

The Advent REVIEW AND HERALD And Sabbath

HOLY BIBLE
 IS THE FIELD
 OF THE WORLD

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

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ARE YOU READY?

BY WESLEY BEGGS.

(Sturgis, So. Dak.)

O MY brethren, are you ready for the coming of the Lord?
 Are you ready for the Master, with his swift-descending sword?
 Are you ready now, this moment, if the King of kings should come
 From his Father's home in glory? Would the victory be won?

Do you see the great precursors, as they circle all the earth,
 Solemn signs and omens promised to precede a second birth?
 Do you hear the trumpet sounding now so loud, so clear, and strong,
 "Leave the world and false professors; only to the Lord belong"?

Nations wane, though proud and haughty, for their kings have had their day;
 Soon the Master comes in glory, and like chaff they pass away;
 They have lived in great rebellion, they have fought no fight of faith;
 Now like felons from his presence they are banished in disgrace.

Loud the trumpet call is sounding, "Now prepare the King to meet;"
 For he'll sift the hearts of mortals, as the sifter sifts his wheat;
 He will gather all his jewels, all that shine with heavenly light,
 And will take them to his mansions, clad in linen pure and white.

Do you hear the groan of nations and the mighty cry of war?
 Do you hear the sound of earthquakes with their deep, sepulchral roar?
 Do you hear the floods that bury fruitful field and busy town,
 And the roar of unchained cyclones, as they sweep their victims down?

Do you hear the evil servant say His coming is delayed?
 Do you see the proud and haughty who in balance will be weighed?
 Do you hear the last-day scoffers loudly scoffing in their pride?
 Do you hear unholo mockers, Jesus' coming loud deride?

Do you see the weary traveler pressing forward to his rest,
 As he walks a way-worn pilgrim in his heavenly garments dressed?
 Do you hear the dirge-like music of the holy angel band?
 Do you hear the welcome greetings of that fair, immortal land?

Evil men and base seducers now are waxing worse and worse,
 And we know it will continue till God's judgments on them burst,

Like as in the days of Noah, when the Lord so long did wait,
 When their cup was full of evil, and repentance came too late.

Yes, the latter rain is coming, now its drops begin to fall;
 Now remove from feet the sandals, now be holy, one and all.
 May the heavens grow brighter o'er us, as we near our happy home;
 May we shine as stars forever, in that bright, immortal dome.

Zion's King all clad with glory, soon will come to save his own;
 He will take them to his mansion — to a rich and heavenly home,
 Where the pearly gates will open, and the holy center in,
 "Where the tree of life is blooming," where there is no taint of sin.

Gird up, then, your loins, my brethren; let your lights be burning bright;
 For your King comes clad in glory, with all power and heavenly might.
 You may clasp the hands of others who have gone long years before,
 You may live with them forever on that bright, immortal shore.

Our Contributors.

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

STUDENTS REQUIRED TO BE WORKERS WITH GOD.

BY MRS. E. G. WHITE.

JESUS died for mankind, and in giving his life he exalted humanity in the scale of moral value with God. The Son of the infinite God clothed his divinity with humanity, and submitted to the death of the cross, that he might become a stepping-stone by which humanity might meet with divinity. He made it possible for man to become a partaker of the divine nature, and escape the corruptions that are in the world through lust. Christ is continually working to uplift and ennoble man, and he requires that every soul whom he has redeemed from hopeless misery, shall co-operate with him in the great work of saving the lost. We are not to lay snares and make secret plans to draw souls into temptation.

O, if every one could see this matter as it is presented before me in all its bearings, how soon would they quit with the enemy in his artful work! How they would despise his measures to bring sin upon the human family! How they would hate sin with a perfect hatred, as they consider the fact that it cost the life of heaven's Commander, in order that they should not perish, that man should not be bound a hopeless captive to Satan's chariot, a degraded slave to his will, a trophy of his victory and his kingdom.

Who will link up with Satan? Who will wear his badge? Who will choose him as a captain, and refuse to stand under the blood-stained banner of the captain of our salvation? Christ died for every son and daughter of Adam; and when the Son of God has expressed such amazing love, making this great sacrifice for the

simmer, in order that through faith in him he need not perish but have everlasting life, how can the subjects of this great love be indifferent, and stand in sin and disobedience, and not heartily confess Christ without one moment's delay? How can any one love to do evil? How can the youth prostitute their reasoning faculties to Satan, and give their influence to that which will weaken their own moral power and efficiency? In doing the will of Him who loves the world, and who gave his only begotten Son to die for them, they strengthen every faculty of the soul, and increase their own happiness and peace.

The Lord has greatly honored men, by giving Jesus Christ to recover them from Satan's claims. Will you be recovered? Will you have the precious gift of Christ? or will you refuse his service? Jesus has said, "He that gathereth not with me scattereth abroad." He has said, "Without me ye can do nothing," and, "My grace is sufficient for thee." Every one who seeks to do well in his own finite strength, will find his efforts a failure; but those who accept Christ by faith, will find him a personal Saviour. They will enlist in his army, they will become his soldiers, and fight the good fight of faith. If they are students in the school, they will feel that they are enlisted to make the school the most orderly, elevated, and praiseworthy institution in the world. They will put every jot of their influence on the side of God, on the side of Christ, and on the side of heavenly intelligences. They will feel it to be their duty to form a Christian endeavor society, that they may help every student to see the inconsistency of a course of action that God will not approve. They will draw with Christ, and do their utmost to perfect Christian character. They will take upon themselves the work of leading the lame and the weak into the safe, upward path. They will form Christian endeavor meetings to make plans that will be a blessing to the institution of learning, and do all in their power to make the school what God designed and signified that it should be. They will have in mind the value and efficiency of Christian endeavor meetings, in preparing missionaries to go forth to give the warning to the world.

Students should have their own seasons of prayer, where they may offer fervent, simple petitions that God shall bless the president of the school with physical strength, mental clearness, moral power, and spiritual discernment, and that every teacher shall be qualified by the grace of Christ to do his work with fidelity and with fervent love. They should pray that teachers may be the agents through whom God shall work to make good prevail over evil, through a knowledge of Jesus Christ whom he hath sent. May God give the students who attend our institutions of learning, grace and courage to act up to the principles revealed in the law of God, which is an expression of his character. Never be found disparaging the schools which God has established. If you have failed at any time, falling under temptation, it is because you did not make God your strength, because you did not have the faith that works by love and purifies the soul.

Let every sincere Christian who has a connection with our schools, be determined to be a faithful servant in the cause of Christ, and help every student to be faithful, pure, and holy in life. Let every one who loves God seek to win those who have not yet confessed Christ. Every day they may exert a silent, prayerful influence, and co-operate with Jesus Christ, the missionary-in-chief to our world. Let every soul,—man, woman, and youth,—grow in excellence of character and devotion, in purity and holiness, and live with an eye single to the glory of God, that the enemies of our faith may not triumph. Let there be such a binding together in the bonds of our holy faith, that our united influence may be wholly on the Lord's side, and may work for the transformation of those with whom we associate. Let it be made manifest that you have a living connection with God, and are ambitious for the Master's glory, seeking to cultivate in yourselves every grace of character by which you may honor him who gave his life for you. May the love of Christ exercise a constraining power to draw others into the path cast up for the ransomed of the Lord to walk in. When the students in our schools shall learn to like God's will, they will find it comparatively easy to do it.

If students see defects of character in others, let them be thankful that they have discerned these defects, and therefore may be put on their guard against them. You will, no doubt, see persons who are not learning the meekness and lowliness of Christ, but who love display, and are vain, frivolous, and worldly. The only remedy for such is to behold Jesus, and by studying his character they will come to despise everything that is vain and frivolous, weak and mean. The character of Christ is full of forbearance, patience, goodness, mercy, and unexampled love. By beholding such a character, they will rise above the littleness of that which has fashioned and molded them, and made them unholy and unlovely. They will say, "I will not sit with vain persons, neither will I go with dissemblers." They will realize that "he that walketh with wise men shall be wise: but a companion of fools shall be destroyed."

Let every one who is seeking to live a Christian life, remember that the church militant is not the church triumphant. Those who are carnally minded will be found in the church. They are to be pitied more than blamed. The church is not to be judged as sustaining these characters, though they are found within her borders. Should the church expel them, the very ones who found fault with their presence there, would blame the church for sending them adrift in the world; they would claim that they were treated unmercifully. It may be that in the church there are those who are cold, proud, haughty, and un-Christian, but you need not associate with this class. There are many who are warm-hearted, who are self-denying, self-sacrificing, who would, were it required, lay down their lives to save souls. Jesus saw the bad and the good in church relationship, and said, "Let both grow together until the harvest." None are under the necessity of becoming tares because every plant in the field is not wheat. If the truth were known, these complainers make their accusations in order to quiet a convicted, condemning conscience. Their own course of action is not wholly commendable. Even those who are striving for the mastery over the enemy, have sometimes been wrong and done wrong. Evil prevails over good when we do not trust wholly in Christ, and abide in him. Inconsistencies of character will then be manifested that would not be revealed if we preserved the faith that works by love and purifies the soul.

We are not compelled to choose as familiar associates those who reject the love of God that has been expressed in giving his Son to our world, "that whosoever believeth in him should not perish," but have everlasting life. Those who love God will not choose the enemies of God

to be their friends. The question was asked, "Shouldst thou help the ungodly, and love them which hate the Lord?" Will you prefer the association of the irreligious and disloyal, to that of those who are obeying the commandments of God? Will you choose to separate yourself from those who love God, and place yourself as far as possible from the channel of light? You want to keep in an atmosphere of purity and faith, and bring into your characters, principles that will be as solid timbers. Christians will not choose and cultivate the society of non-Christians. If the Lord gives you a special position in the world, as he did Joseph and Daniel, then he will sustain and keep you in the midst of temptation. But you will never be where you will find too much light, in our world. Then how perilous it is to choose the association of those who love darkness rather than light, and will not come to the light, lest their deeds should be reproved.

THE WONDERFUL COUNSELOR.

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

God is omnipotent and omniscient; but he has chosen to connect himself in the work of salvation, with human agencies; and therefore omnipotence and omniscience are not always seen in the methods by which that work is carried on. Not that God is hindered because the instrument that he uses is weak; for we read that "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." 1 Cor. 1:27. God can wield the feeblest instrument with infinite power and wisdom, if the instrument remains passive in his hands. But man, the instrument whom God uses, has the power of free will, and does not always choose to let himself be used as God would be pleased to use him.

Self is constantly seeking to display its own wisdom and ability, and is as ready to use the work of God for this purpose as anything else. But when human wisdom enters into the work of God, the work is marred to just that extent. God does not ask counsel of men. He says, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Human wisdom cannot possibly attain to the plane of God's wisdom; and therefore whenever any work is done by human wisdom, it is sure to be done wrong. It may not be apparent that any mistake has been made; there may be no visibly disastrous results; but the disaster lies in its falling infinitely short of what God designed to accomplish. We do not see what that is, and consequently know nothing about it.

When self does the planning, there is always a good deal of perplexity; for self is not so wise as to be able to select a way through even the lesser obstacles before us, without feeling some degree of misgiving. With perplexity comes anxiety and worry. And this is not all; there is a great waste of valuable time, in which come many precious opportunities that must be suffered to pass by unimproved.

These things ought not so to be. They would not be if we were not so prone to forget that "man's extremity is God's opportunity." There is a "Wonderful Counselor" to whom we can go, and he is always ready to counsel with us. He never puts us off. He is anxious that we should come and counsel with him. He has invited us. "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him." It is the invitation of "the faithful and true Witness," of him who says to the Laodicean Church, "I counsel thee." It is our wisdom to heed his counsel, and to put ourselves in that place where we can know what his counsel is.

When God's followers meet together to counsel concerning the interests of his cause, Jesus Christ is there to counsel with them. He is the "Wonderful Counselor." The work is his, and his wisdom alone is sufficient to direct it. There is perplexity over many things in the minds of his followers; but is there any perplexity in his mind? Does not he know exactly just what moves ought to be made, what work should be undertaken, and to whom it should be intrusted? All will admit that he does. If, then, his followers only knew what he knows, the purpose of their consultation would be accomplished. And therefore what is needed on all such occasions is to find out the mind of Christ; not to lay plans ourselves, so much as to find out the plans that he has already laid; not to manifest our wisdom in devising how to execute them, but to become filled with the wisdom of God.

God is willing enough to bestow his wisdom and reveal his mind to us; the trouble is that men are not willing enough to have him do so. They may be passively willing, but it is only active willingness that counts with God. To be actively willing means that we must do something. Any person in the world is willing to be filled with superior wisdom, but not every person is willing to put himself in that place where he can receive it. He will not ask for it, in the way that God has appointed. He will not renounce all of self, so that if wisdom is given him, he will be sure to take all the glory to himself. God cannot give any wisdom or power to be used in the glorification of self. "The meek will he guide in judgment; the meek will he teach his way."

We can obtain wisdom by asking it of God; and we can obtain it from his word; provided always that we approach the one true source of wisdom with due reverence and humility. Is it not evident, therefore, that the best way to obtain that wisdom which is needed to carry on the work of God successfully, whether alone or in conference with one another, is by *prayer and the study of the word*? That is counseling with him who is the "Wonderful Counselor." All that is needed to bring success, is to *let God work*; that is, to let him use us. This will not be flattering to the wisdom and ability of self, but it will be much more advantageous to the cause of truth.

FAITH AND BELIEF: THE DIFFERENCE.

BY G. D. BALLOU.
(Grant's Pass, Oregon.)

WHEN the Pharisees stood about the grave of Lazarus, and saw him come forth at the mighty Healer's command, they believed, yea, they *knew* a wonderful miracle had been performed. Did they not know that he had been dead four days, and that creative power had caused life to spring forth out of corruption? Why, then, did they go from that scene, and counsel to put both Jesus and Lazarus to death? Again, when Jesus himself was called forth to life by the mighty power of God, did they not believe the fact of his resurrection?—Most assuredly, and took steps to hinder a knowledge of the fact from spreading. Again, when these same men encountered Peter and John, and were trying to meet and suppress the influence of the miracle of healing wrought upon the lame man, they admitted that a notable miracle had been done. When they failed in the first injunction served to prevent Peter and John from preaching the name and power of Christ, and at their second appearance before the council, they were charged with having filled Jerusalem with their doctrine and with the intention of bringing Christ's blood upon the council. Now could these Jews not see clearly the connection between these men and their miracles and Christ? They certainly did.

But to the question before us: Did this belief and the acknowledgment of those miraculous

facts in connection with the life of Christ, constitute faith, in the Scriptural sense of the term? Was it not much after the same order of credence that the devils exercise of whom James says that "the devils also believe, and tremble"? But there were a few men in those times who saw in those miracles the hand of God revealed, and they accepted them as manifestations of God's love and mercy and creative power. They saw all that the Pharisees saw, and, besides, they saw the character of God revealed, and this spiritual sight constituted genuine, living gospel faith.

The word of God is called a living word, designed to reveal the character of God to every generation which should come upon earth's stage of action. Jesus was a living, acting revelation of God himself. Every true miracle, wrought through whatsoever agency, has been designed to reveal the power, love, and mercy of an infinite Father. And every real Christian is a manifestation of the character of God before the world.

Now what was the reason the Pharisees of old could not see God in these revelations of his character, as they were presented before their generation?—They did not want to; and Jesus told them so, when he said, "Ye will not come to me, that ye might have life," and, "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" And the record says further that many of the scribes and Pharisees believed on him, but did not confess him openly, because "they loved the praise of men more than the praise of God." Their failure to confess him as the Son of God prevented their belief from ripening into faith. Unwilling to bear the reproach that would come by acknowledging the hand of God manifested in the events of those times, they chose their own ways, and became the betrayers and murderers of the Son of God.

A few more questions: Has God a living word working in the world to-day? Is there a divine message for this generation? Is God pouring out his Spirit, and manifesting his creative power and love and mercy in miracles of healing? Is he revealing his character to this generation? If so, the willing and obedient will see the hand of God. The hungry and thirsty will find the bread and water of life. These will not fail to see God in his word and all his works. His messages of warning and reproof will be sweet to them. They will not only have faith in Jesus, but the faith that was *in* Jesus, even the faith of Jesus. With undimmed spiritual vision, he saw his Father's character, else he could not have manifested that character to the world. When we see God's character, as revealed in his word and works in our day, then shall we be enabled to walk by living faith, and this faith will make us overcomers. Pray that thine eyes may be anointed, that thou mayest see.

**EMINENT MEN ON THE GOSPEL
MIRACLES.**

BY T. DARLEY ALLEN.
(Boston, Mass.)

A FEW years before his death, in reply to a question put to him by a somewhat skeptical friend, the late Professor Ezra Abbot said: "I know of no events in history that are better substantiated than the resurrection of Christ and the other gospel miracles."

Dr. Arnold, of Rugby, observed: "I have been used for many years to study the history of other times, and to examine and weigh the evidences of those who have written about them; and I know of no fact in the history of mankind, which is proved by better and fuller evidence of every sort, to the mind of a fair inquirer, than that Christ died, and rose again from the dead."

Dr. Thomas Dick declared: "Of the reality of the [gospel] miracles, we have as high a degree of evidence as we have of the reality of

any other events recorded in the Scriptures or in the history of the world."

H. L. Hastings, editor of the *Christian* (Boston), says in his pamphlet on "The Inspiration of the Bible:" "The perverse logic that disputes and cavils at the miracles of Christ, can dispute every fact, and deny even the very existence of the caviler and disputer."

THE SABBATH.

BY E. J. JOHNSON.
(Harv's Road, Fla.)

How blest the holy Sabbath day
In the beginning set apart
And sanctified by Him who knew
The need of every human heart.
God's love ordained that at the close
Of six days' labor, man should pause,
And turn his thoughts from worldly cares,
To his Creator's works and laws.

Priceless these moments to the soul
That seeks with humble confidence
To hold communion with its God,
And contemplate Omnipotence;
That welcomes quiet from the noise
And tumult of the world around,
And joys to come apart awhile
With Jesus upon holy ground.

To those who meet with Christ, and know
His sanctifying presence near,
His gracious words of promise come
Laden with balm for every fear.
Grand promises! each word as strong
As that which spake the worlds from naught.
O this is rest, the Sabbath rest,
With endless peace and glory fraught.

A peace and joy not of this world,
For they who take the Sabbath cross
Must separate from earthly friends,
And meet with scolding, jeers, and loss.
But earthly loss they count but gain,
And O, 't is comforting to know,
That if the world treats them with scorn,
It scorned the Saviour long ago.

His precious, never-failing words
Bring consolation deep and true,—
"Blessed are ye when for my sake
The scoffing world reproaches you"
And high above the mingled sounds
Of bitter scoffing, angry strife,
They hear: "Be faithful unto death,
And I will give a crown of life."

**JUSTIFICATION BY FAITH NOT A NEW
DOCTRINE.**

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

WITHIN three or four years the subject of justification by faith has attained unwonted prominence in the writings and sermons of Seventh-day Adventists. No one rejoices over this fact more than does the writer of this article. While he is sometimes fearful that some of our denomination are in danger of swinging to the other extreme, and deciding that works have no place whatever in God's plan of saving men, he nevertheless rejoices that our people are being taught clearly and emphatically that works can never be made the basis upon which a sinner can be justified. He who has committed a single sin in the course of his life, can only be saved through the perfect obedience of Christ to the law of God. This is so for two reasons: (1) Because God, whose decision is final, has decreed that such shall be the case; (2) Because in the very nature of things it is impossible to do works of supererogation, and, therefore, there is no possibility of our atoning for a single transgression, after that transgression becomes a fact. Works are important, as an evidence of faith. James 2: 18. They also enter into God's plan so far that he employs them as a measure in deciding what is to be the final reward of a saint; *i. e.*, whether that reward shall be great or small. We read, therefore, that when Christ comes, he will "reward every man according to his works." Matt. 16: 27. Observe that when the reward

is given, it is bestowed upon every *man* (not class of men), according to *his* works, and not according to the works of his *class*.

But it was not my intention when commencing this article, to discuss the relation of works to justification. My design was to show that some of our good brethren have erred in supposing that the doctrine of justification by faith was not understood and advocated by any of our denomination until within a very brief space of time. The writer has conversed with several who seem to have adopted this view. It is to correct the mistake of such, that he writes as he does at this time.

To begin with, the doctrine in question runs like a golden thread through the Bible, from Genesis to Revelation, binding it together, and unifying the whole. This will be evident from a moment's thought. If those who now advocate the doctrine of justification by faith are correct in their views, from whence did they derive the doctrine that they advocate? They obtained it from the Scriptures, did they not? But if this be true, then that doctrine has always been in the Scriptures, and, therefore, is not new. Assuredly Christ, Paul, Peter, and other apostles taught the doctrine of justification by faith.

The early church derived that *tepet* from them and from what they wrote, as contemporaneous history will prove. The reformers of the sixteenth century were firm believers in salvation through the righteousness of Christ. A single quotation upon this point must suffice: "The great truth of justification by faith, which at once overturns the subtilities of the schools and the popish doctrine of the efficacy of works, was boldly proclaimed in the very bosom of Sorbonne itself." "It is God alone," said the teacher (and it might have seemed as if the very roofs of the university would cry out against such new sounds), "it is God alone who by his grace justifies unto *eternal* life." "What will you then say?" inquired the hearers, to whom such sounds appeared to contradict the teaching of four centuries; "will you say that any one man was ever justified without works?" "One, do you ask?" returned Lefevre; "why, they are innumerable. How many shameful sinners have eagerly asked to be baptized, having nothing but faith in Christ alone, and who, if they died the moment after, entered into the life of the blessed without works."*

That John Wesley was a firm believer in the view that we can be saved only through the obedience of Christ to the law of God, is made so prominent in his writings that no intelligent reader needs to be informed that such is the case. The commentary of Dr. Adam Clarke, who was a distinguished writer of the Methodist Church, is full of the doctrine in question. Indeed, nearly all of the modern orthodox churches are firm believers in the view that it is alone through the merits of Christ that men can be saved.

The Romish Church, on the contrary, seems to rely in part, if not in full, upon works as a means of obtaining salvation. The question naturally arises, therefore, whether it can be possible that Seventh-day Adventists and Romanists, who have always been at antipodes on every other question, would have been in substantial accord on the relation of works to salvation. The writer blushes to think that such a question could ever arise in the mind of any person acquainted with the facts in the case, and belonging to the Seventh-day Adventist Church. He is aware that our enemies have repeatedly charged that we expect to be saved by our good deeds, but he is also aware that this charge has always been repelled by our people as a foul slander.

Who is there among us who has listened to the preaching of the lamented Elder James White, who has not heard him thunder from the desk these words, "There is no justifying principle in law." The writer ventures the assertion

* Lefevre as quoted in D'Aubigne's "History of the Reformation," book 12.

that he has heard the language quoted from the lips of the preacher in question at least a score of times. In every instance they were uttered in order to disabuse the minds of those outside of our church from the calumny which our enemies were constantly circulating against us. But if Elder White was right in saying that there was "no justifying principle in law," where was our justification to come from, according to his view, unless it came through the righteousness of Christ?

I need not quote from the testimonies to show that they have always advocated the tenet of justification by faith; for any one who has read ten pages in them cannot have failed to discover that such was the case. Is it possible, therefore, that the doctrine of justification by faith is new to a people who have read and believed those testimonies for forty-seven years?

Had I the space to do so, I might quote from the writings of all of our prominent men, to substantiate the opinion defended in this article. I will, however, give an extract from but one of them. In "Thoughts on Daniel and the Revelation," p. 589, the language found below can be seen:—

"And though the 144,000 are accused of rejecting Christ and trusting to their own works for salvation, because they refuse to violate the commandments of God (Rev. 14: 1, 12), in the great day that calumny will be wiped off. It will be seen that they have rested their hope of life on the merits of the shed blood of their divine Redeemer, making him their source of righteousness. There is peculiar force in saying of these, that they have washed their robes and made them white in the blood of the Lamb."

It is with pleasure that the writer transcribes the foregoing citation, since he knows that the author of the sentiments there recorded has been misunderstood on this question. The quotation made was written in 1865, or twenty-eight years ago.

In 1866, or twenty-seven years ago, the writer commenced to keep the Sabbath. If the reader will pardon the seeming egotism, I will quote a few words from a letter addressed by me to a friend at that time. The letter mentioned was the first thing that I ever wrote to prove the obligation of the law and the Sabbath. Here are a few lines which bear an explicit testimony to my belief in the doctrine of justification by faith at the time in question: "It (the statement in Rom. 10: 4, that Christ is the end of the law for righteousness to every one that believeth) then becomes a simple declaration on the part of the apostle that we are not necessarily lost, because we have not kept the law perfectly; for having believed on Christ, his righteousness will be imputed to us."

The importance of having our people correctly represented in the matter of the relation which they have heretofore sustained to the doctrine of justification by faith, can hardly be exaggerated. Admit that this doctrine is new to them, and that it has but recently found a place in their creed, and you have impeached them before the world. The principle of justification by faith is a fundamental doctrine in the great plan of salvation through Christ. Without an intelligent acceptance of it, no man can be saved.* If, as a people, therefore, we had never rightly comprehended and appropriated that doctrine until three or four years ago, all who died in the message up to that time are lost. There is no avoiding that conclusion, since there is no salvation out of Christ, and since he saves only by securing the imputation of his righteousness to the repentant sinner. Rom. 3: 21-26. Furthermore, if the doctrine in question has not heretofore occupied a prominent place in the faith of Seventh-day Adventists, it is impossible that they have ever as yet given the third angel's message. This is so, because the people who give that message are to keep the "faith of Jesus" (Rev. 14: 9-12), the corner-stone of which is *faith*

in the doctrine of justification *by* faith. Again, the idea that a people who have carried on their work forty-seven years, without understanding the most fundamental doctrine of the Christian religion, should assume to apply the epithet "Babylon" to other churches who have always firmly believed in that doctrine, is so preposterous that one blushes at the thought.

Be very careful, brethren, that by indiscreet and incorrect statements you do not put into the hands of our enemies weapons with which they can overthrow once and forever the work which we love so much. It may be, and doubtless is true, that there is to be found among us occasionally a person, who, from his own obtuseness of mind, or through the failure of his spiritual teacher to do his duty, has never yet attained to an understanding of the doctrine of justification by faith. Such individuals could also be found in any and every denomination. To say, however, that any considerable portion of our people have never been indoctrinated upon the question of the imputation of Christ's righteousness, is to misrepresent the facts, and place in a wrong light those who have occupied the most responsible positions in our work. The simple facts in the case are these: The nominal churches have been living in open violation of the law of God in the matter of the Sabbath. The duty of restoring the Sabbath and vindicating the law has been laid upon our people in the providence of God. Around these points the battle has raged continually. As the orthodox churches believe in the doctrine of justification by faith, it has not been thought necessary to give prominence to that view in our preaching. This was a mistake, which reacted upon ourselves. The result of that mistake was that the doctrine in question in a measure lost its hold upon some of our people, to their damage. Such a result was natural, under the circumstances. Now that the argument upon the peculiar features of our faith has been fully developed, that branch of the subject does not demand so much of our thought as formerly; and the good Lord in his wise providence is now emphasizing the doctrine of the imputed righteousness of Christ. Let us rejoice that we have lived to see this day, but let us be cautious that we do not play into the hands of our enemies, by admitting as true that which they have always charged upon us; namely, that we as a people have relied for justification upon our own works, instead of the righteousness of Christ.

WHOSOEVER WILL MAY COME.

BY MRS. EDNA MERRELL.
(Amboy, Minn.)

"I AM the root and the offspring of David, and the bright and morning-star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22: 16, 17. Drink from that fountain that spiritual Rock, which was Christ. Christ is the star of our righteousness, the only hope of eternal life; "for there is none other name under heaven given among men, whereby we must be saved." "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." "For God, who commanded [the light] to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

It is Christ that shines through us. "Ye are the light of the world." "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." We are Christ's representatives here upon the earth. If we keep our eyes fixed upon the bright morning-star, its beams will reflect His image in us. We will shine and will not know it; for we will be walking in the

light, even as he is in the light. The one great theme of our life will be Christ our righteousness. "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever."

The day-star will arise in our hearts and shine as in a dark place. He is ever calling, "And the Spirit and the bride say, Come." The Spirit ever liveth to make intercession for us. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth. "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." "And let him that heareth say, Come." "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Then he that heareth may help speed on the message, may say, Come; for whosoever cometh freely, shall be saved. "So then, faith cometh by hearing, and hearing by the word of God." "Come and hear, all ye that fear God, and I will declare what he hath done for my soul."

He that is of God *heareth* God's words. "He that hath an ear, let him hear what the Spirit saith unto the churches." He that hears Christ's words and does them, he it is that loves him, and is founded upon the Rock, the sure foundation. "And let him that is athirst come." "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." "O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is." "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." "But whosoever shall drink of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." "And whosoever will, let him take the water of life freely."

"I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son." "Blessed are ye that sow beside all waters." "He shall dwell on high; his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty." "I will take you one of a city, two of a family, and I will bring you to Zion." "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

—Occasional retirement, self-inquiry, meditation, and secret communion with God are absolutely essential to spiritual health. The man who neglects them is in great danger of a fall. To be always preaching, teaching, speaking, and working public works is unquestionably a sign of zeal not according to knowledge. It often leads to untoward consequences. We must take time for sitting down and calmly looking within, and examining how matters stand between our soul and Christ. The omission of this practice is the true account of many a backsliding which shocks the Church and gives occasion to the world to blaspheme. Many could say in the words of the Canticles: "They made me a keeper of the vineyards, but my own vineyard have I not kept."—*J. C. Eyle.*

*The reference here is to the doctrine of justification by faith in its simplest form.

The Mission Field.

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

ARRIVAL AT MY NATIVE HOME.

As soldiers under one banner, who are scattered all over the earth, having similar objects in view, would be interested to know of one another's success or failure, so the readers of the REVIEW would like, no doubt, to know about my arrival home, and how I am prospering in Bulgaria.

After having enjoyed for three weeks some most pleasant and profitable meetings at Hamburg, Sept. 12, in company with brethren Klein, Oblander, Leppsack, and Wagner, I started for my native home. As far as Clausenburg we went together; but there we separated, I continuing my journey, and they remaining to visit a German brother at that place. The next day, about 2 p. m., our train arrived at Predeal, the first town on the Rumanian border, between Hungary and Rumania. After examination of our baggage and passports, and being well disinfected by a spray of chemical water pumped onto us from a machine, we were left to enter the station within the bounds of the Rumanian government.

At 9 p. m. our train reached Bukharest, the capital of Rumania. I proceeded the next morning to hunt for brother Oslen, to whom I had a letter of introduction from brother Conradi. After some exertion, I succeeded in finding his house, and handing the letter to his wife, upon reading which, she received me cordially. As it was nearly noon, she asked me to wait a little while, and her husband would come to dinner, when I could see him. I did so, and it was not a very great while before he came. She introduced me to him, and upon reading the letter, he met me as though he was meeting one of his own brothers. Indeed, I shall not forget the cordiality and Christian courtesy these good people manifested toward me. They not only insisted on my partaking of their frugal dinner, but invited me to stay with them. I accepted their invitation, and we spent the evening and the greater portion of the night in talking over various phases of the truth.

At Bukharest I had to visé my passport. I found the secretary of the Bulgarian consul a very pleasant gentleman. Seeing that I was an American citizen, he treated me with the greatest respect, and was very anxious to talk with me about America. Having prepared everything, the next morning at 8:15 a. m., I took the train for Ginegero, a small city on the Danube, opposite Roustehouk, the first Bulgarian city. Not knowing that the ferry-boat was running that day, I remained one night at Ginegero. At 11 a. m. the next day, our little boat directed its course toward the quarantine station of Roustehouk; for there was a quarantine of eight days.

Once more, after nearly ten years' absence, I was on my native soil. We were met by the Bulgarian guard, who, after taking our passports, directed us toward the disinfecting room. Here we were ordered to throw off our clothes, in order to have them put through the steaming machine. This machine, which is of French manufacture, resembles a longitudinal boiler, with a cart like a child's cradle. The clothes are put into the boiler and subjected to a high steam pressure for fifteen or twenty minutes. Such articles as could not stand the steam were thoroughly sprinkled with chemical water. After our bodies were sponged well with the same solution, we put on our clothes and were shown our apartments. Two gentlemen, one chief justice of the circuit court at Roustehouk, and the other, the English vice consul of the same place, and myself, were shown some favor by giving us small apartments by ourselves. I went with Mr. Boshkoff, the justice, in one apartment, which had two beds.

I found this man to be a very fine gentleman. He never let a day pass without calling me to help him eat his home viands. He was only grieved that I did not drink of his good wine, as he called it. However, he was very much interested in my telling him about America, and was especially anxious to know about their school system. He said he admired the American jurisprudence, and wanted to know where was the best university for law; for he desires to send his son to study in America.

The barracks, where those who are quarantined have to stay, are situated about one mile and a half east from Roustehouk. During our eight days' confinement, there were many things worth studying. But what most attracted my attention was to see how government officials and patients behaved. I call those confined in the barracks patients, but in reality there was no one sick while I was there. The functionaries, while not perfect, yet considering the many inconveniences under which they were working, truly endeavored to discharge their duties with all promptness. Some of the patients, however, behaved very badly; and especially was this true with those who were better educated—for example, students in medicine, etc.

Roustehouk is one of the principal cities in Bulgaria, and while it has changed since I last saw it, it is far from resembling a western city. It must be remembered, however, that it is far easier to make that which is good out of new things, than to make good things out of old rubbish. But notwithstanding the many obstacles to be surmounted in remodeling these cities of Asiatic architecture,—streets to be widened, for which houses have to be partly cut through, and some moved entirely away,—the Bulgarians are bound to do it.

After leaving my baggage in a hotel, I proceeded at once to see if my trunks had arrived from Hamburg. But to my surprise, notwithstanding having been sent nearly a month, they had not come. But what is more surprising even than this, is that while I write this, I have not heard anything about them. These are some of the many inconveniences that we have to meet in this country.

Next I went to pay a visit to some friends whom I knew at Sistora, while attending the Methodist missionary school. I found Mr. Leonoff keeping a Bible depot. He was glad to see me, and while we were engaged in a pleasant conversation, Mr. Tomoff, the Methodist minister came in. Mr. Tomoff was acting as minister at Sistora at the time I was there, and had just moved to Roustehouk. He at first did not recognize me, but it was not very long before we began shaking hands. It was nearly noon, so he invited me to dine with him. I accepted his invitation, and soon we were in his house, seated around the table supplied with healthful food, sweetened by pleasant conversation. That evening he had prayer-meeting at his church, and invited me to attend. I went, but a little late on account of having been detained with some business. There were about fifteen persons in all, and every one of them showed an evidence of having been acquainted with Christ. At the close, before dismissing, he introduced me to his congregation. He said in substance, "I understand that Mr. Popoff is not going to work under our society, but nevertheless we should not forget that he is working for the Master. There are many other societies besides our own, which are doing work for Christ, and we should not be so conceited as to think that we are the only ones who are engaged in missionary work." He wished me best success, and prayed the Lord to open the way before me. After church he again asked me to return home with him, where we spent nearly three hours more in talking over the religious condition of Bulgaria. We both sympathized in the fact that the religious standing of the Bulgarians is not better than it

is, but unanimously concluded that it is far better than either the Rumanians' or the Servians', and that they are far more susceptible of missionary effort than the nations mentioned. He was also anxious to know some of the points of our doctrine which make us differ with them. I told him, but neither he nor I were inclined to argument.

Next morning I took the train for Razgrad. Our train passed through a tract of land resembling that of Michigan. But from the appearance of things, more than once the saying came to my mind, "Where the Turk places his foot, grass never grows," and it is true.

Razgrad consists of lots of dilapidated, tumbled-down mud houses, and narrow, crooked streets. I found here a phaeton (a sort of two-horse buggy of German make) for thirty-five francs (more than \$7), to take me to Kotel, and having refreshed myself for dinner I proceeded on my journey. The next day, Sept. 30, late in the afternoon, I reached home. Once again after nearly twenty-two years of absence, I was in my native town. I did not telegraph to my friends that I was so near, intending to surprise them, yet my sister knew me as soon as she saw me. The impression made upon me by my native land, as I view it now, will appear in my next.

E. S. POPOFF.

Special Attention.

CHURCH SCHOOLS AND MISSIONS.

Should They Receive State Support?

I AM glad that the question of State aid for church purposes is agitating other minds than our own. For several years now the relations which should exist between the church of Christ and the powers of earth, have been much discussed, and many have been the opinions expressed thereon.

With the Roman Catholic Church the union of the civil with the religious has long been a settled belief. True, many times Rome has disclaimed such doctrine, but this has been only when the Roman Church could not be the leading and controlling factor in the government. When she herself could rule, Rome has taught and upheld the union of the religious with the civil power. Nor has she abated one jot from this faith to-day. She believes in such a union still, and is only waiting in this country for the auspicious moment to arrive when her power and influence will be sufficient to bring to her the reins of governmental power.

Protestants professedly have opposed such a union. At the same time, however, they have adopted such tactics, and worked on such lines as to force them logically into acquiescence with the same fatal conclusion. Thus do we now find that those very churches which have felt in the past, in the days of their poverty and unpopularity, the persecution which is the outgrowth of Rome's logic, are adopting in their popularity and wealth, the very arguments, and using against others the same principles of unrighteous judgment once employed against themselves.

It does not require the mind of a philosopher to discern the trend of religious teaching at the present time. It requires but a meager history of past ages to see that the Church is following in the same paths laid out by the Church in the fourth century. Nor does it require the eye of a prophet to see that the same fatal results reached by the Church then, will be reached by the Church in the future, if the same tactics are persisted in. Now, as then, the Church is clamoring for State aid and influence.

The preaching of politics from the pulpit, the lobbying of ministers in the halls of legislation, the almost universal clamoring for new Sunday laws, with the enforcement of existing ones, the acceptance of State funds for church schools and missions,—all these indicate an alarming tendency in the political and religious worlds. It was by such means in the fourth century that the beast rode into power. It is by the same means that the image to the beast will attain its growth and development.

At such times as these, when the great majority of the public journals are throwing their influence in favor of a union of Church and State, it is refreshing to hear an occasional voice disclaiming against such a consummation. The great majority of the religious writers contend for State aid to church schools and to church work. Occasionally there is found one who is so thoroughly conversant with the history of the past, and sufficiently free from religious bias, as to see the influence and tendency of such principles. We present below a portion of an article found in the current issue of the *Missionary Review of the World*. It is from the pen of one of the associate editors, Dr. A. J. Gordon. Under the caption, "Education and Missions," he speaks of the influence and mischief of State aid to church schools and missions; and from the history of the past makes valuable deductions for the instruction of the Church of Christ:—

"Is affiliation with the State, or separation from the State, the true method in missions? It sounds strange to hear a minister in a national church—the late Professor Christlieb, of Bonn—attaching so much importance, as he does, to exemption of religion from government control. In tracing the rise of the missionary spirit in America, he says: 'Certainly it was no mere accidental circumstance that a livelier interest in the missionary enterprise began after the privileges of the State Church had been abolished in New England.' It was when 'delivered from the incumbrance of State aid,' he goes on to say, that the American Church first began to rise to the greatness of her obligation to the heathen.

"The eminent theologian thus puts emphasis on what it might not occur to us to notice. But those who are acquainted with Christlieb's experience can read into his words even more than he has himself expressed. His high evangelical views won for him the reproach of 'pietism,' and more than once the 'powers that be' came near laying disciplinary hands upon him for this offense. It is always liable to be so. The stipend rarely fails to assert its authority over the stipendary; subsidies are almost certain, sooner or later, to subsidize. Therefore let missions be on their guard against 'the incumbrance of State aid.'

"The history of primitive missions is instructive at every point, and nowhere more so than here. 'When the Church had the least money, it had the most might,' it has been pointedly said. And we may unhesitatingly add that when it had the least aid from the world, it made the most rapid conquests in the world.'

"When the Church held most uncompromisingly that her citizenship was in heaven, absolutely refusing to be affiliated with the kingdoms of this world, then it was that she was irresistible in her onward movement. This attitude of the early Christians gave great offense to heathen rulers, who often desired to be friendly to those who stubbornly refused to be befriended by them, lest their friendship with the world might prove enmity to God.

"Here is the picture which Uhlhorn gives of the victorious Church of the first three centuries: 'The coming of the Lord was then believed to be quite near, and this hope dominated the whole life. No provision was made for the long continuance of the Church on earth, and all efforts were exclusively directed toward remaining in the world without spot till the day of Christ's coming.' This is the time, and this is the spiritual attitude in which Christianity made its most extraordinary advance among the heathen, so that Tertullian could say: 'We are of yesterday, and yet have filled every place belonging to you,—cities, islands, castles, towns, assemblies, your very camp, your tribes, companies, senate, and forum;' and Eusebius observes that 'the saving word has brought the souls of men of every race to the devout veneration of the God of the universe.' Indeed, so rapid and so firm was the progress of the gospel during the period, that Dr. Warneck estimates that 'at the end of the first century, there were in the whole extent of the Roman empire at most, 200,000 Christians, and at the end of the third century, about 6,000,000; that is,

about a twentieth part of the whole population.'" (See "History of Protestant Missions," p. 4.)

"Without letting go the hope of the final advent of the Lord, the Church now entered upon its historical development and its citizenship on earth.' . . . Just here, in the assumption of earthly citizenship, was the turning-point in history, when the pure and primitive Church swung into the paganized and apostate Church. If our citizenship is on earth, we may receive tithes, and collect revenues from the kings of this earth; we may allow human governments to pay tribute to us. But let us be on our guard against the perils involved in such a course. To swap civilized education for heathen money may be fair trade, but is it the calling of the merchantman in heavenly pearls to engage in such traffic? To give secular teaching in exchange for government grants may be an honest transaction, but is the missionary of the cross commissioned for such a business? As a matter of fact, the missionary societies of free churches and established churches alike, have fallen into the habit of receiving government grants in aid on the foreign field. The system of secular education among our missions is largely related to this usage. The wrong principle—alliance of missions with the State—has led to what many regard as a wrong result. The principle, therefore, needs serious reconsideration. It was through this principle, gradually and almost imperceptibly adopted, that the early Church, from being 'more than conqueror,' became more than conquered, since, instead of Christianizing paganism, her Christianity was paganized. The law of the kingdom of heaven is not the law of the kingdoms of earth. The world's motto is, 'In union there is strength;' the Church's motto is, 'In separation there is strength.'

What position the *Missionary Review* has taken upon the questions of Church and State, which have agitated the world for the last one or two years, I am unable to state, as I have not read its columns with this in mind. What position it will take in the future in this deepening and widening controversy, it will be interesting to note. I trust that it ever will be found consistent with the principles of its own logic, as expressed in the editorial quoted above.

F. M. WILCOX.

TRUTH WILL TRIUMPH.

DURING the past few months there has been considerable agitation in the island of Trinidad, West Indies, over the question of closing up places of business on Sunday. It is the same old story of the clergy being the instigators and chief leaders in the movement. Says the leading newspaper of that island: "The Sunday-closing movement was purely a clerical one. There exists a sort of sentimental tenderness between the laity and their clergy, no matter of what denomination, which often induces the former to waive their own opinion at the request of the latter." Petitions signed on this basis, were sent up to the council, but the latter voted the measure down, because they believed this to be in harmony with the public sentiment. "The reverend gentlemen are highly indignant, and they call on the people to resent the decision of the council." One zealous minister selected for his text, "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's." In his application, he says that "those who are acting with him are fighting the battle of the Lord: of truth against error; of right against wrong; of purity against sin; of virtue against vice; of liberty against oppression; so that everywhere and always it is the Lord's battle." At last reports "the Lord's battle" had been lost.

The following is an extract from a letter received from a gentleman living in Port-of-Spain, the scene of the fiercest contest in the island, over this question, giving his views of this kind of work, and its effect upon his mind:—

"In my opinion I do not see the right of any government whatever to interfere or have any dictation with or over any religious body; but in this case of Trinidad,

the church, or religious bodies, first extended their hands to the government for interference in their movement. During the first week of January of this year, there were united prayer-meetings in all the churches except two bodies, for the purpose of praying on different subjects, among which was the reformation or more consecration of the worship and rest of Sunday. After this printed petitions were made up and sent round for names, and then presented to the administrator, who sent them to the secretary of the States. They were returned to Trinidad for discussion of the legislative council, . . . but ultimately rejected.

"Through the evidence, or statement, of the several articles I have read, I have been brought to a conviction that Saturday is the true Sabbath, and I endeavor to some extent not to work the whole day, though the condition of my work is such that not to work on Saturday or Sunday, is to desist from it entirely. I also endeavor to convince others of this, as I see no prophecy, command, or anything else in either the Old or New Testaments to warrant the worship or keeping of Sunday."

"Surely the wrath of man shall praise thee." "We can do nothing against the truth, but for the truth." Many, even of those who profess to be looking for the Saviour to come soon, say in their hearts, "My Lord delayeth his coming," because there are so many yet to be warned. Should not such cases as those of this gentleman in Trinidad cause a blush of shame to such? The Lord's ways are so infinitely above ours and beyond our comprehension, that he can accomplish in an insignificant length of time what we in our best judgment think would require years. This one case in Trinidad has come to our notice, but we know not how many in that same island have like convictions, brought on by the same causes; and if these, like this one case, seek opportunity to make known their convictions to others, the work may multiply on itself, and this, too, without the assistance or even the knowledge of those who would limit the power of God in his work.

Then, too, the Sunday question is being agitated in many places in the world that have not come to our notice, where, doubtless, hearts have been led to see light on the true Sabbath, as in the instance above cited. The World's Fair was the means of bringing the Sabbath question before, not only this nation, but the whole world; and this agitation became thus world-wide within six months' time. Men's minds have been led to inquire into the Sabbath question by its being connected with this institution of universal interest, and a few months have been sufficient to call attention to this subject to an extent which might have required as many years in some other way. Since it is true that men can do nothing against the truth, but for the truth, everything to which men turn their minds and put their hands, will in some way turn out to the advancement of the truth. So instead of having a few scattered workers to carry the truth, the Lord is using all men for its advancement.

The Lord has told us that near the close of the message the Sabbath would be proclaimed more fully, and he is turning even the efforts of the enemy against it, for it. "How should man be just with God? . . . which doeth great things past finding out; yea, and wonders without number." W. E. HOWELL.

RHODE ISLAND SUNDAY LAW MOVEMENT.

For the past year many movements have been put on foot for a more rigid enforcement of Sunday observance as a religious day. First, in midsummer, the clergymen, both Protestant and Catholic, presented petitions to the East Providence town council for the enforcement of a law to close up the shore resorts on Sunday. In

this was fulfilled just what the *Northwestern Christian Advocate*, of Chicago, said, December, 1867: "We warn them further, that in the contest for the Sabbath (Sunday) it may so fall out that Roman Catholicism in America and Protestantism will be found side by side." The object of these petitions and the union of these two great bodies, are well stated in the closing words of their petition. "Therefore, we, the undersigned, ministers of the various churches, and citizens of the State of Rhode Island, desiring to prevent the desecration of the Lord's day, and to hand it down inviolate to our posterity, do hereby humbly petition the mayor and aldermen of Providence, etc." To hand it down *inviolate* would be to have it "unprofaned" and "unpolluted," according to Webster. By this we see that it is a religious movement wholly.

In October and November the barbers of Providence and its suburbs, held association meetings for the purpose of closing *all* the barber-shops on Sunday. This is done under a sort of religious garb, yet for selfish motives in the highest degree, as will be seen from the action they took. Watchers were stationed near the shops that were likely to be opened, to procure evidence against such, to prosecute; then they proposed to summon customers as witnesses against proprietors and workmen, and thus intimidate all.

Again: in the month of December, 1893, along came this movement, inaugurated by the Episcopal church of Providence, and which was thus reported in the *Daily Evening Standard*, of Dec. 7:—

"AGAINST SUNDAY DESECRATION.

"At the recent meeting of clergymen and others at St. John's parish house, a committee of five was appointed to consider the matter of a better enforcement of the laws against the desecration of the Sabbath."

By these movements it is easy to be seen which way the current of public sentiment is running, and ere long this city, which was once the city of refuge to the oppressed, in the days of Roger Williams, will be following in the line of religious legislation with Maryland and other States. Surely the time cannot be far off, when all the States will be united in the one object of making war against those who keep the commandments of God, and have the testimony of Jesus Christ. H. J. FARMAN.

CONTINUED PERSECUTION OF SABBATH-KEEPERS IN MARYLAND.

ISAAC BAKER, George W. Marvel, and Milton A. Bryan are now in jail at Centerville, Md., for the following terrible crimes (?); Baker plowed in his field on the 9th of last April; Marvel set out tomato plants in his garden on June 25, and Bryan cut wood and "dugged in his garden." Each did these crimes on Sunday, and being duly convicted, Nov. 10 and 13, 1893, they were cast into prison to *expiate their evil deeds*.

Other men, high and low, not being Seventh-day Adventists, and not keeping the Sabbath according to God's law, break Sunday laws, and go unpunished; but these men, following a genuine religious conviction, must suffer from the spite of personal hatred and of the bigotry of a type of religion which belongs to the darkest period of the Dark Ages. Marvel was convicted on the testimony of his own son, a constable, who went purposely to entrap his father. Shame on such an officer of such a commonwealth!

We have heard about "religious liberty," about the nineteenth century, about "free

America," and about common decency. Have the people of Maryland? Is justice drunk with bigotry in that State until it has forgotten "where it is at?"

Where is the voice of the religious press in the United States, that such shames continue? "Obscure cases," do you say? But a great principle is at stake! "Personal hatred" causes it? What, then, about a law for keeping Sunday holy which can be made the agent of such un-Christian, such un-American, such un-Protestant abuse?

Has Maryland any State legislature that can right such wrongs by new legislation? Do the friends of Sunday seek to create a reaction which will sweep the whole system of Sunday laws into oblivion? Maryland is doing much to make such an event certain. But meantime the wrong and shame are an offense to all Christian sentiment, to all moral decency. A. F. Ballenger, representative of the Religious Liberty Association, in reporting the case, said:—

"After the trials, and just before leaving Centerville, Professor Mc Kee, several of the Maryland ministers, and the writer called at the jail to bid the brethren good-by, but were rudely ordered by the sheriff to leave the jail and to stay away. We were thus refused a privilege usually granted to the friends of the vilest of criminals. The brethren came to the window of their cell, which is in the second story of the building, and talked with us through the iron bars; and with this picture of persecution stamped on our memory, we bade them good-by."

The *Evangel and Sabbath Outlook* sends the imprisoned men "Christian greeting" in the name of Christ, and to their persecutors condemnation in the name of Christianity.—*Evangel and Sabbath Outlook*, Dec. 7.

THE MONUMENTS OF EGYPT.

EGYPT has been closely connected with the fortunes of the children of Israel and the church of Christ; their histories run parallel for ages, and each sheds light upon the other; and though skeptics have sought to find in Egyptian inscriptions and records something which would contradict the Bible, the results of a century's research have confirmed and strengthened faith in the sacred word.

Dr. Brugsch, in his learned "History of Egypt under the Pharaohs," quotes more than 100 passages of Scripture, and affirms (Vol. 2, p. 330) that "any one must certainly be blind who refuses to see the flood of light which the papyri and the other Egyptian monuments are throwing on the venerable records of Scripture." Sir J. Gardner Wilkinson's great work on the "Manners and Customs of the Ancient Egyptians" has references to passages of Scripture on 330 different pages. The Old Testament speaks of Egypt 683 times, the New Testament mentions it twenty-five times; and the Egyptians are spoken of thirty times in the Old Testament, and five times in the New Testament, besides unnumbered references to Egyptian cities, places, rulers, idols, manners, customs, etc.

Egyptian monuments and Scripture history confirm each other. On the walls of the temple of Sheshonk, or Shishak, at Karnak, may be seen to-day the sculptured Jewish profiles of the captives which Shishak took, and the names of the Jewish cities he captured, when he came up against Jerusalem in the fifth year of king Rehoboam, Solomon's son. 1 Kings 14:25, 26. The spade of the explorer has turned up Pharaoh's treasure city, Pithom, and the very bricks the Israelites made and laid; and out of the rock-hewn sepulchers of Thebes have been brought

the mummies of the very Pharaohs who oppressed the Israelites in the days of Moses.—"*Egypt and the Bible*," by H. L. Hastings, Boston, Mass.

PAPAL MISUSE OF PUBLIC SCHOOLS.

It is announced from Columbus, Ohio, that another misuse of public schools contrary to law has been discovered in that State. The statement is as follows:—

"D. F. Daniels, who was appointed by school commissioner Corson to investigate an alleged misuse of school funds in subdistrict No. 1, Marion township, Mercer county, reported that of the six and one-half school hours, three and one-half hours were devoted to reading sacred and church history and the catechism. These branches were taught in German, that being the language of the community. The ten per cent of the pupils who are Protestants, are not required to study the catechism. Four and one-half hours each week are unlawfully employed by Lewis R. Cordes, the teacher, and by Father Linden, in giving sectarian instruction. On all holidays of the Catholic Church, school is dismissed."

We doubt not that close scrutiny would develop scores of other instances of the same kind. It should not be forgotten that the Romanists protested against the simple reading of the Bible in the public schools. The next suggestion was that since the Bible has been taken out of the schools, the latter are "godless." The above case illustrates the claim that a school ceases to be godless as soon as Romanist sectarian instruction is given during school hours.

The church in question would institute that state of things throughout the entire republic, were it possible. It will be possible unless it is made utterly impossible. The burden of responsibility for defense is already laid upon non-Romanists.—*Christian Advocate*.

THE MORMON BOOK AND AN INDIAN.

THE following anecdote was told by the late Rev. Peter Jones, Indian chief and missionary, of Canada:—

Soon after the conversion of the Indians on the Bay of Quinte, as a converted Indian was passing through the white settlement, he heard preaching in a school-house; and, being anxious to learn more about the words of the Great Spirit, he turned in and took his seat near the door. He listened; but instead of hearing about the good old Bible, the preacher was extolling another book he called the Mormon Bible, which, he said, was much plainer and better than the old one. He then entered into an explanation as to its origin, telling how Joe Smith had dug it out of the ground, and was inspired to translate it. When the preacher had finished his discourse, he gave permission for any of the congregation to say what they thought of the things they had heard. All sat still, and as no white man was found to speak for the good old Bible, the Indian at length rose up and said: "May Indian speak?" The Mormon preacher replied: "Yes, Indian may speak." The Indian spoke as follows: "A great many winters ago the Great Spirit gave his good book, Bible, to white man over the great waters. He took it, and read it, and it make his heart all over very glad. By and by white man come over to this country, and brought the good book with him. He gave it to poor Indian. He hear it, and understand it, and it make his heart very glad too. But when the Great Spirit gave his good book to white man, the evil spirit (Muhje-munedoo) try to make one too, and he try to make it like the one the Good Spirit made: but he could not, and then he got so ashamed of it, he go into the woods, dig a hole in the ground, and there he hide his book. After lying there many winters, Joe Smith go and dig it up. This is the book this preacher has been talking about. I hold fast to the good old Bible, which has made my heart so happy. I have nothing to do with the Devil's book."

The Review and Herald.

BATTLE CREEK, MICH., JANUARY 16, 1894.

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WHAT DO THEY SEEK?

"NOTHING will satisfy a genuine Roman Catholic but a union of Church and State, with the State subservient to the Church." Thus writes a National Reformer in the *Christian Reformer* of Jan. 6. Suppose we insert another name, and read it again: "Nothing will satisfy a genuine National Reformer but a union of Church and State, with the State subservient to the Church." Would not this statement be as strictly true as the first one? Every one not blinded by partisan interest and prejudice knows that it would be. It is one of those instances where the individual falls into the peculiar self-deception of supposing that others are subject to his infirmity, and he alone is free from it. A crazy man is apt to think that everybody else is crazy but himself, and a man intoxicated often imagines that he is the only sober man in the crowd, and that every one else is drunk.

This is no assertion of ours. Their own testimony confirms it. Listen to these sentiments, uttered by H. H. George, in the sixth annual convention of the Iowa Sabbath Rest Association, held at Marshalltown, Iowa, Dec. 14, 15, 1893: "All denominations of any note are now united in this movement, Catholic and all, and we have succeeded in getting the co-operation of all labor unions, temperance associations, and other societies, political and ecclesiastical to unite in one solid move on Congress to force them to pass a national Sunday law. We are prepared to make Congress understand that this is a Christian nation. We would be a set of fools to give up the battle now, after gaining the victory over Congress in the World's Fair movement. We must have a Sabbath day as we want it. . . . The States have Sunday laws, but this is not enough. We are going to have a national law, and I think, I am sure, we shall have it before the first session of this Congress is closed. Measures are now effected to besiege Congress with representative men from every organized body in the land, and they will not dare refuse us. The Church should use the power of Congress to control the sins of the nation, and if she does not do so, blood will be upon her garments."

Again: the *Christian Reformer* of Jan. 6, speaks of the efforts to be made upon Congress during this present session, in the same strain, from which we take the following statements: "Dr. H. H. George has been appointed by the executive committee to go to Washington early in January, and press before Congress the great interests of National Reform. . . . While there will be glad co-operation with any kindred reform association in pressing a national Sabbath law, or national divorce law, or any wise measure for the protection of our common schools or the suppression of intemperance, the one paramount cause toward which the efforts of Dr. George will be directed, will be the furtherance of the Christian amendment to the Constitution of the United States. Such is Dr. George's own conviction as to the action to be pressed, and such

are his instructions from the executive committee."

W. F. Crafts, who has resigned his position as one of the editors of the *Christian Statesman*, intimates that he may take up his abode in Washington; and the announcement is further made in the paper above referred to, that the "recent convention in Allegheny took important action looking toward the establishment of a Bureau at Washington for the purpose of bringing to bear upon the Congress of the United States the concentrated force of Christian sentiment in behalf of all needed reforms, especially the Christian amendment to the Constitution."

Such movements cannot be mistaken. They mean a union of Church and State, with the State dominated by the Church to as great a degree really as any Catholic could desire. And these movements should stir every one whose mind has been enlightened by the truth, to put forth his best efforts to send abroad the last warning message to the world.

RUSSIAN AND AMERICAN ORTHODOXY.

A GOOD illustration of a very common idea, that church decrees are of more importance than is obedience to the commandments of God, may be seen in the following, which is clipped from a late number of the *Religious Intelligencer*:—

"The Russians believe that it is a great sin to eat meat during the fasting period; but it is not considered a sin to give themselves to extreme drunkenness. About two years ago a Finn, on his way home from the city of Helsingfors, was killed and robbed by a Russian. The murderer took everything the poor fellow had except the meat, which he had purchased in the city, which he was taking home to his family. Upon being asked before court why he did not take the meat from the murdered man, having robbed him of everything else, the murderer said, 'I am orthodox; and this is the fasting period, during which it is a sin to eat meat.'"

Something very closely akin to the *idea* held by this Russian is often seen in the attitude of those who look upon the observance of Sunday as the sum total of all religion. There are many people who do not hesitate to do many things that are plainly forbidden by the word of God, but should these same persons see any one working on the day which the Catholic Church has foisted into the place of the Sabbath of Jehovah, and which has no word of God for its support, they are alarmed lest the foundations of orthodoxy should be pulled down. In everything but the observance of Sunday, they are reprobate, but in that they are orthodox.

The reason for this style of thinking is obvious. It was much easier for the Russian to refrain from eating meat during a short period of fasting, than it was for him to restrain his covetous and murderous nature; so while repudiating every principle of godliness, he clung to his *visible sign* of orthodoxy, indulging, no doubt, in the vain hope that by so doing he would still be able to secure the favor of the church, and insure his own salvation. And it is just as certain that there are thousands of men in our country who indulge in every kind of immorality, who "concerning every good work are reprobate," who even spend Sunday in a way to pander to their own lusts, but who would be much offended to see a man set out tomato plants in his own garden or do any other work on that day, especially if they knew he was a Seventh-day Adventist! To such persons Sunday-keeping — and to them this is nothing but Sunday idleness — is a sign of orthodoxy; and that, of course, must be maintained, though all morality be thrown to the

winds. An American holding this idea, if arraigned before the court of public opinion to answer for his conduct, might confess to all kinds of departures from the commandments of God, but by holding on to Sunday, simply as a day of abstention from labor, he can lay claim to the proud title of American orthodoxy; for by his idleness he is keeping the "American Sabbath," and at this time such observance has the remarkable power to cover a multitude of sins.

M. E. K

WHERE ARE WE IN THE MESSAGE?

(Concluded.)

It is positively stated that "the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10. The apostle Paul describes the ending of probation in the following words: "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thess. 5:1-5. The light here referred to relates to the events occurring upon the earth, which, if believed, will lead the people to the position of watching and waiting.

The language of the different evangelists recording Christ's words upon this point, is very forcible. The following are some of the Saviour's expressions: "Take ye heed, watch and pray: for ye know not when the time is." "As a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockerowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." "Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready [as the goodman of the house would have been if he had known in what hour the thief would have come], for in such an hour as ye think not the Son of man cometh." Mark 13:33-37; Matt. 24:42-44.

For over fifty years we have been in the last generation, and for quite a number of years we have been having the loud cry, or the outpouring of God's Spirit. At least four States in this country have enrolled themselves as persecuting powers, and begun their work upon those who keep God's commandments. The Protestants and the Romanists have clasped hands, and bridged the separation that was made by the Reformation in the sixteenth century. They have met upon the common ground of Sunday-keeping. They agree upon the union of Church and State. The Cath-

olics are ready to unite their influence in every way possible with the Protestants who have come to them, to enforce the observance of Sunday upon the inhabitants of this country. Those who have been persecuted because they did not regard the first day of the week, know that it was not from that fact alone, but because they observed the seventh day as the Sabbath. This is shown by the fact that others who labor on the first day of the week, not regarding the Sabbath, are passed by, while those who conscientiously observe the seventh day, for simply working quietly upon their own premises on Sunday, where they could not be seen without special effort, are sentenced to pay fines or be imprisoned or to work upon the highway. Children have also been brought in to testify against their parents. Every element of the Inquisition is seen working too plainly to be misunderstood. Who are the people who instigate this persecution?—They are the professed Protestant Christians. One would think in this enlightened land, when respectable citizens are imprisoned for no other crime than quietly attending to their business on the first day of the week, that the people would rise *en masse* against it; but no, this is not the case. Like the wild beast that becomes maddened at the taste of blood, there is not a portion of this country but is manifesting the same spirit in clamoring for a law which will make it possible for them to do the same work. And even more than this: There is not a professed Christian civilized nation or colony on the globe but is demanding of that nation laws that will enable it to carry out the same work.

Even in Hong Kong, China, a British colony, although settled largely by the Chinese, who regard no day whatever, and who make no profession of the Christian religion, strenuous efforts are now being put forth for a Sunday law which may Christianize the Chinese. It is the same spirit manifested by the Mohammedans to make converts to their faith, and by the papists to make Roman Catholics, and now, last of all, by the Protestant world to compel all within their respective dominions to become Christians, by enforcing the observance of a day as a Christian Sabbath, that God never instituted. Liberty of conscience is fast being taken away from the people by the different nations of the earth, instigated by the professed friends of Christ. It becomes those who expect to be saved in the kingdom of God, at once to turn their attention to an immediate preparation for the closing conflict. It is upon us, whether we realize it or not; and the word from heaven is, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people. But the Lord shall arise upon thee, and his glory shall be seen upon thee." Isa. 60:1, 2. S. N. H.

CHRIST'S METHODS OF WORKING.

Some Glimpses of Its Wonderful Results.

THE Father has committed to his Son the special management of the great scheme of redemption. The prophet declares, "He shall not fail nor be discouraged, till he have set judgment in the earth." He will, in short, bring back this one lost world to its allegiance to God, cleansing the universe from all the defilement of sin, and the great rebellion of Satan and his adherents will be forever put down. Then peace, joy, and happiness will reign, and no evil exist, in the vast

universe of God forevermore. But as yet this prediction remains unfulfilled. Never did evil raise its head in prouder form, nor seek more persistently to intrench itself. But it is doomed; and we gladly welcome the advancing signs of its utter overthrow, when Christ shall come in his glory.

For nearly 6000 years, Christ has been engaged in gathering his precious jewels from the rubbish of the disloyal hosts of wicked men, with which to people the new earth, when rescued from Satan's grasp. He has, by his wisdom and omnipotence, guided, directed, and interfered, at important crises to hold evil in check, carry out his purposes, and fulfil the predictions of his prophets, and no word of his has ever failed of its accomplishment.

It is encouraging to the child of God, while buffeted here below, struggling as he is in the heat of the conflict, and pressed under heavy temptations, to get glimpses of our beloved Captain's special interference in the affairs of men, to rescue his followers and give them victories over all their foes.

Could the curtain be lifted, how many of these special providences should we behold! As it is, the blessed word brings many of these to light. Yea, and in our own experiences we can doubtless recall instances where Providence (but another name for Christ's wonderful care for his people) has specially cared for us in times of peril. Let us notice a few out of the vast number introduced in Scripture. The call of Noah to warn the world of the deluge, and save a seed to populate the earth after he had purged it of a race of rebels, is a special instance of Christ's interference. The call of Abraham to leave Chaldea, and go to Canaan to prepare the way for planting his descendants there to serve as a channel of light to the world, is another. Christ's visits to him, instructing him concerning the coming of himself as the promised Seed, and the greatness of his promises to prepare him to be the father of the faithful, thus marking a new era in the development of the plan of salvation, is a matter of deep interest. His visit when sending His angels to save Lot and to destroy Sodom and the other cities for their awful wickedness, is a striking interference, showing his watchfulness of the affairs of the cities given to iniquity and his care for his people.

That great crisis in Jacob's life, when confronting Esau and his four hundred men, trembling for the safety of his family and all that was dear to him, and conscious of his sins against his brother, is a wonderful circumstance. Jacob, though a believer in God for a long time, had now come to the point where it was most important for him and for the well-being of his posterity and the full accomplishment of God's plans through them, to be fully cleansed from the sins of the past, and to lead a higher life and be fully consecrated to God. Doubtless he could not readily discern all that needed to be done for him. But Christ could, and so had caused affairs thus to culminate to bring matters to this great crisis. Jacob knew great dangers were before him, and sought God in retirement. Then Christ in the darkness appeared to him as an enemy about to destroy him. And poor Jacob, the supplanter, had to confront a terrible conflict, where his life trembled all night in the balances. No doubt with death apparently so imminent, all the sins of his life passed rapidly before his mind, and he longed to be forgiven, and to be certain that his peace was made with

God. When weak with the long-protracted struggle, and with his soul overwhelmed with his peril and great need, and his feelings roused to their utmost tension, he was made aware that his antagonist was a divine Being, his Saviour and his God. How quickly he grasped him by faith, and clung to him with all his soul, claiming a blessing. The loving Saviour gladly forgave the sins of the past, now that Jacob realized them, and called his name Israel. What a new man Jacob was from this on! He had no fears now of his brother. His peace was made, and he could trust all in the hands of his Lord. This change in him gave a wonderful influence to his after life, and deeply affected his posterity. The great Captain knows just how to touch these hidden springs of human conduct at the critical point.

Joseph's strange way of getting to Egypt to accomplish an important work in God's great scheme is another special providence. What a peculiar training he received, and what consequences grew out of it! So of the birth, education, and training of Moses for the great part he was to act. That Rock that went with Israel, not only in all their wanderings, but in Egypt also, guiding them out of slavery by way of the Red Sea and Mount Sinai's awful thunders, simply shows Christ's constant supervision and watch care, designing to plant Israel in the great thoroughfare of the nations to be a light to the heathen world. Joshua met the Captain of the Lord's host at the critical siege of Jericho, and no doubt thousands of angels were with him unseen, who at the critical point, when the loud blasts of the trumpets rang through the air, toppled down every stone of Jericho's four walls, leaving a clear pathway for Israel's hosts to march into the Canaanite stronghold.

The wonderful mission of Elijah and Elisha was another special intervention of Christ our Lord,—a last mighty effort to save the ten apostate tribes from ruin. It did preserve them for a season, but they were too far gone on the downward pathway to be rescued. Proud Ephraim was joined to his idols, and finally disappeared as a nation in the Assyrian captivity. A few pious souls joining themselves to Judah, came back from the captivity—enough seed to preserve a skeleton of the commonwealth of twelve tribes. G. I. B.

(Concluded next week.)

SURRENDERING THE WILL.

THE one great secret of success in the Christian life, so far as our actions are concerned, is that of yielding the will entirely to Christ. Some will say, That is no news; we have often heard that. But to many who have long and often listened to this statement, and accepted the theory, the real matter of yielding the will to God would be an entirely new experience. It makes no difference how well the theories of Christian experience may be understood, it is only in their actual practice that any value comes from them to any one. The question whether we have each of us submitted our wills wholly to Christ, is ever a most important one to us all. We should not fail often to apply it to ourselves, nor should we be satisfied with any answer except that of a conscientious and comprehensive affirmative, given in His sight, who knows the hearts of all men.

To surrender all to God is not an easy thing

to do, because it is so hard to get our own consent, and it cannot be done without it. It is an almost impossible thing to bring self to the point where it will put self to death. Indeed, we do not have to do that, quite, but we must come to the place where self will surrender self into the hand of the executioner, to be "crucified with Christ." God will see to the casting out of the strong man, self, if we will fully consent to see him ejected. He does not undertake to control our will; that we can do; but he will assist us, and when we abandon our sinful selves, he will give the old man a burial, and in his place establish the new man, Christ Jesus.

The life of Moses affords a beautiful illustration of sinking out of self into Him. His work was a superhuman one. It was a work for divine power and patience. No man could do what was to be done for Israel. No man who ever lived could stand before that people as leader, and provide the assistance, give the instruction, administer the discipline, and be a father to bear them in his arms. The Lord could not do it through Moses, until he had learned self-abnegation most thoroughly. But Moses learned it. Except in one instance, for one moment, there was, so far as we can see, none of self, but only God with the people, and only the people with God.

At no period in his life does his unselfish devotion appear more beautiful than at its close. Moses had lived under the eye of the Infinite for three times forty years. His work was now almost done. Before he leaves his dear but erring flock, he faithfully recapitulates to them all the dealings of God. He rehearses the laws, covenants, and admonitions. He appeals to them most pathetically and powerfully, in view of life and death, of blessing and cursing, to cling to God, to be faithful to the right, to choose obedience and life. He refers to his own experience, too, and tells them of his deep desires to enter with them the promised land. He says, "I besought the Lord at that time, saying, . . . I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the Lord was wroth with me, . . . and the Lord said unto me, Let it suffice thee; speak no more unto me of this matter." It was but natural that Moses should have an earnest desire to see the final accomplishment of a work that he had been so closely identified with as leader; but the refusal of his earnest petition does not dishearten him nor cause him to lose faith in God. With the same fidelity he exhorts the people to faithfulness.

When his work of rehearsing the law and history of the forty years was ended, the Lord informed his servants that his work was now done, and it was time that he should go to rest. "And the Lord spake unto Moses that selfsame day, saying, Get thee up into this mountain Nebo, . . . and die in the mount whither thou goest up." "And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah. . . . So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. . . . And Moses was a hundred and twenty years old when he died; his eye was not dim, nor his natural force abated."

Let us bring up in our minds the picture of this sturdy old patriarch and leader, whose courage and faith had long stood the utmost tests, and whose heart was still strong in the service of God, with meek and humble submission to the

will of God, walking firmly, unhesitatingly, up the lonely heights to die. After having seen with the aid of a supernatural vision the goodly land and Lebanon, like a child in his bedchamber he lies down and falls asleep in the arms of faith. Bedtime almost always comes too early for the wilful child; it tests the loyalty of the obedient to have it come prematurely, just as something of special interest is about to occur. But Moses needs no second command. God spoke, and without query or doubt he obeys. He lost nothing by doing so; for he was not long asleep in that lonely burial place. Christ was soon on the scene, Moses was awakened to everlasting life. In heaven, with God and the angels, he has long been enjoying the blessed fruits of obedience and faith.

The remarkable and pathetic circumstances of his death contain for every professed Christian an important lesson of submission of the will of God. How to die to self is a question that many have not yet solved. To Moses there was no occult secret in simply letting his will disappear entirely out of the matter, and accepting implicitly the word of the Lord. Even if that word excluded him from the fruition of the hopes of a lifetime, just about to be fulfilled; even if that word told him to lie down and die; he could by perfect submission give that word its full effect upon himself. But while the Lord seemed to human understanding to be depriving his faithful servant of a very reasonable request, he was, in reality, providing something for him that was a thousandfold better than that which he had requested for himself. And it is so in every case. The Lord withholds no good thing from his children, and if he denies us what we desire, it is in order that he may confer upon us that which is infinitely better. This is a fact that those who are not subject to the will of God can never learn.

G. C. T.

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.]

356.—CANNOT KILL THE SOUL.

Please explain Matt. 10:28, which reads, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." M. E. M.

Answer.—The key to the explanation of this verse is found in verse 39 of the same chapter: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." This seems at first sight to be a self-contradiction, till we consider that Christ is speaking of two states of existence; first, the life which we have in *this world*; and secondly, the life which we are to have in *the world to come*, if faithful in his service. He who in this world finds his life, that is, preserves it by denying his Lord and forsaking the truth when it is threatened for the truth's sake, he shall lose the life which he might have had in the world to come. But he that loseth his life for the sake of Christ, that is, who will not deny Christ and turn against the truth, though he may thereby lose his life in this world, he shall find eternal life in the world to come. Now the word "soul" in verse 28 is the same word that is rendered "life" in verse 29, and refers to the life promised to all Christ's faithful disciples in the world to come. Thus: "Fear not them which kill the body [that is, destroy this present earthly life], but are not able

to kill the soul [that is, cannot deprive us of the future eternal life in the kingdom of God, promised to all overcomers]: but rather fear him which is able to destroy both soul and body in hell." In other words, fear him who is able to take away all existence of every kind in the fires of gehenna, and who will do it with all those who are enemies to him and his truth. This shows that the soul, take it in whatever sense we may, cannot be immortal. See this text (and all others used to prove the conscious state of the dead) fully explained in the work "Here and Hereafter," for sale at this Office, price one dollar, post-paid.

357.—TRIBUTE TO THE LORD.

In Num. 31:40, of sixteen thousand captives (the soldier's portion) from the Midianites, it is said that thirty-two persons of them were a tribute to the Lord. Now for what purpose was that tribute given to the Lord? Skeptics make a great handle of this, claiming that they were to be offered up in sacrifice.

G. O. E.

Ans.—The Midianites had caused Israel to commit a grievous sin, which brought the plague upon the people, in which many of them perished. As they were the incorrigible enemies of the Lord and his people, the Israelites were sent against them in battle. Vast numbers of them were slain in the conflict, and the remainder, and all their substance were taken as spoil, but not a man of Israel fell in the contest. Verse 49. This is proof enough that the whole matter was by divine counsel, and carried out by divine power.

The reason others besides the men of war were slain, is stated in verses 16, 17. All the young males, who would grow up to be the fighting foes of Israel, and all women who had acted a part in the propagation of that evil race, were cut off, as a matter of divine retribution and justice. Those who were kept alive were not preserved for any evil purpose, as the skeptic avers, from his own wrong imagination. They were to be simply servants of Israel, under certain humane regulations, and laws to guard their dearest rights, as any one will see who will study the whole system of Jewish economy. And those persons who were set apart as the Lord's portion, were to be employed in the Lord's service under the Levites, as the Lord's portion of the sheep and cattle was to be used by the Levites in their offerings and for their own use. There is not the slightest reason to suppose that any of these captives were put to death, but they were kept alive under more favorable circumstances than they enjoyed amid the corruptions and idolatries of their own nation.

Amid the nations outside of the Israelites the slaughter of enemies was promiscuous, male and female, young and old, with no exceptions of any class, boys or girls; and yet we never heard of a skeptic denouncing the character or work of these nations. But when we come to the case before us, where the Lord directed that a class, seemingly best entitled to protection, were excepted and saved from slaughter, amounting in this instance, to 32,000 persons (both soldiers' and people's portion; see verses 27, 29, 35), this calls forth all their anathemas and denunciations. Why is this? If any other nation had destroyed the Midianites, there would have been 32,000 more corpses than in this case; and the Israelites were consequently so much in advance of the character of any other nations; and yet they, alone, are the subjects of animadversion and reproach. This reveals the unpleasant reality that the skeptic's feelings and arguments are prompted, not by facts and reason, but by a desire to find fault in some way with the God of the Bible.

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.

CHRIST WITHIN. COL. 1: 27.

BY MRS. S. L. STOUT.
(Mackinaw, Ill.)

WHAT means this longing to be free
From sin and death and infamy,
From lust of eye, and pride of life,
And fleshly idols' daily strife?

I turn to wisdom's lore in vain;
I struggle, moan, and try again;
Can aught release and give me peace
And bid my bosom's strife to cease?

Amazing thought, and can it be
That Christ will deign to dwell in me?
Nay asks to come; and make his home,
If I will only give him room!

My heart's amazed, my soul is still,
At such revealings of his will,
But shall I turn from hopes that yearn
And crush desires that in me burn?

Yet like a wall I bar the way;
More fierce the battle day by day;
O friends that call! 'tis life 'tis all,
And yet with His, the gift, how small.

How can I see, or feel, or know;
I simply yield and find it so.
My self bequeath, and find relief
In Him who seems a rock beneath.

A Saviour makes a holy shrine
Within this lowly heart of mine.
The deed is done; the victory won;
Amazing grace! Sin's load is gone.

ON THE WAY TO AUSTRALIA.

From Honolulu to Apia.

WE remained a little over six hours in the capital of the Hawaiian kingdom, which gave us barely time to follow the entire course of the winding road to the "Punch bowl" back of the town, and from its commanding eminence, view the city as it quietly received its evening bath in the rays of the setting sun. The view was grand and gorgeous beyond description. The sight of the tall cocoanut palms, here and there, nodding their plumes in the golden light of the retreating sun, and throwing their fast-fading shadows across the deep green of the well-kept gardens, which skirted the shore of the glassy sea beyond, brought meditations of Eden restored, so beautifully portrayed by the prophets of old, that we could almost imagine we were beholding a scene not far removed from that which is so often painted upon the mind's eye of those who sigh for the promised land.

But as with all earthly things, this reverie soon faded, and was replaced with the thought that the view before us was contemplated from the distance, and that actual contact would reveal sin and suffering and tears, the same as in every other part of the fallen universe. But still we were glad for the view, because it gave some faint idea of how beautiful a spot may be even with the incumbrance of sin; and if so charming with so accursed an accompaniment, what may not the world to come be, freed as it will be from every blight of suffering and woe? We were therefore encouraged to press forward in the work assigned us here, knowing that there remains a satisfying rest to the people of God.

We were soon all safe on board the ship again, and a man brought us a package of zwieback from sister Kerr, to take the place of the sour bread served at the ship's table, and from brother Burgess two or three bunches of bananas, and a quantity of delicate Chinese oranges, still hanging to the branches on which they had grown. At nine o'clock the word was given to cast off the ship's lines, and in a moment we were winging round into the channel. Soon the

whirr of the ponderous engine was heard, and the ship forged ahead into the open sea, for another seven days' journey, this time in a southerly direction. The seven days are now nearly ended, and to-morrow morning we expect to anchor in the harbor of Apia, the principal settlement of the Samoan Islands.

The weather this week has been favorable to the comfort of our company, and all have lounged in their easy-chairs, apparently contented and happy, whether engaged in study, or with closed eyes yielding to the soothing embrace of the balmy atmosphere. Some of the passengers were early uneasy, and met together the second day following our departure from Honolulu, for the purpose of choosing a "sports" committee to provide entertainment and amusement. The Catholic archbishop was made president of the committee and Father Mahoney treasurer. The next step was to solicit funds for the bestowal of prizes upon the successful competitors in the games announced, such as whist, euchre, ring quoits, and a sort of deck billiards, which is performed by sliding round bits of board across the deck with a long stick, in the attempt to have them rest in certain squares, indicated by chalk marks.

Considerable animation was aroused, as the contests began, and the priest treasurer among others became greatly absorbed in the excitement of the games. When night drew on, however, the reverend father had failed to compete in one game of cards to which it seems he had been appointed. A messenger was sent to find him, but he sent word that he had not yet read his prayers for the day, and preferred to wait till the morrow before engaging in a game of cards. Upon hearing the matter talked over by two interested persons near me, the situation appeared so novel to me I could hardly credit it; so I started off on a tour round the ship to satisfy myself. Going forward to an isolated place, I found the spiritual guide earnestly engaged in reading his prayers, preparatory to engaging in a contest at cards, with a view of winning a prize if successful in out-generalizing his opponent. What hollow mockery! I thought. Some may be ready to say, O well, that is all one could expect of a Catholic. But I have seen no difference here in this respect, between Catholics and so-called Protestants. Many on the ship are very devout on Sunday, and clasp their prayer-books with the most saintly look during church service, who on the next day do not scruple to engage in some small game involving the very principles of gambling. Indeed, a very pleasant appearing Methodist lady boasted only a day or two ago that on her passage out to the States a few months ago, she won about \$45 in the various games.

We crossed the equator about noon, Nov. 29, and at night a great reception was tendered to Neptune. An ancient sailor's superstition has it that whenever any ship crosses the equator, Neptune, the monarch of the ocean, comes on board to christen any who have not before crossed that mystical line. Well, the sports committee voted to tender a reception to this much-dreaded king of the deep. So at eight o'clock in the evening a powerful electric light suddenly flashed from the fore-rigging, and loud voices were heard in that direction, singing a welcome to his majesty. The throng moved aft, singing all the while, drawing in their midst an ancient-looking old man and a young wife, seated on an improvised car. At every step of the way round the ship, passengers fell into the train and followed to the bows, where the procession halted before a large reservoir, formed by tying the corners of a large square sail up to the rigging, and letting the center bag, and rest on the deck. This had been pumped full of salt water, and a scaffold built on one side of it, and nearly on a level with its top. On this platform stood Neptune and his wife, holding a trident. He then called the name of some sailor, who was brought by force

and seated on a chair on the platform, with his back to the yawning reservoir. The first question asked by Neptune was: "Have you been this way before, young fellow?" to which the reply was, "No, sir." The "doctor" was then ordered to feel his pulse, and give him medicine, when some bitter stuff from a bottle was poured into his mouth. The order was then given to shave him. At this a man applied, with a large brush, to the head and face some dirty-looking paste from a huge bucket, and when about three or four passes with the huge wooden razor had been made upon the face of the victim, his chair was suddenly tipped backward, and he was slid head foremost into the reservoir, amid the laughter and shouts of the on-lookers. After being roughly rolled and tumbled about by two attendants in his involuntary bath, the poor fellow was allowed to crawl out and sneak away to his quarters unmolested. After the harrying of five victims in this way, Neptune and his wife were again drawn around the deck with some wild snatch of song, and the amusement(?) for that evening ended.

As we crossed the equator, I was reminded of what a certain brother in the ministry told me last summer as a fact. He said that a man calling himself a sailor had told him that when the ship's compass crossed the equator, the needle that had before pointed to the north, would quickly turn and point to the south. I replied that the man might be a sailor in a certain way, but that I was sure he had never crossed the equator. After hearing that I was soon to sail for Australia, this brother wrote to me, saying he believed what I had told him about the needle of the compass always pointing to the north, but that as I was soon to cross the equator, he wished I would notice the effect on the compass, and report to him. So after crossing the equator, brother Colcord and I went and looked at the compass, when, as we expected, it still maintained its old position. The only reason for mentioning this is to say to the brother before mentioned, and to any others who have been misled by some sailor's (?) story regarding the operation of the compass, Do not be disturbed about the changing of the fixed laws of our world. They will remain as God has placed them, until he has no further use for them.

We are now in the midst of schools of flying fish, which leap from the water at the approach of our iron monster, and fly, in some cases, long distances. Yesterday one flew onto the bridge of the ship, and was exhibited to many of the passengers. It was a very large one, measuring about a foot from the tip of the nose to the end of the tail. Its wings, or more properly, the two fins near the gills, by which it propelled itself when out of water, measured six inches in length. These were taken off by some of the boys, and stretched on boards to dry, with a view to preserving them as curiosities.

And still the games go on. Well, we have been enabled to learn one thing from them, and that is that they soon draw the lines of social intercourse. One who takes no part in the games is soon left to himself as a sort of social recluse to be avoided. But in this the old adage holds good, that "there is no great loss without some small gain;" for we have more time for real improvement—the feeding of the mind. We find a few, however, who desire to talk about the things of a future life, and so we are content.

Our stay at Apia, we are informed by the captain, will be very short. But it makes little difference, however, as we arrive there on the Sabbath, and therefore cannot go about to see the sights as we would on another day of the week. What appears during our stay there worth mentioning, we hope to be able to post at Auckland, one week hence. We are all happy in the thought of being laborers together with God.

J. O. CORLISS.

In the South Pacific, Dec. 1, 1893.

TEXAS.

SAN ANTONIO.—At the close of the camp-meeting at Dallas, I decided to move out into some of the "dark spots," as it seemed clear to my mind that the Lord desired his people should thus do. My mind naturally turned to this place, as I have brothers and sisters here who had only a faint knowledge of the truth, and I wanted to be the means in the hands of God of helping them. I arrived here with my family the last of October, and although several ineffectual attempts were made to hold a meeting of some kind, it was not until the first Sabbath in December, when some new Sabbath-keepers were developed, that we organized, having secured the use of a hall at the nominal rental of \$5 per month. At our first meeting there were six adults present. The next day there were twelve adults and two children, and there were detained at home from sickness and other causes, four children and three adults, which makes a showing of twenty-one Sabbath-keepers where a few months ago there were only three, and no organization of any kind.

Besides this, for months past a controversy has been going on in the papers between the Catholic Church and the so-called Protestant churches, over the question of apostolic succession, and a spirit of inquiry has been developed, of which we are taking advantage. The interest is growing, and the desire to hear seems to be present on every hand. We would be glad to have a lot of the *Catholic Mirror* tracts to distribute.

Among our number is a gentleman who for a long time was a Quaker, but becoming dissatisfied with the practice of his people, was studying his Bible with a view of finding the truth. He was somewhat tinctured with age-to-come theories, but as fast as the truth has been laid before him, he has accepted it; and yesterday his testimony in social meeting indicated a strong desire for the truth, and a heart full of gratitude to God for the Sabbath and a knowledge of his law.

Yesterday was our second social meeting, and as I spoke upon the love of God manifested in the gift of his dear Son, hearts were melted, and we enjoyed a most precious season, in which all took part.

Truly the Lord is good, and I can say that I have found a rich blessing in moving out as I have done.

R. W. ROBERSON.

Jan. 7.

INDIANA.

IN company with Elder Young, I was engaged in institute work from Nov. 15 to Dec. 22, when I was left alone for one week to finish up the work at North Liberty. Here we had an excellent meeting. The brethren and sisters work in union and harmony at this place. The church was refreshed by abundant showers of blessings. Five were baptized and united with the church, and one was reclaimed, making six new additions. We came to this place from Ligonier. The Lord came very near to us on Sabbath afternoon, when parents and children came forward to seek the Lord anew.

Those who receive the testimony now due, are greatly blessed, while others will lose all, because of the straitness of the way. Three came forward to unite with the church, and desired baptism in the spring. I trust the work is permanent here.

At Barber's Mills, we were greatly blessed by the Spirit of Christ. After confessions were made, and all felt in harmony, nine united with the church, and recent word speaks of another who has united. Though Satan has tried to hinder the work here, the Lord overrules to his own glory. I came to this place from Jonesborough, where we were more abundantly blessed than we had asked or thought, as was the case at every place. Ten joined the church, and others

were almost persuaded. I have already reported the good meeting held at Kokomo where eight united with the church. This makes thirty-six in all. The brethren seem ready to help in every enterprise to advance the cause. It is the Lord's doings, and it is wonderful in our eyes. To his name be the praise.

Brother I. S. Lloyd, the State agent, attended some of the meetings, and rendered valuable assistance, not only in the canvassing work, but also to the general interest of the meeting.

VICTOR THOMPSON.

TENNESSEE.

AFTER attending the District Conference of General Conference Dist. No. 3, which was held at Battle Creek, Mich., Oct. 10-15, and which has been fully reported by others, I returned to Nashville, and held twelve meetings with the Nashville church, imparting unto those in attendance much of the valuable information received at the district meeting. The church eagerly fed on the spiritual food given them. During these meetings a class was organized for the purpose of studying the principles of religious liberty, sister Eugenie Clough, a Bible worker, acting as teacher. Some of the members are now at Atlanta. As a whole, the class is doing well.

From Nashville, Tenn., I went to Elbridge, and remained there nineteen days, preaching in all twenty sermons. Three adults signed the covenant, and one of these subscribed for the *REVIEW*.

I then went to Lane and labored there twenty days, speaking twenty-six times in our own church. During my stay there, the brethren decidedly improved the appearance of the inside of the church, by coiling it overhead. One person signed the covenant who had never heard one of our ministers before.

Only one mile from the church is the spot where our much-esteemed brother, R. M. King, slumbers, awaiting the voice of the Lifegiver to awaken him out of sleep. Brother King was a man of great moral courage. Shortly before he died, he said: "I would rather die than break God's Sabbath," and his subsequent life and death proved that he meant what he said.

A few rods away from brother King's resting-place stands the school-house that was fired into by a mob while Elder Wm. Covert, was preaching, some years ago. This mob fired fifteen or twenty shots with the intention to kill. Some of the most active leaders in this religious Kuklux mob, organized to exterminate the work there, have passed from life's scenes, and are sleeping in the same cemetery with brother King. While I was there, one was interred in this cemetery, whom our brethren have reasons to believe was conspicuous in that mob. Thus do they die without making confession of their murderous intent. And as most of the community were aiders or abettors in this diabolical scheme, and no confessions have yet been made, it cannot be expected that they will ever walk in the light of the truth, so long as they conceal their nefarious work.

It rejoices my heart that at this place are to be found a few faithful brethren and sisters, keeping the light of present truth burning, to light up the moral darkness that surrounds them. During the time spent there, a class was organized better to study the principles of religious liberty, with brother L. A. Callicott, one of the Conference Committee, as teacher. The "Two Republics" was wisely adopted to be the textbook used by the class. They all entered heartily into the study, as was plainly revealed from the way in which they recited. May they keep the heavenly taper brightly burning, until they enter into the light of the eternal day. I spent Sabbath, the first day of the week of prayer, at Lane. The Lord came near and blessed.

On Sunday morning I left for Nashville, Tenn., reaching there that night, and spending the week of prayer with the Nashville church. Elder C. L. Boyd divided his services during the week of prayer between Nashville, Edgefield Junction, and Columbia,—all in Tennessee. The Nashville church has constantly grown in numbers and influence since its organization a little over a year ago. It then numbered about one dozen, and its present membership is about fifty seven. The annual offering taken up on Sunday Dec. 31, was about \$140. It was stated by some to have been the best week of prayer meeting ever enjoyed.

In a few days I expect to accompany Elder C. L. Boyd to Atlanta, Ga., to attend the Ministerial Institute held there. What exalted privileges we are having! My heart goes out in praise and thanksgiving to God for his manifold blessings and mercies. I am thankful that I can and do consecrate the powers of both body and mind anew to God, to be used in his cause, this first day of the new year 1894.

Brethren, pray for the work in the South. We hope that some good families may move into the South this year.

H. W. REED.

CHURCH INSTITUTES IN ILLINOIS.

FOLLOWING our State institutes in Springfield, Ill., we have held five church institutes of one week each. Brother Merrill has been with me in all of these. As the work in these institutes is similar in nature, I have waited to report them all at once. The subjects considered in the institutes were of the same character as those taken up in the State institutes, so I need not repeat on that line. I am happy to report that our people, in each place, seemed indeed glad of the instruction imparted, and commenced to lay their plans to take hold of the lines of work presented. If they do this, they will find new life coming in; for the Lord will bless the efforts made to speed on the gospel light to the people of the earth.

The time covered by the five institutes was from Nov. 23 to Dec. 27. The places where the institutes were held were, West Salem, Kankakee, Rockford, Aledo, and Ottawa. Except at the last-mentioned place, some came in from other places to receive the benefit of the institutes. As the time of the Ottawa meeting covered a part of the week of prayer, those in that part of the State thought best to remain with their home churches, that they might strengthen the home exercises at that time.

At West Salem a number came in from the Allendale church, as did also the elders of the Toledo church. At Kankakee there was an attendance from St. Anne, Onarga, Proctor, Watseka, and Cullom. At Rockford we had representatives from Belvidere, Roscoe, Rochelle, Monroe, Freeport, and Capron. At this meeting we met, for the first time, our newly-appointed State agent, brother Geo. A. Wheeler. Brother Mead, the general canvassing agent, was also with us one day, and his talks added much to the interest of the meeting. Brother Wheeler accompanied us to the rest of the institutes, taking part in the work. As he goes from place to place, he is getting persons to engage in the canvassing work. At Aledo a few attended from Rock Island, and one or two from other points. There are but few Sabbath-keepers in that part of the State, aside from the Aledo church. As in the other places, the Aledo meeting was a season of spiritual refreshing to the church.

If those who, in these various places, resolve to dedicate themselves to the Lord and his work carry out their vows, they may still live and prosper in the Lord's hand. It has been often repeated that "a working church is a living church." Not only is that saying as true now as ever, but it is more emphatically true now than ever before, that our spiritual life and enlightenment in this time will depend upon our activit

in letting our light shine forth to all to whom we may gain access. To be actively engaged in the work of the Lord, dedicating our powers of mind and body, with our substance, to him, is our assurance of being kept by the power of the Lord in the evil times that are just before us. So may we stand, and be received by him at his coming, is my prayer.

J. N. LOUGHBOROUGH.

WEST VIRGINIA.

I HAVE lately assisted brother Babcock in a meeting held at Tanner's Hill, W. Va. This is the first meeting held by us within the bounds of my old Conference. The Lord blessed in the proclamation of his truth. Several expressed a desire to lead a new life. At the close of our meeting six arose, signifying their intention to keep the Sabbath. To God be all the glory.

Dec. 18. S. P. WHITNEY.

OKLAHOMA.

GUTHRIE.—Thinking that some would like to hear from Oklahoma Territory, I will send a report. I began meetings at a school-house near Guthrie, Oct. 28. I had a good hearing for two weeks, but had to give way for a revival meeting three weeks, then continued, with great opposition. But the Lord gave the victory to his truth, and four promised to obey the message. Others are much interested, and I believe this company will grow. A good Sabbath-school was organized. To the Lord be all praise.

Dec. 20. WM. H. WHITE.

MISSOURI.

At the late quarterly meeting at Green Top, Mo., the blessing of the Lord was present to help and strengthen the hearts of the brethren, and cause them to take a firmer hold on eternal life. Six persons united with the church; the brethren are greatly rejoiced to know that the Lord is adding to their number. Others are interested, and will soon decide to take their stand with us. This neighborhood has been scourged with the Sanctificationists and their powerful croakings. Many good citizens are beginning to see the difference between this and the genuine religion of Christ. Brethren, pray the Lord to reveal the precious Saviour to the people, that they may be saved.

Jan. 8. MR. AND MRS. GEO. M. ELLIS.

ILLINOIS.

CHICAGO.—We have had some excellent meetings here among the Danish-Norwegians since I last reported. Some souls have of late been more established in the truth, and three of these united with the church by baptism last Sabbath. A few others are investigating, and I hope they will before long connect themselves with God and the church.

A great blessing has been bestowed on the church here the last few days. Personally, I can say that I have often been blessed of God, and have tasted his goodness and power to my soul, but never to such a fulness as at this time. O how good the Lord is to give us a foretaste of the better land, where all is peace and joy forevermore.

I never saw the readings at the time of the week of prayer appreciated so much as they were this year. I do hope and pray that the benefit received from these good meetings may long be remembered and retained to the saving of many souls.

Most of the brethren here are out of work, and have been for months; but when the time for the offerings to the mission came, \$108 were taken up.

Jan. 9. J. F. HANSEN.

SOUTH DAKOTA.

OELRICHS.—I have just closed a profitable and interesting course of meetings in the country near here. The interest has been good, and the attendance unusually large and regular, considering that it is a thinly-settled district. All the people for miles around have attended some of the meetings, except a few Catholics; and they have heard through others what was taught.

We have been opposed several times, eight opposition discourses having been given here. This necessitated prolonging the meetings, until I had held fifty-six. I have had to meet nearly all the popular objections, and the different phases of Antinomianism. As the result of the meetings there are now sixteen obeying, who before knew not the truth. These are more than half the people of the neighborhood, who lived near enough to attend regularly. The controversy has been warm, and protracted to an unusual length. The threats and hard speeches have been many; yet the truth had free course to honest hearts, and is glorified by them.

The Lord has indeed blessed abundantly. I praise his most holy name for the grace shown. His truth shines with a more beautiful luster than ever before to me. To his name be all the praise.

L. M. CROWTHER.

Dec. 25.

WISCONSIN.

AMONG THE CHURCHES.—Since my last report I have visited Lucas, Downing, Knapp, Glenwood, Wilson, Emerald, Bordman, St. Croix, Alabama, and Eau Claire.

At Alabama I spent over two weeks. Four precious souls accepted the truth, and others were deeply moved by the message, who I hope soon to see unite in resisting the power of darkness, and joining at last in the song of victory with the Lamb on Mount Zion. This church has received little labor in the past two years. Its ranks have been thinned by deaths and removals, but although few in number, it has steadily borne the banner of the cross.

I organized a Sunday-school of thirty members near Downing. Our lessons are used in the school, and clubs of *Little Friends* and *Instructors* will be taken. Three of the teachers are members of the Knapp church.

I spent one evening at Eau Claire, where brother Opegard has been engaged in Bible work for some time. The work moves steadily; one more has recently accepted the truth. Reports of God's willingness to give us "rain in the time of the latter rain," are coming to me through the mails.

The week of prayer has proved a great blessing to Dist. No. 9, and I look for liberal offerings. May the Lord continue to lead his people into green pastures and beside still waters.

Jan. 1.

J. B. SCOTT.

VIRGINIA.

FOR some weeks in the past I have been visiting the scattered friends of the cause throughout the State. Many perplexities present themselves, and at times I hardly know what to do, but through it all the Lord makes his face to shine, and I am of courage. Some who have been left for many months without being visited by the living preacher, are found rejoicing in the progress of the message, and are alive to the issues that are before us. I wonder why this is, and learn that our good papers are weekly visitors, and that they are drinking in the Spirit and life, as the result. But alas, this is not always the condition; then, again, I wonder why. I learn our good papers are not weekly visitors. But when the papers are placed in their hands, there is a change.

I am glad to report at this writing a general rising all through the State. The earnest

appeals for help touch my heart, and I join with these brethren in their petitions at the throne of grace for laborers to be sent forth into the harvest, and that means may be supplied to sustain them in the work of the Lord.

Our laborers are moving out by faith. Brother Roberts has held a very successful meeting at Stanley, where thirty-four were added to the church. Brother W. A. Stillwell is at Mattoax, but at this writing I have not heard what interest he has there. Brother T. H. Painter is at Battle Creek, Page Co., where he reports several very much interested. Brother C. A. Watkins is also having an interest at Dayton, which he hopes will result in developing some fruit. All in all, we are of good courage, and as we see our brethren all pulling together, we feel to take fresh courage, and press the battle forward. Keep your eyes on your Captain, who speaks to you from above, brethren, and press on to victory.

G. B. TRIPP.

MINNESOTA.

HEWITT.—I began meetings here Nov. 18. I have had a good attendance and a good interest all the time to the present. The Lord has blessed much in speaking his word. So far as known, twelve persons gave their hearts to the Lord, and have taken a decided stand for the truth. Several others are under conviction, who we hope will yield themselves to God. This is in the vicinity of the Stone Prairie church. The week of prayer has been a specially precious season, and some who had grown cold, have made a new start for the kingdom. I shall continue the work here for a time. The message is more precious than ever before.

Jan. 2.

E. A. CURTIS.

MANKATO.—It affords me much pleasure to relate how good the dear Lord is to us here. While brother Behrens remained with us, twenty-one souls were added to this church; twenty on profession of faith and one by letter. Since he left us to labor in North Dakota, I have been continuing the work in this vicinity, and as a result, nine more united with us, one by letter, and eight on profession of faith. There are still others observing the Sabbath, and some who are on the point of deciding. Our quarterly meeting, which was held the second Sabbath of the week of prayer, was a glorious occasion. Truly the Lord is coming near his people.

Sabbath, Jan. 6, I was with the Kasota church. This company, being badly scattered, need a house of worship centrally located.

J. S. SHROCK.

VERMONT.

SINCE my last report I have held four meetings at Northfield, two at Brookfield, and four at Warren. The weather was quite cold while we were at the first two places. At Northfield there was a good attendance of our people, but not many others. At many places we did not have the advantage of a public place for meetings. This consideration is much against raising a general interest, or reaching those from without.

At Northfield our people have a room fitted up which answers the purpose for our Sabbath-schools and meetings quite well; but it is not as good as a church building would be, for getting the people out to hear. It would seem that there is yet a work for the third angel's message to do at Northfield.

At Warren five were received into the church, and two of the members were given letters to unite with the church at Northfield. There is need of work at Warren and vicinity. The church has been broken up by removals, until it could scarcely hold together; but those who

remain hold fast to their church identity with commendable tenacity. Notwithstanding the stormy weather, we had a fair attendance at the school-house where our meetings were held. On the Sabbath two sleigh loads drove nine miles in a pelting rain, and five miles of the way the snow was deep and unbroken, with a crust of ice on the top. If all of our people were willing to put forth as much effort to attend meetings as these brethren did, there would be a much better attendance at our Sabbath meetings than there is. An effort to attend Sabbath meetings will bring large returns. Brethren, try it when it becomes necessary. Faithfulness in all things carries with itself a great reward.

Dec. 24.

WM. COVERT.

Special Notices.

QUEBEC.

THERE will be a general meeting for the Quebec Conference held at Fitch Bay, Feb. 2-5. Elder I. D. Van Horn will attend, with such other help as he may think best to bring.

The church at Fitch Bay extends a cordial invitation to all the brethren and sisters to be present. We hope to see a good representation from all parts of the Conference. The signs of the times and the events now taking place in the world, show the coming of Christ near, and these should arouse all to activity. Let all make a special effort to attend this meeting.

J. B. GOODRICH.

DEDICATION AND INSTITUTE AT BURLINGTON, VERMONT.

An institute is to begin Feb. 14 at Burlington, Vt. It will be held in our new church, which is located at 190 North Winooski Ave. The institute will continue over the second Monday from the time of beginning. It is desired that all the Conference laborers be present all the time of the institute, also tract society directors, church elders, and as many others as can manage to attend.

During the first week of the gathering, the new church building and repository is to be dedicated. We have the promise of the help of Elder I. D. Van Horn, who will preach the dedicatory sermon.

The Religious Liberty Association will furnish a teacher who will give lessons daily on that important line of labor in the message.

Brethren, do not permit any worldly consideration to keep you from attending this institute.

An electric-car for Winooski Ave. awaits the arrival of each train. This car will be found just over the railroad, southeast of the station. Passengers having heavy hand baggage will find it to their advantage to patronize this car.

Let those who can do so bring bedclothes with them. Lodging and board will be provided at reasonable rates.

WM. COVERT.

THE KANSAS BIBLE SCHOOL.

THE Bible school for workers and canvassers will commence Feb. 23, and continue five weeks. Elder S. B. Whitney is employed as Bible teacher, and other efficient help will be provided. We intend to make this a real school of Bible study, and while we expect all of the canvassers and those who expect to enter that branch of the work to attend, we also invite others who desire to obtain a knowledge of the truth and a preparation for the Master's work.

For canvassers and those who will engage themselves to enter and continue that work six months, we will furnish lodging and fuel free. A boarding-house will be run, where we think (by the aid of some donations of provisions which will be made by those desiring to assist in this work) we will be able to make the meals cost but little if any more than \$1 per week. All who receive these benefits will be expected to assist in doing the work in whatever line they may be called upon by the cooks.

Others who may attend besides canvassers will be expected to pay for lodging and board at reasonable rates, or secure their own quarters, which, however, will be easily done, as there are many houses and rooms to rent at low rates, and provisions are cheap. This will be a rare opportunity to learn the truths which we need so much to know. God has said to us, "Study your Bibles as never before." We hope many will avail themselves of this opportunity to obtain Bible knowledge.

Let every one who expects to come, whether as a canvasser or not, write to S. C. Osborne, 821 W. 5th St., Topeka. If you want to secure rooms, to board your-

selves, let him know, and he will assist you in every way he can. C. Mc REYNOLDS, Pres. Kans. Conf.

[The place where this Kansas Bible school is to be held is not told in the above notice, but we judge that it is to be at Topeka.—Ed.]

WISCONSIN CONFERENCE WORKERS' SCHOOL.

This school has been appointed to begin Feb. 1, 1894, at Poy Sippi, under the general management of Elder P. H. Cady, together with such others as will be necessary to carry on the work, in the English, Danish, and German languages. In the school the Bible will be the main study, while the subscription books will also be carefully studied. Language, reading, spelling, etc., will compose a part of the instruction given.

This school has been located at Poy Sippi, which is ten miles from the railroad; but all trains will be met at the stations of the C. N. and St. Paul road at Berlin, and the Wisconsin Central, at Weyauwega, on Tuesday, Jan. 30; and that students may have the benefit of this, it will be necessary for all to be at either one or the other of the above places, on the day named. Also they should notify Elder P. H. Cady, Poy Sippi, Wis., of their intention, and he will provide sufficient teams to transfer them with their baggage. Brother J. N. Anderson will have charge of the instruction in the common branches in the English, and competent instructors will be in attendance in the Danish and German.

Let all remember the time, and come seeking the Lord for instruction in his work. The terms of the school will be as follows: For board, lodging, tuition, etc., \$1.50 per week will be charged, payable one half in advance, and one half when the term is half through. To those who are selected as canvassers a rebate of twenty-five cents per week will be allowed. And those who are thus sent out, and who continue the work for a year, will be entitled to a refund of the fare paid from the school to the field.

We are in hopes many will avail themselves of the opportunity thus afforded to "receive an education and training for the work, that they may be prepared to engage in it intelligently."

S. D. HARTWELL, State Ag't.

The Sabbath-School.

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

LESSONS ON THE BOOK OF LUKE.

Lesson 4.—The Prophecy of Zacharias and the Birth of Christ. Luke 1:67 to 2:7.

(Sabbath, Jan. 27.)

THE heading of this lesson is a sufficient analysis. It contains just those two topics. The remainder of the first chapter of Luke, from verse 67, with the exception of the last verse, consists of the thanksgiving and prophecy uttered by Zacharias. The first seven verses of chapter 2 relate the simple incidents connected with the birth of Christ. Since in this lesson we complete the first chapter of Luke, let us briefly summarize it, so that we can ever after carry with us a picture of its contents: Introduction; Gabriel's visit to Zacharias; Gabriel's visit to Mary; Mary's visit to Elisabeth; birth of John the Baptist; prophecy of Zacharias. If the chapter has been carefully studied, this synopsis will serve to bring to mind all the details.

1. With what was Zacharias filled when his tongue was loosed?
2. For what did he bless the God of Israel?
3. What did he say that God had raised up?
4. How had God spoken this promise?
5. From what had God promised that his people should be saved?
6. What did Zacharias say that God had remembered?
7. To whom was this covenant made? and how sure was it?
8. What deliverance was granted by this covenant?
9. What does this deliverance from our enemies enable us to do?
10. What did Zacharias say that John should be called? Why?
11. For what purpose should he go before the Lord?
12. How was he to give knowledge of salvation?
13. Through what does remission of sins come?
14. What does the dayspring, or sunrising, from on high do for us?
15. Into what does it guide our feet?

16. Where did John stay until time for his work as a prophet?

17. What decree went forth about the time of the events recorded in the first chapter of Luke? (See margin and Revised Version.)

18. To what place did Joseph go to be enrolled?

19. Who accompanied him?

20. In what place was the promised child born?

21. Why was he born in this lowly place?

22. Though he was laid in a manger, what was his by right? Luke 1:32.

23. As the little, helpless infant lay in the manger, what command was given? Heb. 1:6.

NOTES.

1. "He hath visited and redeemed His people." This was literally true. God had visited his people; he had redeemed them. Many times had he wrought special deliverance for them, and continually had he been at work redeeming souls from destruction. And now at the birth of John the people were about to see God's promise confirmed by the blood of Christ, even as it had been long before by his oath.

2. This redemption "from our enemies, and from the hand of all that hate us," is salvation from sin. This is shown by the fact that, "being delivered out of the hand of our enemies," we are able to "serve Him without fear, in holiness and righteousness before him, all the days of our life." God does deliver from sin and from the power of darkness; for that is the sole purpose for which Christ came into the world.

3. The deliverance from sin is in performance of the oath of God to Abraham. It is a manifestation of the mercy of God. It is salvation, the knowledge of which comes "by the remission of sin." And this is what the promise to Abraham embraced. "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13.

4. There is power in the mercy of God. The psalmist says: "For as the heaven is high above the earth, so great [literally, "so mighty"] is his mercy toward them that fear him." Ps. 103:11. The tender mercy of our God can cleanse from sin, and can do for us "exceeding abundantly above all that we ask or think." Eph. 3:20.

5. "As he spake by the mouth of his holy prophets, which have been since the world began." All the prophets gave witness to Christ; and in them all is taught the remission of sins through faith in him. (See Acts 10:43.) They testify not only of the sufferings of Christ, but of the glory to follow. 1 Peter 1:10, 11. In fact, there is nothing else in the Bible but salvation through Christ; for that is the one work that God is doing for man. Moreover, this salvation does not rest on the authority of man. It was God who spoke by the mouth of his apostles and prophets. (See Acts 1:16; 3:21; 4:25; 2 Sam. 23:1, 2.) Paul says: "When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." 1 Thess. 2:13. Thus the Bible is literally and emphatically the word of God. If we receive it as such, we may as truly hear God speak to us as did Abraham, although not with an audible voice. But it is as truly the word of God, and is as fresh, as if we heard it with our ears.

News of the Week.

FOR WEEK ENDING JAN. 13, 1894.

DOMESTIC.

—A bronze statue of General Hancock has been erected in New York City.

—A very rich vein of gold has lately been struck in the Black Mountains, north of El Paso, Tex.

—The Louisiana Lottery Company have left our shores for Honduras, where they have obtained a concession for a long term of years.

—A sufficient amount of clothing has been contributed for the sufferers in the mining districts of Michigan, but food and money are still needed.

—Hugh Pentecost, editor of the *Twentieth Century*, and a supposed anarchist, was appointed assistant district attorney in New York. The protest against him was so strong that he withdrew. Mr. Pentecost was at one time a Baptist preacher.

—The queen of Hawaii has agreed to pardon all rebels, if she is restored to power. Mr. Willis, representing the United States government, has given Mr. Dole, provisional president of Hawaii, formal notice to turn over the government to the queen again. Mr. Dole refuses to do so.

The Chinese Six Companies have concluded to issue a circular instructing Chinese to comply with the Registration law, and it is believed that nearly all of those concerned will register, and thus obtain the privilege of remaining in the United States.

A fire started in the Casino, in the World's Fair grounds at Chicago, the evening of Jan. 8. It soon communicated with other buildings, and several of them were burned, with many exhibits, which, owing to the restrictions and delays of American custom-house officials, had not been removed.

FOREIGN.

England is to have a new cruiser of the highest class.

Albania and Montenegro are on the verge of war with each other.

France will begin this year with the construction of thirty-two war ships of all classes.

France has the largest amount of money in circulation per capita of any country in the world.

Jan. 1 the people of the province of Ontario decided by vote, in favor of the prohibition of the liquor traffic.

The Sicilian rioters at Marinoo were fired upon by the Italian troops, Jan. 6. Thirty were killed and fifty wounded.

It is reported that Admiral Mello, of the Brazilian insurgents, has been seriously wounded, and that he will have to go ashore for treatment.

The Belgians have opened a railroad in Congo, Central Africa, which is to be extended as soon as possible to Stanley Pool on the Congo.

The Russian government has ordered an ironclad of 8880 tons, a torpedo catcher, and three torpedoers to be commenced immediately at Nicolaieff.

A dispatch from Cape Town says native runners report that King Lobengula, with a heavy force of Matabele, is moving back in the direction of Buluwayo.

Admiral Mello is again bombarding Rio, and is inflicting considerable damage on the forts and the city. The government fleet has not yet appeared to the relief of the city.

There is a report from Cracow, Poland, to the effect that at a grand banquet there an attempt was made to poison the czar. The czar with many others were made sick.

A severe blizzard with intense cold passed over Europe, Jan. 3-5. The Danish bark "Christiana" was lost in the Strait of Dover. Reports of death from the severe cold are received from all parts of England.

Russia and Germany have adjusted their respective tariff rates on a reciprocity basis. Both countries adhere to protective duties, but abandon the prohibitory and discriminating duties adopted during the "tariff war."

A London medical paper is sounding the alarm in regard to the excessive drinking of tea. The paper says that 207,055,679 pounds were consumed in Great Britain last year, and that the British people are becoming a nation of tea drunkards.

British and French troops, operating against natives in the interior of Africa, lately encountered each other; the French fired on the British, killing three officers and twenty-six men. As the British troops were dressed in scarlet, such a blunder is unaccountable. The affair will be thoroughly investigated.

RELIGIOUS.

Spain has consented to pay \$17,000 as an indemnity for the loss of mission property of the American Board in Ponape.

Forty per cent of the Congregationalist ministers of Massachusetts, or 342 in number, have no charge at present. Many of them are of good ability.

A bill has been introduced in the South Carolina legislature to prohibit the running of railway trains on Sunday on any lines of railway within the State.

The Rome correspondent of the Central News says that the offerings of Peter's pence since the beginning of the pope's jubilee, amount to £980,000.

Quite a number of distinguished men and women of this country, including some National Reformers, like Joseph Cook, are writing for the Sunday papers. The Christian Statesman calls for an explanation.

The Jewish Theological Seminary of New York City is taking steps for the organization of a society for the promotion of the better observance of the Sabbath. Forty distinguished rabbis have engaged in the work.

A new congregation of the Greek Church was organized in New York City, Jan. 8. The society numbers 400, and it is the second society of this church in the city. They worship at present in the basement of the Judson Memorial Baptist church.

The American Sabbath Union held its annual meeting at New York City, about three weeks since, but the reports of what was done are very meager. The death of Colonel Shepard is a great financial loss to the association. The association has now only one secretary, while it once had seven. The election of a president seems to have been left to the New York managers.

Appointments.

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

ELDER A. C. BOURDEAU and other brethren from Battle Creek will meet with the church at Ceresco, Mich., Sabbath, Jan. 20, and with the church at Maple Grove, Mich., Sabbath, Jan. 27.

THE District Conference for General Conference Dist. No. 1 will be held at Jersey City, N. J., March 1-12, 1894. The object will be to obtain reports from the field, to consider the general interest of the work, and to lay plans for the camp-meetings and the summer's labor. I. D. VAN HORN, Sup't.

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 man by the year to commence work the 15th of March. Single man preferred. State wages wanted. A. A. Evans, Aurora, So. Dak.

WANTED.—About April 1, a single man to work on a market garden farm; also a boy about fourteen years of age. Address, stating wages wanted, E. G. Bolter, South Amherst, Mass.

Will sell at a great sacrifice: saw-mill, new, in perfect running order, rail and water privileges, sixty miles from Seattle, Wash. Capacity, 15 M lumber, 50 M shingles. Owner has retired to give his time to missionary work; proceeds of sale needed to start himself and family in Africa. Stumpage thirty-five cents per M. Best location for clean cedar and shingles in the whole country. Address Geo. W. Payne, Battle Creek College, Mich.

ADDRESS.

The post-office address of Leon A. Smith is 178 Tufnell Park Road, London, N., England.

PAPERS WANTED.

Late Clean Copies: All Post-paid.

Seventh-day Adventist papers. S. Walker, Box 180, Brunswick, Me.

Reviews, Signs, and Sentinels. M. P. Stewart, Vinton, Benton Co., Iowa.

Seventh-day Adventist periodicals. Mrs. Ida Nigro, Miles City, Mont.

Seventh-day Adventist literature. Neva Brown, 4928 Armour Ave., Chicago, Ill.

Seventh-day Adventist papers and tracts. Mrs. E. Fareman, Dunnville, Ontario.

All kinds of Seventh-day Adventist literature. R. T. Woodard, 66 Emerald St., Boston, Mass.

Seventh-day Adventist literature, periodicals, or tracts. Mrs. M. E. Resinger, Mangum, Greer Co., Tex.

Seventh-day Adventist papers, tracts, and books. Martha E. Hamilton, Box 239, Gibson City, Ill.

Seventh-day Adventist papers and tracts. R. W. Roberson, 119 California St., San Antonio, Tex.

Seventh-day Adventist literature, papers, and tracts. Mrs. E. B. Haughey, Box 50, Yellow Springs, Greene Co., Ohio.

Any Seventh-day Adventist papers or tracts, to fill rack in depot. W. W. Miller, 166 W. Main St., Springfield, Ohio.

Periodicals and tracts. Could use from five hundred to six hundred per week. Mrs. M. C. Duncan, Oklahoma City, O. T.

Any Seventh-day Adventist papers or tracts in the English and Scandinavian languages. Mrs. E. A. Hinebaugh, Rapid City, So. Dak.

Any Seventh-day Adventist papers and tracts. Some Swedish papers and tracts can be used. Mrs. S. N. Davis, Colfax, Whitman Co., Wash.

Obituary Notices.

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

PATTEN.—Died at the home of his daughter, Mrs. A. P. Van Horn, in Charlotte, Mich., Oct. 11, 1893, of paralysis, Levi Curtis Patten, aged 79 years, 11 months, and 11 days. His death was very sudden. The evening before, he was seemingly as well as ever, very cheerful in mind, joining with a clear voice in prayer with the family at their evening worship; but in the morning was found dead in his bed. From all appearances he died without a struggle. He was born in Augusta, Oneida Co., New York, Oct. 30, 1813, and when a young man settled with his parents in Clay, Onondaga county, where he married, and lived on a farm till 1869, when he moved to Michigan, and settled near Olivet, Eaton county. He embraced the views of the Seventh-day Adventists, and joined the church in 1862. He was a member of the Charlotte church at the time of his death. One son, four daughters, and seventeen grandchildren are left to mourn, but not without hope. Funeral services were conducted by Elder A. T. Jones, at the house, Friday, Oct. 13, and he was buried in Bosworth Cemetery, near Olivet, Mich. I. D. VAN HORN.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Dec. 3, 1893.

Table with columns for EAST and WEST stations and times. Includes stations like Chicago, Detroit, Ann Arbor, etc.

Daily. †Daily except Sunday. Niles accommodation train goes west at 8:30 a. m., except Sunday. Jackson east at 6:15 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.

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



CHICAGO & GRAND TRUNK R. R.

Time Table, in Effect Nov. 19, 1893.

Table with columns for GOING EAST, STATIONS, and GOING WEST. Includes stations like Chicago, Detroit, Toronto, Montreal, Boston, etc.

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. R. 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 16, 1894.

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Twelve brethren from Battle Creek, report a blessed Sabbath, with the church in Jackson, Mich., Jan. 13. The church was much cheered by their visit.

The baptismal scene, in the Tabernacle, mentioned last week, was repeated Sabbath, Jan. 13, the principal difference being in the number of candidates. Fifty-five were baptized this time, by Elder H. Nicola, some twenty-six of whom unite with the Battle Creek church.

Roman Catholics understand well the part they are acting in American politics. They openly make their boast that they are the ones who have brought the present administration into power. And now they complain that they are not represented in the Cleveland Cabinet, and do not receive their proper share of the spoils.

We regret to learn that the article entitled, "The Power of God," in No. 1 of the present volume of the REVIEW, was copied verbatim, with the exception of a few closing paragraphs, from a little pamphlet entitled, "Power From on High," by Rev. B. Fay Mills. Had we known it at the time, we should have given credit to the right source.

The Southampton *Observer*, of Southampton, Eng., advertises the meetings which Elders Washburn and Hope are holding in that city, and publishes synopses of their discourses. The Christadelphians have tried to bring in confusion by controverting the doctrine of the divinity of Christ, which our brethren maintain, but have not yet succeeded in forcing a hearing, and doubtless will not be permitted to do so. These brethren are making it their business to save

souls, not to battle with every phase of error that may hover around their path.

Rev. W. F. Crafts closes his editorial connection with the *Christian Statesman* by a "valedictory" in the number of Dec. 30, 1893. He gives a very glowing account of his labors during the last five years, but hints that his support has not been of a very generous nature. Of the "valedictory," perhaps it is enough to say that the terms "I," "me," and "my" are only used sixty-nine times! Mr. Crafts now proposes to make his home in Washington, D. C., in order that he may better take the general oversight of the United States government. It is to be hoped that his success in his future work will be equal to his modesty.

THE "HOME MISSIONARY."

This sterling publication enters upon its new volume with the January number, in a new dress which much improves its appearance. It has its usual variety of departments, and the usual amount of increasingly interesting matter to fill them. We are glad its circulation is so rapidly growing. It should reach the home of every Sabbath-keeper in the land.

THY LIGHT HAS COME.

The word to us now is, "Arise, shine, for thy light is come." What is the responsibility laid upon every believer by this announcement? When people are waiting at the station for the train, and the announcement is made that the train has come, every one who wishes to take the train knows at once that he must move out and get on board, or be left behind.

If, then, our light has come, what is our duty? It is to move out into the light, and walk in the light while we have it, if we wish to go with it, or be ourselves left behind in this glorious work; for the light does not stand still, but moves forward. All are now called upon to advance in the message.

IN OTHER TONGUES.

We are happy to welcome to our table the work by sister White, "Patriarchs and Prophets," translated into the Spanish language. It is neatly printed and handsomely bound, making as large and imposing a volume as in the English. It is issued from our publishing house in London, Eng. May it do vast good among the people of that tongue.

Another interesting little work also comes to hand. It is the tract by sister White, entitled, "The Love of God," translated and printed in the Chinese language. Brother La Rue is preparing to circulate it extensively in the Chinese empire.

A SANCTIFIED BULLY.

As it is by professors of religion that persecution is brought upon observers of the seventh day, so it takes professors of religion to defend it. The following is copied from the *Christian Advocate* of Detroit, Mich., of Dec. 2, 1893:—

"The Seventh-day Adventists of Battle Creek are reported as about to scatter to the four winds for the purpose of being persecuted and oppressed by the dreadful people of this world who believe in keeping the Lord's day and not the Jewish Sabbath. Now, if these saints

will behave themselves on Sunday, as well as on other days, we will venture that they will not suffer much. But if they are going to be offensively boisterous and loud on the Christian Sabbath, as is too frequently their custom, they will deserve the legal penalties whether they receive them or not."

The foregoing betrays a spirit of which no one need have very much reason to be proud. The *Advocate* has heard of the persecution of the observers of the seventh day, or it would not mention it. It, therefore, very well knows that those who have been arrested and imprisoned were not making themselves "offensively boisterous and loud," but had to be searched out before it could be ascertained that they were doing any work whatever. But it has no inquiry to make, as to whether a wrong may not have been done, no word of condemnation for the manifest partisanship and injustice that has been exhibited, but only a sneer for the people, a misrepresentation of the facts, and an intimation that they do not receive, even yet, what they deserve! It was out of just such choice spirits as the writer of the paragraph under notice, that the blackest inquisitors of the Dark Ages were made; and should they be called for again, it seems there is suitable timber ready for the office. We know not what profession the writer of the foregoing paragraph makes, but we know from his language what he is: he has simply thrown off the mask, and stands before the world in the attitude of a self-righteous, self-sanctified bully.

DEDICATION.

The "Haskell Home for Orphans," will be dedicated with appropriate services, Thursday, Jan. 25. Particulars next week.

In behalf of the Board,

J. H. KELLOGG.

"RELIGIOUS LIBERTY LIBRARY," NO. 18.

MATTER for this number of the *Library* is now in the hands of the printers. It will be entitled "Christ and the Pharisees: or Christ's Faithfulness in Sabbath-keeping," being substantially the same matter as appeared in the November *Home Missionary*, as a sermon by Elder A. T. Jones, at the Lansing, Mich., camp-meeting. It has been revised and very much improved, a few important additions being made. It presents a striking parallel between the course of the Pharisees and Herodians in accusing, persecuting, and even killing, Christ, for not keeping the Sabbath according to their own ideas, and the course pursued by the "Pharisees and Herodians" of our own day against those who follow Christ's example.

This will be an excellent number to follow up Nos. 14, 15, and 16. "Christ and the Sabbath" shows what the true Sabbath is; "Rome's Challenge" shows what the spurious Sabbath is; "Our Answer" shows our attitude during the contest between the true and the spurious Sabbaths; and No. 18 sets forth Christ as our example in continuing faithful to the true Sabbath, and shows that since Jesus was persecuted for Sabbath-breaking when he was Sabbath-keeping, so when we are persecuted for Sabbath-breaking when we are Sabbath-keeping, we are in "most blessed company."

Will every Sabbath-keeper show his faithfulness by giving this number of the *Library* at least as wide a circulation as any previous number? Thirty-two pages, price 4 cents.

A. O. TART.