advancing light of the message, and do not want our mouths stopped.

We do want those who are willing to sacrifice *for the truth's sake*; who are willing to be contented with even great inconveniences to save the perishing souls sitting in darkness. We want, we must have, those who are filled with the Spirit and with courage, and who will come to help on the truth and not to convenience themselves. We most earnestly plead for those who will come to stay, whether they like it or not, having nothing but the glory of God in view and the salvation of souls, trusting God to give them what little they will need to live on. We pray for those to come who are up to the advancing light of the message, and who will keep pace with it. In fact, we want those who are exactly opposite, and will do exactly opposite to what those would be likely to do whom we have said we do not want. We pray for those who will be fathers and mothers, brothers and sisters, in Israel.

My dear brethren, you may think this plain talk, but we cannot begin to tell you the burden we feel to have the work in this State go right, from the start; to have it take on the right mold now; and to have it receive and maintain such a character as will give it power and weight with the people, and that God can bless all along. We shall see the work go here with wonderful power and speed, and we cannot think of having those in it who will, by their influence, have a tendency to retard it. Brethren, these are most solemn times, and unless we go and carry the message He has given us, God will send others out before us to proclaim it, as is the case already in this State, and we will be left out. O, we earnestly pray God to put his Spirit upon the right ones, and send them to our aid immediately. There is work here for 200 families. May God bless you as you pray to know your duty toward this call.

E. W. WEBSTER.

Special Notices.

WISCONSIN SCHOOL.

It has been decided to hold a Conference canvassing school at Poy Sippi, beginning Feb. 1 and continuing about ten weeks. This school is intended not only for canvassers, but for all who may desire to spend some time in the study of the Bible and other branches relative to our work, so that they may be better able to work for God, even in their home churches. I would be glad to see several of our church officers and other lay members avail themselves of this privilege.

Besides two Bible instructions each day, there will be a careful study of the books that are to be sold by the canvassers, which study all will do well to participate in, whether they enter the canvassing field or not.

Brother J. N. Anderson will give instructions in language and such other common branches as may be deemed necessary to take up. There will be instructors in the German and Danish languages, too.

Elder P. H. Cady has been chosen superintendent of this school, assisted by S. D. Hartwell, State agent. One lesson each week in vocal music will be given by brother Cady.

Bible lessons will be conducted by Elders J. W. Westphal, P. H. Cady, and the writer, and I trust that Elder Snow will be able to assist in this branch, too; but these instructors will not all be at the school at the same time. I hope that Elder A. T. Jones may spend one week with us.

I pray that this school may prove a great blessing to our State missionary work.

H. R. JOHNSON.

THE "AMERICAN SENTINEL."

The *American Sentinel*, during the year 1894, will be a better and more important paper for circulating among those not of our faith than it has ever been before. The reason for this statement is that the crisis is nearing, and the *Sentinel* will have to speak out clearly and distinctly. The workers for Sunday laws are more zealous than they have been in the past, and we may expect that they will spare no measures till they have accomplished that which they have set up as their ideal. At the present time they are gathering their forces to influence this present Congress.

The work given to us is to "preach the gospel" unto all men, and not endeavor to stop legislation, only as it

is a means of presenting the truth before those who are making the laws. In order to preach the gospel, we will want to use the best means of reaching the people. The *American Sentinel* will be dealing with these important questions, and if we will take the paper and present it to others, calling their attention to these things which are transpiring, we will be the means of placing that within their reach which will bring salvation to their souls if accepted.

The *American Sentinel* will begin the publication of a series of articles early in January from the pen of Elder A. T. Jones, on the Catholic question. These will be very important, and we trust our people throughout the Conference will secure the papers for themselves, and then secure as many subscriptions as they can from their neighbors. It is time for us to work for God as never before, and let us commence at once by carrying the light to our neighbors.

If any wish to canvass for the *Sentinel*, a small commission is allowed on each subscription for a year or six months. Address, *American Sentinel*, 43 Bond St., New York City, N. Y.

VOLUNTEERS FOR MASHONALAND, AFRICA.

FOR some time this field has been under contemplation by the Foreign Mission Board. The recent war which has been waged between the English Land Company and the Matabeles is now over, and the country is once more becoming settled and quiet.

Last year, land was given to *bona fide* settlers for practically nothing. This year, there is but a slight charge made, not more than twenty cents per acre. Next year, there will doubtless be a great advance in the price of land, as the country is now being rapidly settled up.

Under these circumstances the Foreign Mission Board has felt that if any of our people are to enter that field, this year is the favorable opportunity. The Board, therefore, issues this call for volunteers to go to Mashonaland. Young, healthy, unmarried men are desired, or men who are willing to go, leaving their families at home for a year at least. It is an unsuitable and inconvenient place to take women, and it is better for those who have wives to leave them till a home has been provided.

Only those are wanted who are able to go wholly on the self-supporting basis. The Board has no funds at its disposal at present to invest in this enterprise, and those are wanted to go who are willing to do so, buying land and providing themselves with homes on the self-supporting basis, receiving from the Board only counsel and advice.

To enable one to go there and obtain a start, he should have at least \$1000 to start with, and all above this will be found convenient. But this amount of money would enable one to obtain a good start.

The object in enlisting a company for this field is not that they may provide themselves homes, and we trust none will go with that idea as their primary object. The object is to do missionary work, using the favorable opening in securing a home only as a means for the accomplishment of that work.

The company that goes to this field should start from this country not later than Feb. 10. The first of March is the time set to start from Cape Town. At that time Elder A. T. Robinson and brother P. D. Wessels are to start for Mashonaland, and are willing to precede the company from America by a few days, find for them a suitable location, and assist them in settlement. Thus there is no time to lose. Decisions must be made at once by all who expect to go to this field. A company is now forming; one or two are ready to go; and we call for volunteers to make up the required number of six or eight. Let all consider this call seriously. For further particulars write to the undersigned, at 267 West Main St., Battle Creek, Mich.

F. M. WILCOX, Sec. S. D. A. Foreign Mission Board.

THE "MEDICAL MISSIONARY."

WE have been thinking for some time of speaking to the readers of the *Review* in regard to this valuable little paper, the *Medical Missionary*. The December number contains a report of all the donations of clothing, etc., received for the Chicago mission, together with a full account of the work that is being done there, with cuts showing how the work is carried on.

It was our privilege to visit the Chicago Medical Mission, and we never spent a more profitable day in our life. We could not do justice to the subject by attempting to give a description, in this brief note, of the work that is being carried on in that important mission; but we made a number of notes while there, and at an early date hope to give the readers of the *Review* quite a full account of our visit. Anything, however, that we could write for the *Review* would be very poor in comparison with what you will get in the December number of the *Medical Missionary*, since the work being done is illustrated by a number of cuts that will appeal to the eye, and represent things more clearly than it would be possible to do with the pen.

We have had a little chat with the editor, and he tells us that the January number will contain the first of

a series of articles about Mexico; and since we have just sent a number of missionaries, in company with Elder Dan T. Jones, to that important field to establish a mission, these articles will be very valuable and important to all of our missionary workers, and we trust that every Seventh-day Adventist is a missionary.

Dr. M. G. Kellogg, who is with the "Pitcairn" on its voyage among the islands of the Pacific, will continue his interesting series of articles, in the January number. It will also contain a full account of the annual exercises of the Sanitarium Medical Missionary Training-school. It was our privilege to attend these exercises, and if the description given in the *Medical Missionary* shall be as interesting as the exercises themselves were, you will get enough out of that one article alone to pay for more than a year's subscription.

Information will also be given respecting the organization and working of Christian Help Bands, that are being organized in connection with our Sanitarium work.

The size of the journal, beginning with the January number, will be increased to thirty-two pages, and the price will be advanced to fifty cents a year; but all who subscribe at once will receive the December number without additional charge. This excellent little paper should be read by every Seventh-day Adventist. Our medical missionary work is destined to perform a very important part in connection with the closing message, and we all want to be fully informed in regard to what is being done in that line, and keep abreast with that part of the work.

Address all your orders to the *Medical Missionary*, Battle Creek, Mich., or to any tract society secretary.

A. O. TAFT.

The Sabbath-School.

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

LESSONS ON THE BOOK OF LUKE.

Lesson 3.—Magnifying the Name of the Lord.

Luke 1:46-66.

(Sabbath, Jan. 20.)

WE have in the two previous lessons considered the character of Zacharias and Elisabeth; the appearance of the angel Gabriel to Zacharias, foretelling the birth of a son; the unbelief of Zacharias, and his punishment; the annunciation to Mary, and her humble acceptance of the will of God; and Mary's visit to Elisabeth. This lesson opens with Mary at the house of Elisabeth, who has just pronounced a blessing upon her. We have (verses 46-55) Mary's outburst of rejoicing and of praise to God; and also (verses 57-66) the account of the birth of John, and the wonder of the loosing of the tongue of Zacharias. Thus two points, easily grasped and retained, comprise the whole lesson.

1. After Elisabeth had returned Mary's salutation, with what words did Mary begin to express the overflowing praise of her heart?
2. What did she say that all generations should henceforth call her?
3. Who had done to her great things?
4. Upon whom, and how enduring, is God's mercy?
5. How does God show his power in the proud and mighty, and in the poor?
6. What was said of God's dealings with the hungry and with the rich?
7. What did Mary say that God in his mercy had done to Israel?
8. Of what was this a fulfillment?
9. How long did Mary stay with Elisabeth?
10. What did the neighbors do when Elisabeth's son was born?
11. When they came to circumcise the child, what did they call him?
12. What did his mother say to this?
13. Why did the neighbors think it strange that she should call him John?
14. To whom did they refer the matter?
15. What did Zacharias do?
16. What took place as soon as the words of Gabriel were fulfilled by the naming of John?
17. What did Zacharias then do?
18. How did these things affect the people?

NOTES.

1. "He hath put down the mighty from their seats, and exalted them of low degree." This is true in the present tense, but as the work is not yet complete, it is also spoken prophetically. (Compare James 4:6, "God

resisteth the proud, but giveth grace unto the humble;" and "unto every one of us is given grace according to the measure of the gift of Christ." Eph. 4:7.) It is this grace that exalts those who receive it, but the truth is that we are exalted only while we continue humble. If we have humility and grace according to the measure of the gift of Christ, there is no limit to the exaltation that we may receive, for it is all in Christ. For "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened [made alive] us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph. 2:4-6.

2. "He hath filled the hungry with good things; and the rich hath he sent empty away." To supply the needy is what God always does. To bestow nothing on those who are already rich, is but reasonable. Such do not feel the need of anything. Now none are actually rich, but many think that they are, and it has the same effect in their action as though they did not need anything. Thinking that they need nothing, they will not accept anything, and so they go away empty. Because they are "wretched, and miserable, and poor, and blind, and naked," although claiming to be "rich, and increased with goods," and having need of nothing, God counsels them to buy of him gold tried in the fire, and white raiment. Rev. 3:17, 18. He calls them to buy food "without money and without price." Isa. 55:1, 2. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matt. 5:6. There is no need, therefore, for any to go away hungry.

3. "He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed forever." The specific promise to Abraham was one concerning land; namely, that he and his seed should possess the whole earth as an everlasting inheritance of righteousness. (See Gen. 13:14-17; 17:6-8; Rom. 4:13.) It was, in short, the gospel. This of course involved the first advent of Christ, for he was the surety of the covenant with Abraham,—the Seed to whom the promise was made. Gal. 3:16, 17. The birth of Christ, however, like that of Isaac, was not the ultimate fulfillment of the promise to the fathers, but was only in the line of its fulfillment. The fulfillment of the promise will be only at the coming of Christ and the resurrection. It was to this, as the hope of the promise made of God unto the fathers, that Paul, in common with all the true Israelites, hoped to come. Acts 26:6-8. If we are Christ's, we are heirs of the promise made to Abraham. The oath of God to Abraham is to us strong assurance that the promise will be fulfilled. Heb. 6:13-18. In Christ our faith may grasp the promise as an actually accomplished fact. (See Eph. 1:10, 11; Heb. 4:3.)

4. All the circumstances of John's birth being noised abroad throughout all the hill country of Judea, tended to call the people to him, so that when John came in the wilderness of Judea, saying, "Repent ye: for the kingdom of heaven is at hand," the people were ready to receive him as a prophet from God. Unfortunately, they rejoiced only for a season in the light that he brought.

THE SIGNIFICANCE OF THE PERSONAL NAMES IN LUKE 1:1-66.

ALMOST every personal name given in Old Testament times, down to the days of Christ, and even later, as well as many given names in our day, are significant, and chosen or given for that very reason, so that many interesting facts might be elicited on the subject of naming persons, did the space permit. God evidently was particular that certain ones of his messengers, or chosen persons, should bear names appropriate to their calling, especially given them by his ruling or appointment; and the Lord changed the names of some others, both in Old and New Testament times, because he wished certain facts or principles brought out, by so doing. The personal names which have occurred in the Sabbath-school lessons on Luke thus far, given in the order in which they occur, have the following significations, that need no comment on our part:—

Luke, light-giving; Theophilus, lover of God; Herod, glory of the skin (flesh); Zacharias, whom Jehovah remembers; Aaron, lofty, mountainous; Elisabeth, the oath of God; Israel, contender, or warrior of God; Elias (Elijah), my God is Jehovah; Gabriel, man of God; Joseph, he shall add; David, beloved; Mary (Miriam), rebellion; * Jesus, Saviour; Abraham, father of many nations; John, the grace or gift of God, or he whom Jehovah bestows. AUGUST KUNZ.

* We may not see the propriety of having the mother of our Lord named by any such name or word as she is. The Hebrew for Mary is Miriam, and we well remember that she rebelled so that the Lord afflicted her with leprosy. But even in the name of the mother of our Saviour we may see a grand significance, if we reflect that man was in rebellion against God, but that Jesus came out of this very race of rebels to quench rebellion, and become the Saviour of all that will and do forsake the same, and who through Christ now turn to God with all their hearts, that they may have everlasting life, purchased by the life blood of the only begotten of the Father for them.

News of the Week.

FOR WEEK ENDING JAN. 6, 1894.

DOMESTIC.

—The government of the United States is now spending money annually at the rate of \$6,000,000 more than it earns.

—About 6000 persons have lately been turned out of employment in Chicago. Most of them were clerks and bookkeepers.

—The Globe Theater at Boston, with nearly all the square in which it was situated, burned, Jan. 2. The loss will reach millions.

—Heirs of Wm. Penn are asserting their right to \$10,000,000 in the bank of England, and valuable tracts of land in Pennsylvania.

—Jackson Park, Chicago, is again opened to the public without charge. The exhibits have been removed, but the buildings still stand. The total gate receipts have amounted to \$10,588,407.

—The governor of Arkansas has addressed a letter to President Cleveland in reference to the great number of criminals who are making their refuge in the Indian Territory, and the trouble they are making there.

—Heavy fires are reported at Detroit, Mich., and Toledo, Ohio, on Jan. 4. At the last-named place the fire is believed to have been caused by an explosive dust. The loss by the two fires is placed at \$1,500,000.

—Burglars gained access to the safe of a bank at Franklin, Ill., Jan. 3, and blew it open with dynamite. The inside of the bank was terribly wrecked, and much of the money was destroyed. The robbers got about \$10,000.

—Andrew Carnegie has agreed to give as much for the unemployed and poor of Pittsburgh, Pa., as the city can raise, providing the sum will not exceed \$200,000. The city has now raised \$61,000, which Mr. Carnegie will duplicate.

—Few people realize the enormous traffic through the St. Mary's Falls canal, commonly called the "Soo." During 1893 the total number of vessels passing through the canal was 12,008, and the total value of property was \$145,000,000.

—Mr. W. T. Stead, editor of the *Review of Reviews*, one of the leading magazines of the day, printed in London and New York City, dressed in an old suit of clothes, labored a few days since on the streets of Chicago for three hours, with the unemployed, for two meals and a night's lodging.

—The list of receiverships for railways for the year 1893 was closed by the Atchison and New England. During the year railroads operating 25,000 miles of road, or about one seventh of the railways in the United States, having about \$1,200,000,000 indebtedness, have been placed in the hands of receivers.

FOREIGN.

—An agreement to put an end to the tariff has been entered into between Russia and Germany.

—Sir Samuel Baker, the celebrated African explorer, died Dec. 30. His body was cremated at Woking, Eng.

—Queen Victoria is suffering from muscular rheumatism, and is only able to walk with the help of two attendants.

—The verdict in the Aigues-Mortes affair in France has so aggravated the people of Italy that attacks upon the French consulates are feared.

—The celebrated Mexican volcano, Popocatepetl, is now in a state of eruption. The crater is a sea of fire, and the light can be seen for many miles around.

—France is about to send a strong body of troops to the island of Madagascar. The French government evidently intends to take possession of the island.

—The difficulties between Sweden and Norway are becoming more serious every day, and it is believed that they will yet lead to open hostilities between the two nations under one king.

—The police all over France searched the houses of those suspected to be anarchists during the last night of the old year. Over 10,000 houses in all were visited. Many arrests were made.

—Resolutions adopted by the national Congress at Lahore, India, Dec. 30, declare that 50,000,000 people are on the verge of starvation, and urge the government to take immediate steps to succor them.

—The Russian revenue from January to October of the past year, is estimated at 773,615,000 roubles, against 794,668,000 roubles for the same period of the preceding year. The expenditure was 703,997,000 roubles.

—The late experience of the British battle ship, the "Resolution," in a gale in the Bay of Biscay, when she came very near sinking, throws a strong suspicion upon the qualities of this class of ships for actual service in time of war.

—Several Sicilian cities are at the mercy of rioters. At Trepani the mob released all the prisoners in the city prisons. The local authorities are having hard work to restrain this lawlessness. Troops have been sent into the disturbed districts.

RELIGIOUS.

—Mohammedans are sending missionaries into the heart of Christendom, as Christians have long gone into the midst of Islam.

—During the twelve years of its existence, the Church Extension Board of the Methodist Episcopal Church, South, has assisted 2500 churches and expended \$700,000.

—Mr. Dwight Benton, a Protestant minister of note, in charge of churches in Indian Territory, was received into the Catholic Church at Guthrie, Oklahoma, Dec. 10.

—Three more Anglican clergymen have joined the Church of Rome, making fourteen Anglican ministers who have become Roman Catholics since the famous Lincoln case.

—It is stated that the Chinese Young Men's Christian Association in San Francisco has recently sent \$42,000 to Canton, China, as a contribution by the Chinese of San Francisco for the evangelization of their countrymen.

—The proposed changes in the law of marriage and divorce in Austro-Hungary is exciting much opposition from the Catholic clergy, who declare that these proposed changes are breaches of Catholic dogma, and contradict the fundamental principles of Christianity.

—The new Young Men's Christian Association building at Chicago, thirteen stories high, and costing \$850,000, was formally opened Monday. The building is located on La Salle St., just south of Madison St., and is the finest occupied by any Y. M. C. A. in America, the property being valued at \$1,500,000.

Appointments.

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

BRETHREN from Battle Creek will meet with the church in Jackson, Mich., Friday evening and Sabbath, Jan. 12 and 13. Matters of special interest will be considered. All come. COMMITTEE

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 boy of seventeen wants a position on a farm among good Sabbath-keepers. Terms reasonable. Address John O. Stow, So. Haven, Mich.

LABOR BUREAU.

WANTED.—I want to rent a moderately large farm with two houses or one large one. Everything must be furnished. Good reference can be given. Address Peter Rogers, Linzey, Ind.

CHANGE OF ADDRESS.

ALL correspondence and literature for the ship missionary work, formerly addressed to Box 1290, should be changed to 1513, C. St. F. H. Smith, Tacoma, Wash.

At the annual meeting election of church officers, Miss Bessie Woolsey was elected librarian of the Tacoma Tract and Missionary Society. All her mail should be addressed, Lock Box 681, Tacoma, Wash.

PAPERS WANTED.

Late Clean Copies: All Post-paid.

REVIEWS and other papers. John Rafferty, Grady, Ind. T.

Signs, Sentinels, and tracts. N. J. Zwyers, Frankfort, Ind.

Seventh-day Adventist papers. A. E. Dickerson, Temple, Tex.

Home Missionary. Pheba Sponsler, Nova, Ashland Co., Ohio.

REVIEWS, Signs, Sentinels, and tracts. A. W. Walker, Charleston, Ill.

Any Seventh-day Adventist papers. A. E. McKenzie, Lake View, Quebec.

Seventh-day Adventist literature and tracts. Mary Ann Hughbanks, Hopkinsville, Ky.

REVIEWS, Signs and Sentinel. E. A. Messer, Lock Box M, Bear Lake, Manistec Co., Mich.

Obituary Notices.

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

DUST TO DUST.

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

(WRITTEN at the graves of a dear father and only child)

Dust to dust, but blest assurance, Jesus burst the bands of death, Conqueror proved o'er all its terrors, Left his people life's bequest.

But he's sleeping now in Jesus, Whom he early made his choice, And this slumbering dust will startle At the sounding of his voice.

Then the father, loved so dearly, Child, so early laid away, Clad in life immortal, waken To the glad eternal day.

Through its ages they will render Praise on that immortal shore, Unto Him who did redeem them, From his presence go no more.

Shall I meet them?—Will the record Which the books of heaven bear, Be inscribed to count me worthy In that scene to have a share?

Help, O Father, 'mid earth's trials, Help, 'mid its approaching night; Keep me 'mid the thickening dangers, Until faith is lost in sight.

Trusting thee, who still art able From all sin thine own to keep, Let me gather strength and wisdom While to do thy will I seek.

JERGENSEN.—Died at College View, Nebr., Nov. 14, 1893, infant child of brother and sister Jergensen, aged 3 months and 21 days. Words of comfort by the writer.

W. B. WHITE.

ALLEN.—Died Nov. 22, 1893, at her home at St. Clair, Churchill Co., Nev., Elizabeth Hartman, aged 77 years, 9 months, and 7 days. She was born Feb. 15, 1817, at New Rumley, Harrison Co., Ohio, and was married to Cranston Allen, Sept. 14, 1837.

C. ALLEN.

HEZELTINE.—Died at Burnham, Me., Nov. 20, 1893, brother J. W. Hazeltine, aged 42 years, 5 months, and 3 days. Brother Hazeltine was away from home when taken sick, canvassing for "Bible Readings," in which work he had been quite successful for some three years.

P. B. OSBORNE.

BLOUGH.—Died at Ocoquan, Va., Nov. 15, 1893, of typhoid malarial fever, sister Lizzie Blough, wife of Newton Blough, aged 35 years, 6 months, and 23 days. Sister Blough was raised a Sabbath-keeper, in the Seventh-day Baptist Church, and embraced the truths of the third angel's message in 1885, at Salemville, Pa., under the labors of J. E. Robinson.

became acquainted. She loved the truth to the last, and died in bright hope of immortality. Sister Blough leaves a husband and two little girls aged six and eight years. The little girls at present are with their grandparents in Pennsylvania. The blow falls heavily upon brother Blough, but the Christian's hope sustains him. He expects, as soon as his business is settled, to enter the canvassing work. We are comforted by the glad promise, "Blessed are the dead which die in the Lord." She was taken to Salemville, Pa., for interment, where the funeral services were held, conducted by Elder C. L. Buck (Dunkard).

G. B. TRIPP.

NICHOLS.—Dr. S. A. Nichols was born in Massachusetts in 1836. He began the study of medicine when fifteen years of age, and began his public profession as a doctor at the age of twenty-five. He married Angelina H. Stuart, of Vermont, and raised a large family of children. He accepted the truth under the labors of Elders Sanborn, Mead, and Breed. His death, which occurred Oct. 24, 1893, was occasioned by a bite from a horse, resulting in blood-poisoning. He was 57 years, 10 months, and 24 days old. His funeral was held at the Baptist church at River Falls, Wis., the Baptist minister officiating.

C. A. NICHOLS.

DEAN.—Died of nervous prostration, near Half Rock, Mercer Co., Mo., Oct. 28, 1893, Maggie E. Dean, wife of E. A. Dean, in the fifty-first year of her age. Sister Dean was born in Illinois, June 12, 1843, and came to this State with her parents when five months old. She was married to brother E. A. Dean, Jan. 7, 1866. She united with the Christian Church when about fifteen years old. She accepted the Bible truths of the message in 1877 under the labors of Elder C. H. Chaffee, and was a humble follower of her Saviour to the day of her death. She was loved and respected by all. She was a lover of the little ones, and many of them will miss her kindness and affection. She leaves a husband and a large circle of relatives and friends to mourn.

MARCUS ADAMS.

BISHOP.—Died at Terra Ceia, Fla., Nov. 14, 1893, Asa Bishop, aged 67 years, 6 months, and 26 days. Brother Bishop was born, raised, and married in Alabama. He moved to Florida in 1859. In 1884 he embraced the truth, having been a Baptist, and has since been a humble follower of the Saviour. His daily life was a constant rebuke to those out of Christ. He was a great sufferer the last few weeks of his life; his sickness lasted about three years. His hope was in the Saviour; for he frequently expressed a willingness to do and be just what the Lord saw fit. All things work together for good to them that love God; to them that are called according to his purpose. He truly believed in the Lord Jesus Christ. A wife and eight children mourn their loss, but not as those who have no hope. Words of comfort were spoken from 1 Cor. 15 : 19.

WALTER BIRD.

MILLER.—Died at Peoria, Tex., Oct. 22, 1893, May Miller, wife of Dr. J. P. Miller, aged 23 years, 6 months, and 5 days. Although she had not united with the Seventh-day Adventist church, those who were associated with her during her protracted illness have reason to believe that she sleeps in Jesus. She attended our good camp-meeting this year, and was taken sick immediately after her return home. All through her sickness, though she was quite low for a long time, she recognized every Sabbath, and expressed her concern about how it should be observed. The Lord's soon coming also seemed a precious theme to her. Not once was she heard to murmur, but a meek and quiet spirit and perfect submission to the will of God, were manifested through her severe illness. The stroke falls heavily on her devoted husband, with whom she had been united in marriage about seven months.

KITTIE M. STEVENSON.

MCCULLY.—Died at his daughter's, Mrs. John Smith, Somerville, Mass., Nov. 12, 1893, brother Caleb McCully, aged seventy-three years. Brother McCully embraced the third angel's message under the preaching of Elders Thomas Stewart and S. J. Hersum four years ago. He was baptized by Elder H. W. Cottrell, and united with the first Seventh-day Adventist church of Truro, Nova Scotia, of which he was a worthy, highly-esteemed, and much-loved member until his death. As we laid him away to await the resurrection morning, we felt to praise God for the assurance that our brother had fallen asleep in Jesus, and that he would come forth from that dusty bed to meet his Lord and Saviour, an event for which he longed and prayed. Words of comfort were spoken by T. M. Cumming (Presbyterian), his former pastor, from 1 Cor. 13 : 12 and Rev. 14 : 13.

JOHN F. ARCHIBALD.

FLECK.—Died near Laurel, Oregon, Nov. 20, 1893, of lung fever, sister Nancy A. Fleck, aged 22 years, 9 months, and 1 day. Sister Nancy was teaching school about nine miles from her home, when, on Wednesday noon, Nov. 15, she was obliged to dismiss her school, and immediately on reaching her boarding place, she took to her bed. A physician on being called the next day expressed fears that it was too late to help her, and so it proved. Before her death she expressed her willingness and readiness to go, but it would be only for a short time, as the Lifegiver would soon come and awaken all his sleepers from the silent tomb. The Beaverton church, of which she has long been a member, will miss her loving presence in the meetings and Sabbath-school. But they mourn not as others who have no hope. She leaves a large circle of relatives and friends who deeply mourn their loss. Words of consolation and instruction were spoken by the writer, from 1 Thess. 4 : 13.

R. D. BENHAM.

WRIGHT.—Died at North Loupe, Nebr., Nov. 10, 1893, of pneumonia, brother Chauncey Wright, aged eighty-one years. Brother Wright was born Sept. 3, 1813, in Broome county, N. Y. At the age of twenty-two years he gave his heart to God, and united with the Baptist church. For fifty-eight years, until the time of his death, he gave his life to the Lord, and was a consistent Christian in his daily walk and conversation. Feb. 13, 1837, he was married to Julia A. Staudish,

who was then a member of the Baptist Church, with whom he lived fifty-six years of married life, and who survives his death. In 1850 brother Wright came to Wisconsin and settled near Portage City. In 1859 he received the truths of the third angel's message under the preaching of Elder T. M. Stewart, and since then has been a strong believer in the truths held by Seventh-day Adventists. In 1874 he removed his family to Ord, Nebr., locating upon a claim, in which vicinity he lived till the time of his death. He leaves three children and an aged companion to mourn their loss. A large circle of friends gathered at the funeral. Words of comfort were spoken by the writer.

W. B. WHITE.

SHELTON.—Died at College View, Nebr., Nov. 7, 1893, of malarial fever, Fred E. Shelton of Bloomfield, Iowa, aged 20 years and 20 days. I became acquainted with brother Fred about one year ago, by his attending our tent meetings held in his vicinity. I soon observed him to be an honest, whole-hearted young man. He was deeply impressed with the message of truth, and embraced it under some discouraging circumstances. Shortly after this, he decided to change his place of school from Bloomfield College, to Battle Creek, Mich., that he might be prepared for greater usefulness in the cause of truth. This fall he, with others of the Polaski church, went to Union College. He was getting along well, with bright prospects of becoming a laborer in the Master's vineyard, when the cruel disease fastened itself upon his vitals, and his manly form yielded to the inevitable. He quietly fell "asleep in Jesus." His death seemed more sad on account of his being absent from home and parental care; however, we were assured that he received the best of care and attention. With sad hearts we followed him to the cemetery, and laid him away to rest till the great Lifegiver comes to claim his own.

C. M. GARDNER.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Dec. 3, 1893.

Table with columns for EAST and WEST stations, including Detroit, Chicago, and Boston, with departure and arrival times.

*Daily. †Daily except Sunday. Niles accommodation train goes west at 8.30 a. m. except Sunday. east at 6.18 p. m. Trains on Battle Creek Division depart at 7.55 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 7.15 p. m. daily except Sunday.

CHICAGO & GRAND TRUNK R. R. Time Table, in Effect Nov. 19, 1893.

Table with columns for GOING EAST and GOING WEST, listing stations like Chicago, Detroit, and Buffalo with train numbers and times.

Trains No. 1, 3, 4, 5, 6, 7, 8, 9, run daily; Nos. 10, 11, 23, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars. No. 23, Battle Creek Passenger, leaves Pt. Huron Tun. at 3:40 p. m., arrives at Battle Creek 9:35 p. m. Valparaiso Accommodation daily except Sunday. Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m. †Stop only on signal.

A. B. MCINTYRE, Asst. Supt., Battle Creek. A. S. PARKER, Pass. Agent, Battle Creek.

The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., JANUARY 9, 1894.

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In another place mention is made of the 142 baptized in the Tabernacle last Sabbath. In addition to these, brother Durland baptized forty-six from the Ministers' School the day before, making a total of 188 in the two days.

A writer in the *United Presbyterian*, in answer to a question as to which denomination of Christians in Chicago is the stronger, replies, "The United Presbyterian Church." It appears further from this reply that there are fourteen other denominations who have more churches in the city than the United Presbyterian, some of which have ten times as many. The ground, however, upon which this writer rests his statement, is that "numbers and wealth and worldly influences do not make a church strong; but truth, grace, and charity give strength." Upon this ground we shall confidently maintain that the Seventh-day Adventist church in Chicago is the strongest church in the city.

The work of the Lord that has lately been done in this place, and the generous rendering again to God of that which is his own, in the gifts for the foreign missionary work, has been reported very generally by the secular press. The subject of the coming of the Lord is also brought prominently to view, for it is well known that it is the faith in the near coming of the Lord that prompted these gifts. One paper expresses thankfulness, that in these terrible times there are those who still have large faith, and are willing to contribute their means for the spread of the gospel. The *Detroit Evening News*, of Jan. 4, in its leading editorial, makes favorable mention of our work, and calls attention to the fact "that many of the best minds in all the religious denominations, without reference to name, have been devoting much attention to the subject of the coming of Christ." These things show that our work has not only a direct, but a very strong indirect influence, and that any forward movement on our part is felt by the world. It

surely will be more and more so as we near the end. This work will not be "done in a corner."

WHIPPED INTO THE SABBATH.

Who? when? where? why? Read Elder Conradi's article in the Mission Field Department, p. 20, of this week's paper, on "The Truth in Other Tongues," and you will find an account of the whole interesting circumstance, and the happy results.

OBITUARIES.

MANY of our brethren are doubtless wondering why the obituary notices which they have sent in do not appear. We have a large number on hand, which we design to insert as soon as room can be made for them. But many times matter comes in at the last of the week which seems to demand a place in preference to all else; and so these notices are deferred from time to time. We trust our friends will have patience, and all will be given as soon as practicable.

WHAT HATH GOD WROUGHT?

SABBATH, Jan. 6, was another triumphant day for the church in Battle Creek. In the forenoon Elder W. W. Prescott spoke from Num. 23: 20-23, drawing lessons of encouragement from that experience of ancient Israel. God can turn the intended curses of enemies into blessings for his people. And no enchantments or divination uttered against them can prosper, when they take hold upon God, and make him their strength.

But the most important lesson was the illustration which this furnishes of our position to-day. We stand upon the borders of the heavenly Canaan. The forty years of wanderings are almost over. Satan, about to lose his coveted prey, will bring to bear all his power and most skilful stratagems to overthrow them. And the most dangerous one will be that device to which Baalam resorted, and that is, to draw the people into worldly and idolatrous ways, and the gratification of sensual desires. But the Lord will keep all those who will let him keep them, who do not turn traitors to his cause.

The afternoon was devoted to the ordinance of baptism. It was stated last week that seventy had requested baptism. The number had grown till it reached nearly 150. Some were hindered by unavoidable circumstances from going forward, but 142 were baptized. During the baptism a praise service was carried forward, conducted by brother Prescott. The Tabernacle was filled to its utmost capacity. And as the candidates were led down one after another into the water, and buried with Christ, and the grand melody of the songs of praise and thanksgiving filled the house, it was a most impressive and inspiring scene. It was pleasant to see husbands and wives, brothers with brothers, sisters with sisters, brothers and sisters, sometimes the children of a whole family, go down into the watery grave together. Elders J. H. Durland and L. McCoy were the administrators, and ably performed their part; while the candidates passed through the service in a calm and happy manner.

In the evening the church assembled for the ordinances of the Lord's house. The congregation filled the entire auditorium, and overflowed into the three vestries. The number was perhaps nearly twice as large as we have ever had here before at such a meeting, and the largest number

of Seventh-day Adventists ever assembled on such an occasion. Thus the day was filled with blessings and good cheer for the people. In view of what the Lord has already done, we can only exclaim, "What hath God wrought?" and look forward with hopeful anticipations to what we believe he is still to do, and that soon, for his cause in the earth.

MUSTN'T WASH ON SUNDAY.

A PRIVATE letter just received from brother A. Covert, the son of Elder Wm. Covert, informs us that the mayor of the city where he is located in Mississippi, has threatened to report him to the grand jury, or else to have him arrested himself, for Sunday labor. Brother Covert is in that field teaching school, and a few Sundays since he assisted his wife some about her washing. The mayor of the city evidently has had his religious sensibilities disturbed, and so tells brother Covert that he must desist or suffer the consequences. This is another evidence of the spirit that is abroad in the land, and while God is moving upon the hearts of the people to inquire after the truth, and while the enemy of all righteousness is thus stirring up persecutions against us, let us labor diligently in every way that we can. A. O. TAIT.

EXPLANATION.

WHEN I began to write the articles entitled, "Immortality Not a Birthright, but a Gift from God," I had no idea that it would reach its present proportions. At this time the article is only about two thirds completed, and I have decided that it would be best to publish those numbers that have appeared, and those which have not yet been published in the REVIEW, in book form.

I do this for two reasons: First, because it is not advisable to continue an article too long in the REVIEW; secondly, because I have been encouraged by the commendations which my article has called forth, to believe that it would be advisable to publish it in book form. This will be done on my own account. The book probably will be ready for the mail in about two weeks. Further particulars will be given in the REVIEW in subsequent numbers.

All communications respecting it should be sent to my address, as given below.

W. H. LITTLEJOHN.

456 Upton Ave., Battle Creek, Mich.

LITERARY NOTICE.

Bible Students' Library.

THE Pacific Press Publishing Co., Oakland, Cal., has recently added the following works to that series of publications:—

No. 107, "Who Changed the Sabbath?" 3 cents; 108, "Life, its Source and Purpose," 10 cents; 111, "Tormented Forever and Ever," 2 cents; 112, "Spiritualism; its Source and Character," 3 cents; 113, "The Christian Sabbath, from a Roman Catholic point of view (the *Mirror* articles)," 4 cents; 114, "The Identical Seventh day," 2 cents; 115, "Waymarks to the Holy City," 2 cents; 116, "Sabbath-school Lessons on Luke," 5 cents; 117, "Prophetic Lights," 50 cents; 118, "Christ Tempted as We Are," 2 cents. Order by number.

The Pacific Press also issues an "Apples of Gold Library," envelope series, for correspondence. The following numbers have already appeared: No. 1, "Looking unto Jesus;" 2, "The Christian Privilege;" 3, "The Sure Promises of God;" 4, "How to get Knowledge;" 5, "The Church and the World" (poem). Sent post-paid for 50 cents per hundred. Address Pacific Press Publishing Co., Oakland, Cal.