

# The Advent **REVIEW** **HERALD** And Sabbath

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

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### THE BEAUTIFUL DAYS OF HEAVEN.

BY ELDER L. D. SANTEE.

(Rockford, Ill.)

THEY shall dawn in their wonderful brightness,  
 Those beautiful days of peace,  
 When the heart shall thrill in its lightness,  
 And weariness ever cease.  
 Forever past is all earthly night,  
 And the sorrow that earth has given,  
 And hope illumines with colors bright  
 The beautiful days of heaven.

O days that shall dawn pure and holy  
 In the beautiful courts above,  
 Where the pure, the meek, and the lowly  
 Shall bask in a Saviour's love;  
 Where pain and weeping come never,  
 And no heart is with anguish riven;  
 O forever and ever and ever  
 Are the beautiful days of heaven.

In that land where none ever weary,  
 And none ever faint by the way,  
 No life is loveless and dreary  
 In the shadowless gates of day.  
 In its bowers is never the trail of sin,  
 But a perfect peace is given;  
 And the coming of Christ shall usher in  
 The beautiful days of heaven.

### Our Contributors.

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

### DANGER OF LIGHT BECOMING DARKNESS.

BY MRS. E. G. WHITE.

INDEXED

THE Lord has condescended to give you an outpouring of his Holy Spirit. At the camp-meetings, and in our various institutions, a great blessing has been showered upon you. You have been visited by the heavenly messengers of light and truth and power, and it should not be thought a strange thing that God should thus bless you. How does Christ subdue his chosen people to himself?—It is by the power of his Holy Spirit; for the Holy Spirit, through the Scriptures, speaks to the mind, and impresses truth upon the hearts of men. Before his crucifixion, Christ promised that the Comforter should be sent to his disciples. He said: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. . . . When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to

come. He shall glorify me: for he shall receive of mine, and shall show it unto you."

This promise of Christ has been made little enough of, and because of a dearth of the Spirit of God, the spirituality of the law and its eternal obligations have not been comprehended. Those who have professed to love Christ, have not comprehended the relation which exists between them and God, and it is still but dimly outlined to their understanding. They but vaguely comprehend the amazing grace of God in giving his only begotten Son for the salvation of the world. They do not understand how far-reaching are the claims of the holy law, how intimately the precepts of the law are to be brought into practical life. They do not realize what a great privilege and necessity are prayer, repentance, and the doing of the words of Christ. It is the office of the Holy Spirit to reveal to the mind the character of the consecration that God will accept. Through the agency of the Holy Spirit, the soul is enlightened, and the character is renewed, sanctified, and uplifted.

Through the deep movings of the Spirit of God, I have had opened before me the character of the work of the visitation of the Spirit of God. I have had opened before me the danger in which souls would be placed who had been thus visited; for afterward, they would have to meet fiercer assaults of the enemy, who would press upon them his temptations to make of none effect the workings of the Spirit of God, and cause that the momentous truths presented and witnessed by the Holy Spirit, should not purify and sanctify those who had received the light of heaven, and thus cause that Christ should not be glorified in them. The period of great spiritual light, if that light is not sacredly cherished and acted upon, will be turned into a time of corresponding spiritual darkness. The impression made by the Spirit of God, if men do not cherish the sacred impression, and occupy holy ground, will fade from the mind. Those who would advance in spiritual knowledge must stand by the very fount of God, and drink again and again from the wells of salvation so graciously opened unto them. They must never leave the source of refreshment; but with hearts swelling with gratitude and love at the display of the goodness and compassion of God, they must be continually partakers of the living water.

O, how much this means to every soul,— "I am the light of the world;" "I am the bread of life: he that cometh to me shall never hunger [for anything more satisfying]; and he that believeth on me shall never thirst." To come to this condition means that you have found the Source of light and love, and have learned when and how you may be replenished, and may make use of the promises of God by continually applying them to your souls.

"But I said unto you, That ye also have seen me, and believe not." This has been literally fulfilled in the cases of many; for the Lord gave them a deeper insight into truth, into his character of mercy and compassion and love; and yet after being thus enlightened, they have turned from him in unbelief. They saw the deep movings of the Spirit of God; but when the insidious temptations of Satan came in, as they

always will come after a season of revival, they did not resist unto blood, striving against sin; and those who might have stood on vantage-ground, had they made a right use of the precious enlightenment that they had, were overcome by the enemy. They should have reflected the light that God gave to them upon the souls of others; they should have worked and acted in harmony with the sacred revealings of the Holy Spirit; and in not doing so, they suffered loss.

Among the students the spirit of fun and frolic was indulged. They became so interested in playing games that the Lord was crowded out of their minds; and Jesus stood among you in the playground, saying, O that thou hadst known, "even thou, at least in this thy day, the things which belong unto thy peace!" "Ye also have seen me, and believed not." Yes; Christ revealed himself to you, and deep impressions were made as the Holy Spirit moved upon your hearts; but you pursued a course by which you lost these sacred impressions, and failed to maintain the victory. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." You began to come to Christ, but you did not abide in him. The great favors and blessings which you had had of the great Father, and which he had given you, was lost from your heart. The question of amusement occupied so large a place in your minds, that after the solemn visitation of the Spirit of God, you entered into its discussion with such great zeal that all barriers were broken down; and through your passion for games, you neglected to heed the word of Christ: "Watch and pray, lest ye enter into temptation." The place that should have been occupied by Jesus was usurped by your passion for games. You chose your amusements instead of the comfort of the Holy Spirit. You did not follow the example of Jesus, who said, "I came down from heaven, not to do mine own will, but the will of him that sent me."

The minds of many are so bewildered with their own human desires and inclinations, and they have been so in the habit of indulging them, that they cannot comprehend the true sense of the Scriptures. Many suppose that in following Christ they will be obliged to be gloomy and disconsolate, because they are required to deny themselves the pleasures and follies that the world indulge in. The living Christian will be filled with cheerfulness and peace, because he lives as seeing Him who is invisible; and those who seek Christ in his true character have within them the elements of everlasting life, because they are partakers of the divine nature, having escaped the corruptions that are in the world through lust. Jesus said, "This is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me; that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

All spiritual life is derived from Jesus Christ. "As many as received him, to them gave he power to become the sons of God." But what is the sure result of becoming a child of God?

The result is that we become laborers together with God. There is a great work to be done for your own soul's salvation, and to qualify you to win others from unbelief to a life sustained by faith in Christ Jesus. "Verily, verily, I say unto you, He that believeth on me [with a casual faith?—No, with an abiding faith that works by love and purifies the soul] hath everlasting life. I am that bread of life. . . . I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. . . . Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whosoever eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. . . . It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father."

When Jesus spoke these words, he spoke them with authority, assurance, and power. At times he manifested himself in such a way that the deep movings of his Spirit were sensibly realized. But many who saw and heard and participated in the blessings of the hour, went their way, and soon forgot the light he had given them.

The treasures of eternity have been committed to the keeping of Jesus Christ, to give to whomsoever he will; but how sad it is that so many quickly lose sight of the precious grace that is proffered unto them through faith in him. He will impart the heavenly treasures to those who will believe in him, look to him, and abide in him. He thought it not robbery to be equal with God, and he knows no restraint nor control in bestowing the heavenly treasures upon whom he will. He does not exalt and honor the great ones of the world, who are flattered and applauded; but he calls upon his chosen, peculiar people who love and serve him, to come unto him and ask, and he will give them the bread of life, and endow them with the water of life, which shall be in them as a well of water springing up unto everlasting life.

Jesus brought to our world the accumulated treasures of God, and all who believe upon him are adopted as his heirs. He declares that great shall be the reward of them who suffer for his name's sake. It is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

#### FAITH AND CREDULITY.

BY CALVIN GREEN.  
(Hebron, Wis.)

FAITH is defined by the apostle, as "the substance of things hoped for, the evidence of things not seen." Heb. 11:1. Here is a substance hoped for, which faith claims, for the very reason that the evidence of its existence, or fulfillment, is vouchsafed by an authority that admits of no questioning. That authority is the word of God; and faith accepts that word as yea and amen.

Let us now consider what credulity is, has done, and bids fair to do, for the larger part of mankind. In defining this word, Webster says it is "a disposition to believe on slight evidence," or no evidence at all, easily duped, or imposed upon. While faith has the very best evidence for the things it hopes for, credulity accepts the statements of men, however chimerical and void of credence.

For example, take a few statements of Mr. H. Dharmapla in the recent Parliament of Re-

ligions, a priest of Buddha, and an apostle of a doctrine that claims over one third of the human family as its adherents. He says, "Nothing should be taken on faith," and that "Buddhism is based upon the broad principles of study and deep thinking." Let us see what this "study and deep thinking" has brought him to think.

The first and all-important aim of Buddhism is perfection. To attain this, it may be necessary for a man to live in some other person, animal, or thing, according to his merit or demerit at the time of his death. To name over the number of objects, or bodies, he must occupy before he reaches the state of perfection he aims for, this article will not permit. Suffice it to say that the least period of time of punishment before entering upon the second state of perfection, is ten million years, while the longer term is beyond the power of notation to express.

"A meritorious life, on the other hand, secures the next birth, or state of existence, either in an exalted, happy position on the earth, or as a blessed spirit, or divinity, in one of the many heavens, in which the least duration of life is about ten billion years. But however long their life, whether of misery or bliss, it has an end, and at its close the individual must be born again, and may again be happy or miserable as a god, or, it may be, the vilest inanimate object.

"The Buddha himself, before his last birth, had gone through every conceivable form of existence on the earth, in the air, and in the water, in hell and heaven, and had filled every condition of human life. When he attained the perfect knowledge of the Buddha, he was able to recall all these existences; and a great part of the Buddhist legendary literature is taken up in narrating his exploits when he lived as an elephant, as a bird, as a stag, and so forth."—*Chambers's Encyclopedia*, Art. *Buddhism*.

The chief aim of Buddhism seems to be in getting rid of existing at all, and happiness is not fully attained until all changes that have taken up this vast period of time are completed, and all sense and all existence are swallowed up, or absorbed, in utter annihilation. How such a state of things could exist so as to bring forth a doctrine so fully atheistical in theory, is hard to conceive, unless it be considered that, owing to the dense population of the country where it thrives and the oppression of those in authority, the normal condition of the masses is that of suffering; and to escape from it is the desire of all to that extent that death is no terror, causing only a change to another form, which creates a hope that it may be a better one.

The theory presented briefly of the Buddhist faith, or doctrine, is altogether contradictory to the rules taught concerning morality and the various duties of every-day life. In the instruction given pertaining to these, we see a full and almost complete exposition of the second great commandment: "Thou shalt love thy neighbor as thyself;" but the first great commandment in the Buddha seems to be completely ignored. In fact, God as a Spirit, or as the first great Cause, is so entirely foreign to the mind of the Buddhist, that there is no word, it is said, in all the teaching of Buddhism to express such a name. Much more might be added regarding this doctrine founded upon "study and deep thinking," but it seems we have enough for a view of that condition of the human mind, "that, when they knew God, they glorified him not as God," and "as they did not like to retain God in their knowledge, God gave them over to a reprobate mind," and they "became vain in their imaginations, and their foolish heart was darkened."

Mr. Dharmapla further says, that at no previous time was the condition so favorable for the doctrine of Buddha in this country as at the present; and, also, that after eighteen centuries of trial, Christianity has proved a failure. To the first statement we will not wholly dissent; for the very reason that the time has come, "that men will not endure sound doctrine,"—doctrine founded upon the word of God, and accepted by faith,—of which Mr. Dharmapla says nothing should be accepted,—and this being the case, the condition is favorable for the reception of

every "wind of doctrine" on the slightest evidence or no evidence at all.

To the latter statement, that Christianity has proved a failure after eighteen centuries of trial, we see an exhibition of studying from an outward view, and not understanding the things of the Spirit of God. Discarding God's word, the natural man has no basis for properly judging of things pertaining to Christianity; nor can he account for that influence that holds together and keeps in order the machinery of governments, even when to all human appearance they seem about to be torn asunder. Faith's discerning eye perceives the past workings of God's providence among the children of men, and his presence in all their affairs of the present, and, relying upon his word, knows that Christianity, after a period of trial covering even this world's history, instead of proving a failure, is a triumph, has triumphed, and eternally will triumph, though apparently often defeated; for—

"Truth crushed to earth will rise again,  
The eternal years of God are hers;  
But error, wounded, writhes in pain,  
And dies among his worshippers."

#### PARAGRAPHS.

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

THE power of God is never given to deliver us in sin, but always to uphold us in righteousness, when we reckon ourselves dead to sin.

When you are about to ask of God, do not consult your feelings, or your past experiences, or the experiences of others, but consult God's promises.

The Lord is not conventional, but he knows what is proper and becoming. Then don't be afraid to let him use you, for fear he will make you look ridiculous.

Only fifty days from the time when Peter denied his Lord with cursing, he was fitted to receive the wonderful spiritual outpouring of Pentecost! The Lord can do a great work with us in a very short time if we will let him. And he has said that he would. "He will finish the work, and cut it short in righteousness."

Do not look to future blessings, but to present ones. The present blessing is worth more to you now than all the future ones are worth to you now. And do not forget that you have present blessings—that the Saviour is working great things in you if you are looking to him—though you may not be conscious of them; just as great changes are wrought in a plant while it looks to the sun, though we are not aware of them till we see the results.

The power of God will never come upon any individual to gratify his curiosity or to call his attention to himself. God will not bring himself down to the level of a showman. Those who receive the outpouring of his Spirit will be as unconscious of its effects upon themselves as was Moses when he came down from Mount Sinai, or as were the disciples when they spoke with tongues on the day of Pentecost. Self will be wholly lost.

"Our God is a consuming fire;" yet the burning bush at which Moses looked with wonder in the desert was not consumed. Why?—Because, like the ground, it was made holy by the presence of Christ. So we, if made holy, need not fear when "our God shall come," and "a fire shall devour from before him," and "it shall be very tempestuous round about him." Ps. 50:3.

—Always make it a rule to be ambitious in storing the mind with useful knowledge, for it will last when the world is no more.

**DIVIDED HEART.**

BY JOHN MCCARTHY.  
(*Battle Creek, Mich.*)

SUGGESTED by a sermon preached in the Tabernacle, by U. Smith, Jan. 20, 1894, from Hosea 10: 2.

Divided heart,  
Why art thou so divided? Hast thou thought  
Thy all belongs to Jesus, which he bought  
With precious blood once shed?  
His holy temple thou shouldst be,  
His throne should be set up in thee  
In Satan's stead.

Divided heart,  
Why art thou so unstable? Can it be  
The world doth such attraction offer thee  
Which Christ doth not possess?  
Choose then just now whom thou wilt serve.  
Shalt thou for Jesus all reserve,  
Or self caress?

Divided heart,  
Why dost thou, seeking pleasure, ever roam,  
When Christ desires to make thy heart his home?  
Wilt thou forsake thy sin?  
No rival will thy God permit  
Within thy heart with him to sit,  
Say, who shall reign?

Divided heart,  
Wilt thou thy Saviour Jesus thus insult,  
Thus to divide his throne, nor him consult?  
Canst thou despise him so?  
Nay; rather mayest thou bid him come,  
And make thy heart his lasting home  
In life below.

Divided heart,  
Canst thou ask Christ, the King of kings, to come  
Within thy heart, to make it e'er his home;  
And then bid Satan too,  
To sit with Jesus on the throne?  
Yet such thy actions oft have shown,  
And still do show.

Divided heart,  
Canst thou for worldly pleasure e'er within  
Thy heart find room, for business and for sin,  
While Christ is almost hid  
Within a corner so obscure,  
'Mongst other things so vile, impure,  
Cast on one side?

Divided heart,  
How is it that the worlding's heart is fixed?  
He's not unstable when in business mixed,  
But works with all his soul.  
He difficulties doth not fear,  
When he's convinced his hope is near,—  
The golden goal.

Divided heart,  
Since Jesus is thine own invited guest,  
Who only came at thy sincere request,  
'T would then behoove thee well  
To him give all thou hast, not part;  
Thy talents, money, time, and heart,  
His cause to swell.

Divided heart,  
Relations thou with God canst ne'er maintain;  
If thou in sin contented dost remain,  
He must from thee depart.  
But shouldst thou now forsake thy sin,  
As Lord and King he'll enter in  
Thy every part.

Divided heart  
No longer now; my all to Christ is given,  
Too long have I against my Saviour striven,—  
He now shall be my all.  
Each gift or talent I possess  
To God is given; he can bless  
Though very small.

Divided heart!  
No, never, nevermore shall I so do,  
No selfish pathway shall I e'er pursue  
Since I am not my own.  
My hope is that in yon blest land  
I, faultless, may forever stand  
Before God's throne.

**"SOW TO YOURSELVES." HOSEA 10: 12.**

BY E. A. STOCKTON.  
(*San Francisco, Cal.*)

As a people we have for many years been engaged in sowing the seed, sending far and wide the rays of light for this time. Accompanying this work has been the "testimony of Jesus" in instruction, warning, and reproof, telling us that

the language of the faithful and true Witness, in the message to the Laodiceans, described our true condition, and urging us therefore to be zealous and repent. But we could point to the beautiful harmony of the truths we held, the increasing numbers and more thorough training of the workers, the multiplying instrumentalities pressed into service, and say in our hearts, It is hard to perceive how that message can apply to us.

And yet, Dec. 23, 1890, in a REVIEW AND HERALD EXTRA, entitled, "Be Zealous and Repent," the servant of the Lord pressed home that Laodicean message with unwonted power. She said, "We have not a moment to lose! Light is to shine forth from God's people, in clear, distinct rays, bringing Jesus before the churches and before the world. . . . One interest will prevail, one subject will swallow up every other, Christ our righteousness."

Had we not been teaching righteousness, that is, right-doing, and keeping all the commandments? and were we not the people of whom it is written, "Here are they that keep the commandments of God, and the faith of Jesus"? But God wants us to have the teaching of righteousness according to the Bible idea; and the word of testimony in this time is: "Every one must now search the Bible for himself, upon his knees before God, with the humble, teachable heart of a child, if he would know what the Lord requires of him." — "Testimony No. 31," p. 210.

The admonition of the prophet is, "Sow to yourselves." This is nothing else than an invitation to sow the word, the teaching of righteousness, in our own hearts. The admonitions contained in this scripture are timely, fitting, and graphically descriptive of our present spiritual condition as a people. The teaching of righteousness has come, and we are invited to sow to ourselves, when we examine ourselves in the light of the Master's life. How timely the admonition! How gracious the promise, "reap in mercy"! the reaper following hard upon the steps of the sower.

This sowing to ourselves will lead to humble confession and whole-hearted yielding to Jesus all the purchase of his blood,—our bodies with all their powers, including the will, which is the seat of government of the kingdom of self; for until this is done, we are not joined to Jesus as the branch is to the vine.

"Can we conceive of a closer, more intimate relation to Christ than is set forth in the words, 'I am the vine, ye are the branches'? . . . The communication of life, strength, and fruitfulness from the trunk to the branches is unobstructed and constant. . . . Such is the true believer's relation to Christ. . . . This spiritual relation can be established only by the exercise of personal faith. This faith must express on our part supreme preference, perfect reliance, entire consecration. Our will must be wholly yielded to the divine will. . . . we constantly receiving grace from him, and Christ accepting gratitude from us. When this intimacy of connection and communion is formed, our sins are laid upon Christ, his righteousness is imputed to us." — "Testimony No. 31," p. 225.

Then indeed we shall have reaped in mercy, as every soul can testify who has passed through the blessed experience; for, he that confesses and forsakes his sins shall find mercy. We have not been whole-hearted in God's service; the field of our hearts (the abilities with which we have been endowed) has been but partially tilled, the rest lying fallow, and plentifully sprinkled with unsightly weeds of worldliness, and bringing no precious fruit for the Husbandman. Hence the prophetic injunction, "Break up your fallow ground," for it is time to seek the Lord. "We have not a moment to lose." "Something great and decisive is to take place, and that right early." "Intensity is taking possession of every earthly element." "A new light and life and power is descending from on high."

The battle is joined. Thank God for the light and courage in the sure word of prophecy. It is not at this time a battle to the death, but unto certain victory. The warning from the

Lord gives no uncertain sound. It is time to seek the Lord till he come, till we live in his sight. "Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning."

Light, the light of the eternal day, is breaking through the gross darkness which is enveloping the world, and has cast its baneful shadow upon the church of God. The bright beams of the Sun of Righteousness are rising upon it, and he will come unto us as the rain, as the former and the latter rain. Shall not every soul seek him till he come and rain righteousness upon us? It is the rain we must have; the dews of divine grace and the gentle showers of blessing have satisfied our ease-loving souls in the past, having revived from time to time the drooping plants of grace in the garden of the heart; but in this time we are invited to "ask of the Lord rain in the time of the latter rain." It is the steady drenching rain that makes glad the heart of the husbandman; it fills the soil with the water of life, causing the seed to swell and burst forth, a thing of beauty, giving promise of an abundant harvest. So the latter rain, the copious outpouring of the Spirit and power of God upon our newly broken, fallow ground, will cause the seed of truth to spring forth bearing its precious fruit,—love, joy, peace, long-suffering, goodness, gentleness, meekness, faith. These are the love-inspiring attributes of our adorable Creator and Redeemer, who, when Moses besought him, saying, "Show me thy glory," hid the prophet in a cleft of the rock, and as he passed by, he declared unto him the glory of his character in which fallen beings are most deeply interested: "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." This is the glory which it has pleased God to reveal through his only begotten Son to a fallen world. God was in Christ, and the glory of his lovely character was fully shown, and was the light of the world.

John says: "The word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth. . . . And of his fulness have all we received, and grace for grace." God was in Christ. He says: "I can of mine own self do nothing." "The Father that dwelleth in me, he doeth the work." God was revealing through mortal flesh the attributes and powers of the great Creator, and reconciling unto himself those who believed, unto whom he had given the ministry (service) of reconciliation, so that one could say, "We pray you in Christ's stead, be ye reconciled to God." In order to do this, Christ must be revealed to, and dwell in, his servants, working through them as the Father dwelt in, and wrought through, him.

Amazing grace! "As many as received him, to them gave he power to become the sons of God. As his adopted sons, animated and energized by his holy Spirit, it is in these evil days our incomparable privilege to carry to earth's remotest bounds "the light of the knowledge of the glory of God in the face of Jesus Christ;" for the command sounding down through the centuries, and echoing across the great waters to us is, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

—An Agnostic, being present in a refined circle, was surprised when told that a certain noted lady believed firmly in the Sacred Scriptures. He ventured to ask her, "Do you believe the Bible?" "Most certainly I do," was her reply. "Why do you believe in it?" he queried again. "Because I am acquainted with the author," she answered, confidently. Poor souls, that know not God in Christ as their Saviour, think, like Spencer, that he is "unknowable," and so reject his word. But true believers have a blessed acquaintance with both,—*Selected*.

## The Mission Field.

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

### TAHITI, POLYNESIA.

#### The Dedication of our First Polynesian Native Church.

A NATIVE dedication is very different from the kind of service to which we have been accustomed. For several weeks the church-members as well as the outsiders have been practicing hymns, and learning passages of Scripture for this event. The program of the day included a morning service at ten o'clock, a dinner at twelve, and an afternoon of friendly reunion, followed by an evening meeting commencing at seven o'clock.

Wednesday, Nov. 29, was the time appointed for the service, and on that morning, as soon as it was daylight, our Christian natives were up and stirring about to have everything in readiness for the day; some hurried to the market-place to procure provisions for dinner, others brought chairs, tables, lamps, bouquets, and various other articles to add to the success of the occasion.

Our new printing-press had been utilized in preparing a printed program of the exercises, which, being a novelty to the natives, was very pleasing, as was also a collection of new hymns which had been translated into their language from "Hymns and Tunes" and other books. The new collection comprises the following familiar selections: "Wait, Meekly Wait, and Murmur Not," "Give Me the Bible," "We'll Tarry by the Living Waters," "Galilee," "When the King Comes In," "Shall We Meet Beyond the River?" "God be with You till We Meet Again," "Let us Hear the Conclusion," etc.

At the appointed hour the people all collected in two groups, one on either side of the pathway leading up to the church door, and sang a native hymn entitled, "We Will Enter into His Courts with Praise," while our native pastor, brother Deane, accompanied by the prince, the son of old King Pomare, brother and sister Chapman, Mrs. Read and myself, walked down the path and up into the porch, threw open the doors, and entered the church, followed by the whole congregation, who were all soon quietly seated.

The adult singers are divided into three divisions, representing the districts from which they come; each district sings separately, as do also the children. The first hymn, "Jesus Has Something for Children to Do," was sung in English by the children, who had been taught it by the ladies in our mission school.

After the hymn, our native pastor gave a purely original native illustration; stepping forward to the desk, with a Tahitian Bible in his upraised hand, he said to the people: "Brethren and friends, the Christian people who have built this church, build their faith on the Bible as the word of God, and on that word only. I place this Bible upon this desk in your presence to signify to you all that we 'keep the word [Tahitian Version] of God and the faith of Jesus.'" This impressive illustration was followed by a short prayer, and the 118th psalm was read by the writer.

After singing, the dedicatory prayer was offered by Pastor Deane, who also preached from Gen. 28: 17: "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." He set before the people the respect and reverence due in the house of God, because of its sanctity and because it is the "gate of heaven;" he also set before the people the importance of reverence for the word of God, stating that Christ, the living embodiment of the word, was represented by the ladder which Jacob saw reaching from earth to heaven.

After singing, the benediction was pronounced, and the congregation dismissed. The dinner preparations were made in a quiet and orderly manner. A long shed, roofed with cocoanut leaves, had been prepared and prettily decorated with French flags, palm leaves, and flowers. Here, a table for the pastor and his guests was prepared in European style, while the brethren preferring their own Tahitian customs made tables for themselves by families and districts, selecting suitable places in the shade of friendly breadfruit and mango-trees, and spreading plaited purau leaves, and placing the cooked food wrapped in leaves upon the table.

Nature supplies her children with everything needful in these islands. Old mother earth spreads her generous lap for their tables and seats, broad-leaved trees furnish delightful shelter from the sun and rain, and the leaves themselves furnish ever ready and clean table spreads, napkins, plates, and unparalleled baking receptacles. The young cocoanut furnishes a most cooling, refreshing drink, also the cup from which to drink it, and thus nearly every want imaginable is met by nature; so that when called upon to say grace before partaking of the meal, you can see that we could raise our united hearts to the God of nature in heartfelt thanks for his manifold bounties.

The evening service opened at seven o'clock, in which the writer addressed the natives from Rev. 14: 12, giving them a brief account of the history and work of Seventh-day Adventists. We endeavored to set before the people the importance of rightly representing the Christian name which we bear, and which distinguishes us from the rest of the world around us only as it represents a distinct victory of faith, like that of Abraham and Israel.

After this service, the natives repeated passages concerning the crucifixion. An interesting feature of this part of the service was a Bible reading on "Christ, His Sufferings, and Why He Suffered," by two young men, one of whom repeated the questions from memory, while the other answered with the Bible reference and notes also from memory.

The repeating of these numerous Bible references, interspersed with hymns of praise to God, among which were many familiar to our brethren throughout the world, made the service very pleasant as well as profitable.

Our Tahitian church building is fifty feet long, twenty-four feet wide, and fifteen feet high, and cost in all about \$800, of which \$500 were contributed by our brethren at home. The land upon which it stands is the gift of brother P. J. Deane.

The Sabbath following the dedication, the brethren met, and after passing resolutions in regard to the order of services to be followed, and one on the prohibition of dogs (of which there are many) from the building, the following rules of behavior were adopted:—

#### TE HAAPAORAA E AU I ROTO I TE FAREPUR- ERAA. (THE BEHAVIOR SUITABLE IN THE HOUSE OF PRAYER.)

1. *Eiaha rou e parauarau faufauore noa te tahi i te tahi.* (Do not talk vain talk one with another.)
2. *E tuu paatoa te taata i to ratou turi i raro ia purehia tepureraa.* (Let all the people—put their knees down—kneel when prayer is made.)
3. *Eiaha e tufatufa i te huare i roto i te farepureraa.* (Do not spit in the church.)
4. *Eiaha te mau metua e tuu noa i ta ratou mau tamarii ia hauiti noa na, eiaha 'toa e faaamui i te mau i roto i te farepureraa, maori ra o te mau tamarii ole u ana 'e ra.* (Let not the parents allow their children to play, neither give them food in the house of prayer, save those children who are infants only.)
5. *E tia puatoa te taata ia himene.* (Let all stand when singing.)
6. *Ia haere te orometua i roto i te purupeti e pureno ia'na a 'oraa, ia faaea maitai te taata, mu i te auu pure.* (When the minister goes into the pulpit to pray concerning his sermon, let all the people keep quiet, with prayerful hearts.)

These rules were adopted by the people themselves of their own freewill, as the result of what they have been taught during the past year, and of what they have observed in the behavior of the missionaries who have visited here on their way to other fields, and those who are living among them.

Notwithstanding many discouragements in trying to uplift the people here, we are encouraged to believe that amid all the moral depression of rum mills and kindred vices, our people are coming up onto higher and holier ground, and that yet, in seeing them pure and spotless in Christ's righteousness, our highest hopes will be accomplished.

Yours in Christ,

A. J. READ.

Papeete, Tahiti, Dec. 6, 1893.

#### MY IMPRESSIONS IN BULGARIA.

ARRIVING at Kotel, my native town, my people were very glad to see me, and I them. I found my father in his old age stricken by disease, and entirely helpless. But my appearance revived his joy, and made him for a short time forget his sufferings. For two or three days I was tired out by relatives and friends who were anxious to come and see the one of whom they had heard so much, in that far and wonderful country, America.

On the third day of my arrival, I was called to appear at the town hall before the mair; his secretary demanding of me an account of my absence all these years, and why I had failed to report at military age. He said, according to their laws, I was recognized as a deserter; and that I should give them 1000 francs security, until the session of the commission, when it would examine my case. I refused to give security, and told him to proceed, and do with me according to their laws. Meantime I reminded him kindly but firmly, that he had no right to pass my name in their books, as a Bulgarian subject, simply on the authority of my father; because my father was not positive, whether I was a Bulgarian subject or not. Moreover, I told him that while the Russian soldiers were yet fighting in Bulgaria for their (Bulgarian) independence, I was in Rumania, and that after the war closed, I was there, and knew nothing of their laws. And, further, I told him that from Rumania I had gone to America, where I had been nearly ten years, and from whence I had just returned. I showed him American naturalization papers. The mair meantime came, and having examined them, sent me to the district military chief. He, not knowing that I was an American citizen, stated that I was recognized by the Bulgarian laws as a deserter. He said I was under police surveillance, and that I should go once every day to the police station and report myself, until he had received a reply from his chief military commander as to how he should proceed with me. I told him respectfully but firmly, that I could not comply with his request to leave my business every day and go to the police; besides, as an American citizen, I should appeal at once to the American consul at Constantinople, and see if I could not get some redress. He, on hearing this, said he had not known that I was an American citizen, and examining my documents, told me to go home, and he meantime would write to his military commander. The result was, I was made free from these embarrassments. Two or three weeks later I gave a lecture on the United States of America, at which nearly 200 persons were present, among whom were many of those referred to above.

As to the religious condition of the Bulgarians, which is perhaps of greater interest to my readers, I would say this: During the short time since I have been in Bulgaria, I have been able to discover two grand divisions among the people, which affect their social and religious progress. These

divisions are, the higher and the lower classes; the educated and the ignorant. Religiously speaking, the first class, as a general rule, is devoid of any true religious feelings, there being much atheism. The second class is often so ignorant and superstitious that the word "religion" is something incomprehensible to it. The ecclesiastics, whose duty should be to preach the gospel before their fellow-men in such a manner as to quicken their consciences, are no better. Many of them lack the standard of Christian morality, disregarding the injunction to be "sober," not to be drunk with wine, "not greedy of filthy lucre," etc., and many of them enter this profession from impure motives.

With all this, there are some good exceptions to be found; there are persons here yet who are anxious to know the truth, and who are gradually identifying and uniting themselves with the various evangelical societies. There are good examples of this even here where I am. My father, in his old age and full of sufferings, is willing to hear. As for my sister, she is already convinced of the untruthfulness and un-Scripturalness of fast days, images, worshiping of saints, etc., and pays very little attention now to them. She is also convinced of the Sabbath, but has not the faith as yet to keep it. May the Lord, who has begun this good work in her heart, also finish it. Many of my relatives are interested, and I have often read to many of them whole gospels or epistles, trying to explain the grand truths they contain.

The Bulgarian laws with reference to religious liberty, are quite broad; but this broadness can be and often is brought down to such a narrowness by the ecclesiastics and the ruling power, as to wipe out every vestige of liberty. As for example, the Constitution, Section 9, Article LXXXII, says: "The citizens of Bulgaria have the right to convene together peaceably without any arms, to criticise all questions, without asking any permission for doing so." And when I made manifest that I intended to speak on America, I was narrowly questioned as to the tenor of my speech, and was not permitted until I had given a satisfactory answer that my lecture contained nothing inimical either to the State or to the Church. It may be said it was right, because I was a foreign subject, but this is not so, even to Bulgarian subjects. Let us confess, however, that thus far in a limited sense, they have been true to their Constitution, which says: "The press is free. No censorship is allowed, no bail of any kind is required of the writers, publishers, and printers."—Section 8, Article LXXXIX. And we are not slow also to confess that many a time when the government is forced to resort to such extreme and arbitrary rules as to nullify the requirements of its fundamental laws, it is for the noble purpose of preserving peace and good order, and restraining those who use liberties for evil ends. E. S. POPOFF.

Kotel, Bulgaria, Dec. 7, 1893.

## Special Attention.

### JUST WHAT WE HAVE ALWAYS SAID.

SEVENTH-DAY ADVENTISTS have for years contended that the real motive behind the effort to close the saloons on Sunday, was not half as much in the interest of the prohibition of liquor selling, as the enforcement of Sunday rest. This idea is clearly revealed by the following paragraph from the *New York Mail and Express*:—

"In Toledo, Ohio, the United Society of Christian Endeavor has issued a circular letter, urging special work in that city under the head of 'Good Citizenship.' The executive committee has concluded that the open Sunday saloons in Toledo furnish an opportunity to the society in the enforcement of the Sunday law."

W. E. CORNELL.

### THE MISSION SCHOONER "PITCAIRN."

THE Poverty Bay *Herald*, Gisborne, New Zealand, in its issue of Nov. 6, 1893, gave the following interesting sketch of the missionary ship "Pitcairn":—

The Seventh-day Adventist missionary schooner "Pitcairn" arrived in the bay on Saturday morning, after a quick passage of sixty hours from Auckland. Yesterday afternoon a large number of members of that body and their friends went out in the launch "Snark," to pay a visit of inspection, and to hear from those on board an account of the vessel's movements since her last visit to New Zealand. The "Pitcairn" is a smart brigantine-rigged craft, with high, raking masts, built on very graceful lines, and painted white, the predominating color of island traders. She is commanded by Captain J. Christiansen, who took charge on the death of Captain E. J. Marsh at Auckland last year. The vessel was built specially for pioneer work in the South Seas, at Oakland, San Francisco, and was launched July 28, 1890. She then cost \$18,700, being rigged only as a fore-and-aft schooner, but has since undergone considerable alterations, having been converted into a brigantine.

The "Pitcairn," which is 102 feet long, 27 feet beam, is constructed of Puget Sound pine, and taken all through is a fine specimen of the shipwright's craft. The "Pitcairn" has proved herself a splendid ship in all weathers, and as an instance of her sailing capabilities, it may be mentioned that the trip from Norfolk Island to Auckland, a distance of 700 miles, was run in seventy hours, which is reckoned a very smart passage. As a matter of course, the greater part of the vessel is devoted to accommodation for the missionaries and their assistants, who are constantly journeying from one island to another. The state-rooms are numerous and well furnished, and the vessel is fitted with baths and accessories. The cabin contains a nice organ kindly donated by friends of the sect. The crew are comfortably housed in quarters on deck, and the galley is a roomy structure completely equipped with shelving, drawers, and range. A condenser is fitted to the range, which gives an additional supply of water for culinary purposes.

The "Pitcairn" has been so constructed that at any future time steam or auxiliary power can be added, provision having been made for the storage in tanks of petroleum or gasoline. The hold is large and well ventilated, and at present is stored with an immense quantity of literature pertaining to the views of the Seventh-day Adventist body. It was stated yesterday the value of the books and periodicals in the "Pitcairn's" hold is set down at over £8000. Elder White (a son of Mrs. E. G. White, at present in Gisborne), who is on board, gave an address to the visitors, briefly telling of the aims and objects of the mission vessel in these parts, and Captain Christiansen subsequently traced on a chart the last voyage through the islands of the Pacific, giving a graphic description of the work being done there, and the number of people placed by the "Pitcairn" on her late cruise.

The vessel sailed this morning for Wellington, where a three weeks' camp-meeting of the Seventh-day Adventists is to be held. After this she proceeds to San Francisco via Pitcairn Island, and it is expected that it will be two or three years before she is back in these waters. The Harbor Boards of the colony remit all port dues and other charges on the mission brigantine.

### THE WAR-CLOUD.

THOUGH the war-scare makes its appearance regularly at this season of the year, there is apparently greater danger of an outbreak among the European powers than ever before. The Russian government demands that the Kilia mouth of the Danube be made navigable, which would give her a chance to ascend that river with ships of battle. Perhaps nobody is better qualified to judge of the European situation than Mr. Poultney Bigelow. This American gentleman is received by the highest and most influential persons in Europe, by reason of his eminent trustfulness and integrity. At the request of a correspondent of the Associated Press, Mr. Bigelow gave the following sketch on the European situation, shortly after his return to London from Germany:—

"Russia wants Constantinople, and is preparing to take it. Russia cannot succeed in accomplishing this desire without first fighting Austria. She cannot fight Austria without fighting Germany at the same time.

"Russia wants the mouth of the Danube—a desire as strange as if France should wish to reoccupy Louisiana. Russia, therefore, has one enemy particularly in mind, that is, Germany, and in this hatred of Germany was born the comical friendship between Russia and France, for France means to get back Alsace-Lorraine.

"The gravity of the present outlook is not so much in the fact that Russia and France individually dislike Germany, but in the fact that they are united in a hatred that absorbs every other passion. That France is thirsting for war admits of scant doubt to those who saw the delirious behavior of the French people in welcoming the Russian sailors at Toulon and Paris, nor is there any doubt that she is now better fitted for war than she has ever been.

"Russia sounded France, and was well satisfied with the result. When war is declared, the two are one, army and navy.

"The Russian government has now massed all its active army west of Moscow and the great bulk in Poland. It is persecuting the German language and the Lutheran religion in the Baltic provinces, and is fanning rather than allaying the prevailing hatred for Germany. An editor in Poland was recently threatened with transportation to Siberia because he ventured to reprint an impartial article in the *Century Magazine* on the Emperor of Germany. The editor was told that in Russia the people do not need to have the German ruler praised.

"Russia has been observing great secrecy of late with regard to movements on her railways. Sometimes several days have passed when all traffic on the roads has been stopped, save that of the government. Oddly enough, the money she has been spending upon forts and stores has nearly all been expended against the German frontier. She knows that she must settle with Germany before she can get the Bosphorus.

"The German emperor, meanwhile, is awake, and knows what is passing about him, but he knows, also, that he has much to lose and little to gain by a successful campaign. German men of business feel this, too, and that the next war will be largely devoted to pulling chestnuts out of the fire for England.

"The kaiser knows that in a war with Russia he will be fighting the battle of all civilized countries against a power representing commercial stagnation, political barbarism, and religious intolerance."—*The Literary Digest*.

## The Review and Herald.

BATTLE CREEK, MICH., JANUARY 30, 1894.

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### THE ATONEMENT.

#### Not Made On the Cross—In Process Now.

DURING the week of prayer, when the reading on the Atonement was presented in the Tabernacle, the reader took occasion to digress, and speak of some of the errors that have sprung up in the Christian world on account of a misunderstanding of the subject of the sanctuary and the atonement. Among these errors is the idea that the atonement was made upon the cross. Being requested to write out some of the thoughts for the REVIEW, we present the following on this point:—

In the reading occurs this statement: "Every man's destiny will be decided when this work [of atonement] is finished; for they for whom atonement is made, and who thereby have their sins removed, will be saved; while those whose sins are not thus put away, will have them to answer for, and will perish with them at last in the lake of fire."

That this statement is true, is self-evident; for if it is not true, the atonement amounts to nothing. But if it is true, it will be seen at once that it has an important bearing upon the prevailing belief that the atonement was made upon the cross; for that which Christ did upon the cross was for the whole multitude of mankind. John said, pointing the people to Christ, "Behold the Lamb of God, which taketh away [margin, "beareth"] the sin of the world;" and Peter adds, "Who his own self bare our sins in his own body on the tree." John 1:29; 1 Peter 2:24. Now if this was the atonement, the first conclusion would be that the sins of all men have been atoned for, and that consequently all will be saved. This would be universal salvation in its broadest sense. This would also be atoning for sins before they were committed, which would be universal license; for if an atonement has already been made for all the sins a person may commit, he has perfect liberty to commit them, and it does not diminish in the least his prospect of salvation.

But Universalism cannot be true; for the Lord declares by the prophet that "the soul that sinneth, it shall die;" and Christ will say to a multitude at last, "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels." Ezek. 18:20; Matt. 25:41.

So, to avoid this dilemma, another conclusion is resorted to, which is that Christ did not atone for all men on the cross, but only for a chosen few, whom God purposed to save. But this would be also to atone for sins before they were committed, it would be foreordination and predestination in its baldest and most repulsive form; and it would contradict the testimony of both John and Peter, as quoted above. Thus, in view of the fact that what Christ did upon the cross was for all the world, these two huge and hideous errors have sprung from supposing that he there made atonement for the sins of men.

But if that was not the atonement, then what

was it that Christ did upon the cross for all the world? and what is the atonement? and when is it made? If the subject of the sanctuary had not been lost sight of in the Christian world, and the priesthood of Christ had not been buried up under a load of fog and mysticism, theology would never have fallen into the error and confusion which prevail upon this subject.

In the sanctuary service we have presented before us an object-lesson on the process of the forgiveness of sin. The repentant sinner brought his offering to the door of the sanctuary; he confessed over it his sin, and thus transferred the sin from himself to the victim; the victim thus bearing the sin was then slain, and his blood ministered by the priest in the sanctuary. At the end of the year, the priest with another offering, went into the most holy place, the second apartment of the sanctuary, and sprinkled the blood upon the mercy-seat, beneath which reposed the law of God, the transgression of which made men sinners, and thus atoned for the sins which had accumulated in the sanctuary during the year, and bore them from the place, to be sent away on the head of the scapegoat, and to perish with him in the wilderness. This day was therefore called "the day of atonement;" and with this service, and with this day, the yearly round of ministration came to an end.

Now, all the offerings and all the sacrifices of the ancient, typical sanctuary find their antitype in Christ and his work, as the sacrifice and High Priest for the world. He acts in the capacity both of offering and priest. He is the antitype of the expiring victim, as well as the antitype of the ministering priest, but not both at the same time. And it is not a little surprising that people, in contemplating the work of Christ, should overlook the distinction between these divisions of his service. When he stood as the antitype of the victim, the great sacrifice for sin, he was not acting as priest. But it is the priest only who makes the atonement, not the victim. And what part of his work was it that Christ did upon the cross? He there gave his life as the great offering for sin, the sacrifice on which the sins of all the world were laid. But he was not then acting as priest. "If he were on earth," says Paul, "he should not be a priest." Heb. 8:4. That is, no part of his priestly work is performed on this earth. All of that is accomplished in heaven. On the cross he bore the sins of the world, as the offering for sin. In heaven, having provided the offering, he pleads his blood, as priest, for all those who will come to God through him for pardon. These two positions should not be confounded. On the cross Christ offered himself as the sacrifice; in heaven he pleads his blood as priest, and makes the atonement. Therefore, though he bore on the cross the sins of all the world, that is, made a sacrifice which would be of sufficient merit to cover and cancel all the sins of every person who has ever lived, or is to live, on this earth, it does not follow that all will be saved; for all will not come to him that they might have life. John 5:40. But for all who will come to him and seek and accept his pardon, he will grant it on the strength of his sacrifice, and make atonement for their sins when the time comes for his mediation for the world to close and probation to end. For it will be noticed that according to the type, the atonement was the last act of the yearly round of service; and so, in the antitype, the atonement will be the last work of Christ in behalf of his people.

Thus, by a true view of this subject, Universalism is avoided on the one hand, and foreordination and reprobation on the other. For while provision is made for all, only those who will seek for it, will receive the benefits of it. Thus the atonement will be made by Christ at last only for those who have sought pardon through his blood, and it comes after its subjects have lived and committed their sins, and repented of them that they might be saved.

The subject from any point of view is full of interest and instruction; but its great solemnity at the present time lies in the fact that the final work of atonement by our Lord Jesus Christ has been going forward since the end of the prophetic period (the 2300 days of Daniel 8) that marked its beginning, in 1844, for almost fifty years. In the type it occupied only an indefinite portion of one day in the year. In the antitype, though there is nothing by which to fix the exact proportion of time, it must be comparatively brief, and that auspicious day be near when sin will have all been put away, and Christ appear without sin (a sin-offering) unto salvation, King of kings, and Lord of lords, to take his people to himself.

#### TO THE WORK.

It is a very common thing for our brethren, when they see articles in some of the religious papers against the positions of Seventh-day Adventists, to send these papers to this Office, with a plea that some attention be given them through the REVIEW. It is often quite evident from the letters that accompany them that those who send them are afraid that the articles will do much harm, and that they also think a review of the same will do great good. As we only notice an exceedingly small per cent of these articles, perhaps some of our brethren may think that we do not appreciate their efforts to keep us informed of the various phases of opposition to the truth.

If any have had this impression, they may be assured that it is unfounded. We are thankful to our brethren that they take so much interest to inform us of what is being done to oppose the truth; and we hope that they will continue to do as they have done, but we wish to say that for us to know what is being done to oppose the truth is not one-hundredth part as important as it is for us to know what is being done to bring the light of truth before the people. And that is to say that we are more interested in the light than we are in the darkness.

God's word and work has always had many opposers. Men of great ability and unbounded zeal have ever been found ready to try to block its progress. No truth was ever brought before the people from the great armory of God's word, but a host of enemies have appeared, eager to tear it down, and to keep the old falsehood which was being rudely shattered in its place. But this has never had the effect to stop the truth, or to retard its progress. So it is, and so will it be with the special truths, which, in the order of God's providence, we, as a people, have been called to proclaim. Have we not had to encounter the fiercest opposition ever since our work began? And has not our growth under these seemingly disadvantageous circumstances been much like a tree, which, subjected to the fiercest blasts of the tempest, takes deeper root, and grows with a stronger and hardier growth?

Look at those parts of the country where the opposition is the fiercest,—where our brethren

are arrested and thrust into jail, where our tents are burned, where the press is filled with slanders against us, and where the clergy dog our steps like the familiars of the Inquisition,—look there, and you will find that in those places the truth is making the greatest progress. There, hundreds are receiving the truth, churches are being raised up, Conferences organized, meeting-houses erected, and the work goes bravely on.

Let us settle down to this fact: No opposition of the clergy, or articles in the religious press, or any other cause or combination of causes can hinder the swelling cry of the third angel's message. We want to be solid on this point. God does not want us to be terrified by the opposition of our enemies, and to believe, even for one moment, that the work of the Lord can be stopped. He wants us to rise to the importance of the present time, and to meet the opposition; and the best way to meet the opposition is to preach the truth. Do not worry about the results, but exalt the truth, and leave the results with God. There are many persons who want the truth, and God's Spirit will help them to hear it and receive it. And that Spirit can make them see it even out of darkness itself. "For God who commanded the light to shine out of darkness," will shine in every heart that is open for the reception of the truth. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Let us keep to the work, and God will bless our efforts, and make even the wrath of man to praise him.

M. E. K.

#### HEAPING TOGETHER TREASURE IN THE LAST DAYS.

ONE of the most striking facts of our times is the unequal distribution of the bounties of providence among mankind. It seems almost incredible that such vast differences could exist. It has doubtless always been measurably so since sin entered our world, and it is one result of sin.

For God loved all his creatures, and desired all to be happy, and have in plenty the bounties of his providence; and we cannot conceive that some of them would be suffering and starving for the good things of life in a world where sin was not, and the curse did not exist, and man was not selfish.

But in all ages since the curse has reigned, great inequalities are seen everywhere: Men rolling in riches that they hardly know what to do with, lavishing thousands for unnecessary purposes, while perhaps at the distance of a stone's throw, large numbers barely exist in wretched hovels, starving for the very things the others waste.

The Scriptures foretell that these inequalities will be specially noticeable in the last days, and great riches will be piled up—gathered in many instances by fraud and oppression. "Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots." Isa. 2:7. The connection shows this is in the last days, when the glorious majesty of our coming Lord is to be displayed, and when the peace-and-safety cry is sounding, and soothsayers abound in the land.

James specially notices this same time: "Go to now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust

shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. Behold, the hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter." James 5:1-6, Revised Version.

That this scripture is a wonderfully forcible description of our own time and our own country, none can deny.

In the past our country has had a more equal distribution of wealth than any other country probably on the face of the globe. Here the poor have had a far easier chance to better their condition and live and enjoy many of the blessings of life. But times have been changing, and already many observing men have been making a note of the rapidly increasing number of millionaires, and the vast aggregation of wealth in the hands of the few. Times have been growing harder for the farmers, and it has become more difficult to make both ends meet, and lay aside something for old age and "a rainy day." Multitudes of mortgages have been laid upon farms and homes, and lovers of our country and people have become anxious about the future. That there is a real danger and difficulty, none can deny. But as to how the remedy may be applied is hard to tell.

So much has public attention been attracted to these subjects, that the government in its last census has made efforts to arrive at the facts concerning mortgages and the distribution of wealth. It appointed Mr. George K. Holmes as a special census agent on mortgage statistics.

In a recent issue of the *Political Science Quarterly*, Mr. Holmes presents a computation based on the census figures of twenty-two States and Territories, approximately estimating the distribution of wealth in the United States, and some of these figures are indeed startling.

Mr. Holmes estimates the amount of wealth in our country, according to the best data furnished by the last census, as \$60,000,000,000. Total number of families in the United States, 12,690,152; which would be for each family, if all wealth were equally divided, nearly \$4000; number of farms in the country, about 4,500,000; number of homes not farms, a little over 8,000,000; about thirty per cent of the farms are mortgaged, on an average about \$1130; and about twenty-nine per cent of the homes are mortgaged for not far from the same amount; 11,593,887 families are worth, in the aggregate, \$17,356,837,343, which on an average would be to each family about \$1500. Taking this number of families from the total of all in the country, as above, there remain 1,096,265 families, owning property to the amount of \$42,643,162,657, giving an average to each family of about \$38,000. In other words ninety-one per cent of the families of the country own no more than about twenty-nine per cent of the wealth; and the remaining nine per cent own seventy-one per cent of the wealth. But this does not give the extreme facts in the case by any means. According to careful estimates by Mr. Thomas G. Shearman and the *New York Tribune*, there are as many as 4047 millionaires in the United States, who each own, on an average, property to the amount of \$3,000,000. So these families, in the aggregate, would possess property to the amount of over \$12,000,000,000, or twenty per

cent of the whole nation's wealth, though constituting but three hundredths of one per cent of the whole population; while some of these millionaires are supposed to be worth from \$50,000,000, to \$200,000,000 each.

Thus it is seen at a glance how the wealth of the country is being rapidly concentrated into the hands of a very few comparatively, while multitudes are so wretchedly poor as to suffer from the lack of the barest necessities of life. It may be inquired, How came these few men to be so immensely rich? It may be doubted if any of these largest fortunes were acquired by any honest or legitimate method. Railroad wrecking, watering stocks, taking advantage of the distress and misfortunes of others, banding together in trusts artificially to raise the prices of the necessaries of life, charging exorbitant interest, avoiding by duplicity and shameless deception the payment of debts and taxes, liquor selling, and a multitude of other nefarious methods are used to increase ill-gotten gains. By these methods and the looseness of our laws, unprincipled, selfish men push themselves ahead, and overcome the weaker and more scrupulous. Rich men buy themselves into office by thousands, where they can still further advantage themselves. Money apparently rules the world. It is rare that very rich men are convicted for their crimes. Money is the god of this world. These facts are being generally known. The poor, toiling millions with very few of these temporal blessings, are beginning to observe these facts, and they are, many of them, fast losing respect for government and laws that permit such favoritism. Socialism, anarchy, and contempt for law are rapidly gaining ground. Large numbers of the most desperate and unprincipled classes are banding together, forming societies for mutual protection, who are determined at the most favorable opportunity to pillage and destroy, and help themselves to the good things of the rich.

The great day of "slaughter," of which James speaks, is evidently rapidly approaching. So great is the power of wealth that it seems impossible to hold the schemes of the rich in check. The great mass of the laboring classes are becoming suspicious, are filled with unrest, and are seeking to plan in some way to break this power which they think is oppressing them. But their plans prove ineffective, and things grow worse and worse. How can men hope for better times, in view of all the facts of modern society?

Our only hope is in the coming of the Lord Jesus to take the power to himself. He will do exact justice. He will rule in righteousness and equity, care for the poor and down-trodden, and put down all iniquity. Our prayers should ever go up to God, Come, Lord Jesus, and come quickly.

The above facts, culled from an editorial of the weekly Springfield (Mass.) *Republican* of Dec. 22, are of deep interest, showing by the highest authority the process now so manifest. No wonder the editor says: "These conclusions are about as dubious as any which have ever been reached in the study of this question." He says that Mr. Holmes "admits that land monopoly,—and he might have added railroad, patent, and tariff monopoly,—has done wonders in the way of playing so large a fraction of the nation's accumulations into the hands of so small a number."

Men of the world see these things, but know not how to make the conditions more equitable.

Should time go on a few decades, the state of things in our beloved country would be fully as bad as in the thickly-settled portions of the Old World.

G. I. B.

### THE GERMAN MISSION FIELD.

SINCE our good general meeting and institute this summer, the work has been steadily onward in this field. Our laborers, who were, especially during my absence in America, mostly concentrated around Hamburg, were divided so as to supply the growing wants of this vast field in the best way. The farthest outpost, Bulgaria, was supplied with a worker, and brother Popoff is gradually becoming acquainted with the situation there, while laboring with his own relatives. We are also taking steps to secure translations in that tongue, as we must have publications before we can do much. One man there is observing the Sabbath, who learned it through our brethren in Rumania. Brother Wagner from Rumania was ordained during our meeting, and returned with new courage. He had been notified to leave the country by November, but up to date he has not been disturbed, and he is quietly beginning to labor in a new field. The leader of our former Rumanian Sabbath-keepers, who is now employed at Bukharest, is becoming more and more filled again with the spirit of the truth, and has promised to help us in securing publications in the Rumanian language.

Brother Benecke is now at work in Hungary. He first began to sell some of our small publications around Buda Pesth, the capital, a growing city of 500,000 souls. Meanwhile, he inquired carefully what was required to secure regular license for canvassing, and we find it quite difficult, until we have our first Hungarian book, "Steps to Christ," finished. Brother Benecke is studying diligently the Hungarian language, and is visiting at present among the Germans in Transylvania, who became interested through literature sent out by our secretary. Lately one Hungarian brother in the neighborhood from Klausenburg has commenced to observe the Sabbath, and consequently contempt of all kinds is heaped upon him. Brother Rottmaier, who had charge of the British Bible Society depository at this place, and who has grown old in their employ, will soon be freed at his request. He has begun to circulate our Hungarian "Bible Readings," far and wide. Some \$50 were promised us lately from that field. The Hungarian minister and editor, who does our translating, is helping us all he can. We are glad that of late religious liberty is being granted in Hungary. Up to very recent dates it was very difficult for any church outside of the regular established churches to gain any foothold, the Catholic Church as usual being at the bottom of it all.

In Bohemia we have a business man observing the Sabbath, who travels considerably, and now as our Bohemian publications increase, he circulates them wherever he goes, and sends us addresses. The leading Protestant publisher is getting out "Steps to Christ" in the Bohemian, and he advertises our publications in the leading Protestant paper; thus the truth is beginning to light up the land of Huss and Jerome. Our secretary sends out also some English publications to the different United States consulates, and lately we have received several orders for some of our works from a court preacher at Vienna, the capital of Austria.

The work is also well started in Holland. At

the close of September I visited Rhenish-Prussia, where brother Frauchiger had labored for some time, and baptized four, besides taking in two others, for whom we had long been praying. From here I proceeded to Rotterdam, the second city in Holland. Among a population of 217,000, there are some 25,000 Germans, and many besides speak the German language. Thus we considered it the most favorable spot for brother Klingbeil to begin here. He first visited his relatives beyond Berlin, and had large gatherings there, and then met me in Rotterdam. I was glad to hear from brethren Wessels and Grunewold, how the prospering hand of God had been with them, and what good opportunities they had of sowing seeds of truth among the very best circles. Brother Klingbeil is gaining a foothold more and more among the German population, and they have already a nice little Sabbath-school there of six members.

In Germany itself the work is also being extended. Brother Frauchiger has been sent to southern Germany, which with its 10,000,000 people has had no minister as yet. One brother from Stuttgart was baptized at our general meeting. Since brother Frauchiger came there, they have started a Sabbath-school, one person has taken a stand, and others are deeply interested. After New Year's we hope to help in raising up a church in that section. We have now three laborers in the province of Schleswig. A company of ten has been gathered out through the tent meeting, while a number more of the wealthier class are interested. Brother Boettcher is continuing the work there, and has started a Sabbath-school, while five have for the present joined the church at Hamburg. Brother Rasmussen is working at Flensburg, a city of some 40,000, and a few are convinced. We have rented an old Methodist chapel, and after Christmas brother Boettcher hopes to conduct a series of meetings with the other laborers.

In central Germany brother Spies is at work with the canvassers, and at the same time he is looking after our churches there. We have hard times in Germany at present; many are without employment, and still the taxes increase, naturally affecting the canvassing. Yet through the help of the Lord, we have been able to keep our workers in the field; and as we secure cheaper publications, we hope to meet the wants of the present hour. I am grateful to have some one of experience to look after the canvassers, and am glad to hear that several await baptism in that field.

As to Hamburg, we have been dealing out laborers so liberally, besides sending four to America to attend the medical course, that none were left here but myself and a few lady Bible workers. Yet we trust in the promise, "The liberal soul shall be made fat," and we have some evidences of the fulfillment of this promise already. The last few months seven have started to obey, and others are interested; we shall have baptism soon. There are over 100 Sabbath-keepers belonging to this church, besides the twenty-five at Harburg near by. Much of my time was taken up with securing the present mission home. The Lord has helped in every step, and by Christmas we hope to have the documents of purchase in our hands. We had to form a separate corporation, called the "Seventh-day Adventist Association of Hamburg," composed of five members, of which four had to be German citizens. We have now the legal right to hold any amount of property in the State of Hamburg

for the General Conference Association. The statutes are very favorable. Outside of the free cities, Hamburg, Bremen, and Lübeck, we could have secured nowhere the same right, and thus we can see the providence of God in leading our steps to this city. In connection with this business I had opportunities to make our principles known to some of the highest officials, and we are becoming more known.

We have had a Bible school until now with twelve in attendance. Besides the Bible lessons, we had instruction in English and German. For the present we have sufficient room, but we hope that by spring a chapel can be built, as we have now enough ground for it. The building, and an additional small lot for the chapel, will cost about \$17,000, of which some \$6500 has to be paid cash; the rest is covered by obligations bearing from 3½ to 4½ per cent interest. Thus far our brethren in this field have given nearly \$2000, and the sum is steadily increasing.

We feel encouraged as we see how the Lord is opening the way in all directions. During the quarter ending Sept. 30, we had thirty-four additions in the German field, and about \$600 tithe, the highest sum thus far. When more help is secured for Hamburg, I hope to spend more time in looking directly after the interests of this great field. We are grateful to the Lord that we now have a mission-home located so favorably on one of the leading streets of this important center, which is traversed by several tram lines, both horse and electric cars. But we also feel very grateful indeed to our brethren in America for the assistance rendered in this important enterprise, and rejoice that it will increase their reward in the heavenly kingdom. Our friends will notice our new address, Grindelburg 15a, as we hope that it will be permanent as long as we can have one.

L. R. C.

### 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.]

361.—PROPHETS VS. THE SON OF GOD. HEB. 1:2.

Some argue from Heb. 1:2 that there can be no prophets in this dispensation; for, they say, in *time past*, God spake unto the fathers by the prophets, but *now* he speaks by his Son, no longer making use of prophets. This is urged as an argument against the perpetuity of Spiritual gifts in the church at the present time. How would such an objection be answered? T. H.

*Answer.*—It is true that God has spoken to us by his Son, in the advanced light and revelation of the gospel which he brought to the world, bringing to light life and immortality by the gospel. But in doing this, did God ever say that he would never give instruction to his people any more in any other way? Was it not a part of Christ's work to open to the world the dispensation of the Spirit, when the Spirit would be poured out upon all flesh, and among God's servants, both sons and daughters, there should be prophesyings, dreams, and visions? Acts 2:17, 18. Were not prophets frequently met with in the New Testament church? (See Acts 11:27, 28; 13:1; 15:32; 21:9.) Did not Christ promise his people the Comforter, the Holy Spirit, to guide them into all truth? Did he not inspire Paul to write that he (Christ) had set gifts in the church, among which is "the spirit of prophecy"? Did he not give to John the revelation sixty-five years after his ascension? and was not John as much a prophet as any in Old Testament times? Did not Christ say of John, "I Jesus have sent mine angel to testify unto you these things in the churches"? And did he ever say that he would never again send his angel to any one to testify on any point when they needed instruction? These questions can be answered only in one way; and when they are answered, no more objection to the perpetuity of Spiritual gifts will be raised on Heb. 1:1, 2.



## 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.

PILGRIMS AND STRANGERS. 2 SAM. 7:10.

BY ELDER G. T. WILSON.  
(Hastings, New Zealand.)

FROM country to country on this earth I wander,  
A pilgrim and stranger with no place called "home."  
I have heard of a country of which I am fonder,  
And expect there to settle when to it I come.

Its capital city is wondrously builded,  
A most fitting place for the rest of the saint;  
Its mansions are fair and beautifully gilded;  
And the dwellers shall never grow weary or faint.

The Father who loved us with love everlasting,  
And gave us his Son to redeem us from sin,  
Hath lighted his city with glory surpassing;  
The throne of the Father and Lamb are within.

No shadows of night dim its brightness and glory,  
No burial trains shade its pavements of gold,  
No sickness is there,— what a wonderful story!  
No pain and no sadness you there can behold.

Death never shall reign o'er its blest population,  
And songs of redemption their tongues shall employ.  
No moving shall change their glad situation;  
No snares of the wicked their peace can destroy.

The throne of our God in that city abideth,  
From under it flows the pure river of life;  
'T is the home of the pilgrims, which Jesus provideth;  
His kingdom of glory is free from all strife.

Who can enter that city, and share in its glory?  
Who can eat of life's tree, and its healing employ?  
Who can see that blest Sovereign of beautiful story,  
And share in the blessings his children enjoy?

The city is calling, the Spirit is pleading,  
Each pilgrim is seeking some other to win;  
His Sovereign himself is for you interceding,  
O accept his commands; 't is a passport within.

None, none are debarred from the call that is given;  
Come, hungry; come, thirsty; come, naked and blind;  
'T is the call of my Saviour, the sovereign of heaven,  
Food and water and raiment and sight ye may find.

To all who accept and obey the conditions  
He giveth a passport to enter its gates;  
For just are his precepts, and kind his monitions,  
And his love, strength, and grace he never abates.

To him who is victor, a robe will be given,  
A palm branch of victory, and crown of pure gold;  
And his raiment shall shine with the rich light of  
heaven,  
And the King in his beauty, he, too, shall behold.

My Jesus, my Saviour, Jehovah's anointed,  
Has made for us mansions where wanderings cease;  
His daughters and sons shall not be disappointed,  
The Lamb is soon coming to give us release.

### NEW BRUNSWICK.

ST. JOHN'S.—Since Elder F. I. Richardson and I pitched the tent in this city, more than forty have begun to keep the Sabbath. Several of these have never made a profession of religion before. It is refreshing to hear them tell what Jesus has done for them. We have organized a church of twenty-seven members, and others will soon join it. We have sold more than \$40 worth of books, pamphlets, and tracts. A collection has been taken once each week, and the people have given quite liberally.

We have now begun another course of lectures in Orange Hall, on Simon St. The interest in this part of the city is good; the hall is often filled to overflowing. We cannot have this hall every evening, so we put in the rest of the time in Christie's Hall, on Charlotte St., where we hold our Sabbath-school and Sabbath meetings. Sunday evenings I preach in this hall, while Elder Richardson is preaching in Orange Hall. We have not met with that fierce and open opposition we have found in other places. It has been carried on in a sly manner; but the Lord has given us a victory. We shall follow up this interest all winter; but as soon as we think it will answer, one of us will go to Nova Scotia and other places, to labor as the Lord

may direct. There should be at least two faithful ministers in Nova Scotia all the time, and as many more in New Brunswick and Prince Edward Island, to say nothing about Cape Breton and Newfoundland, where a Seventh-day Adventist has never been seen, and from whence the Macedonian cry is continually heard.

We are exceedingly glad that we can have the faithful labors of Elder Richardson; but two ministers in this great field cannot even make a visit to all the places where there is a pressing demand for help. On Prince Edward Island there is a remarkable opening just now for a faithful preacher, and we can see no way by which the demand can be supplied. It would be impossible for Elder Richardson and me to fill all the places that are waiting for us here in New Brunswick, in two years, without ever thinking of the above-named places.

I pray that the Lord of the harvest will raise up laborers to gather in sheaves for the harvest. My courage is good, and the blessed truth of the third angel's message never seemed more precious. There is nothing to fear; the Lord of Hosts is on our side. The truth will triumph.

R. S. WEBBER.

### NEWFOUNDLAND.

As some have written making inquiries in regard to this island, and the prospects of being able to obtain a support here, I can most conveniently reply to all through the REVIEW.

This island was settled entirely with reference to convenience for fishing, so the largest settlements are in the poorest parts of the island, while parts where excellent farming and good timbered lands are found, are very thinly settled. Though but 317 miles long and 316 miles in its greatest breadth, little is known of its interior. Few houses can be found ten miles from salt water, and not many half so far. The fishing industry is more or less directly the support of nearly the whole population, to the hindrance of the material prosperity of the island. In the United States many families, wishing to obtain large farms for themselves or their children, have gone to new States and begun pioneer life, where the prospects were less promising than can be found in the best but unsettled portions of this island.

No one, however, who believes the message for this time, would wish to go to unsettled neighborhoods, no matter how promising the pecuniary inducements. The settled portions are not good farming lands, being mostly barren and rocky hills. Good land can be found, but only in small tracts, seldom more than forty acres, often less. A few enterprising Americans could do well on some of these small farms at market-gardening, and find ready sale for produce in this city at good prices. The usual crops are hay, oats, turnips, potatoes, and cabbage. Timothy hay now sells at one cent per pound, cabbages from ten to twenty-five cents each, and turnips one to three cents each. Only crops adapted to a cool, moist summer can be raised to advantage. Strawberries do well, and sell at fifteen cents per pint. Small farms can be had at reasonable rates. An experienced groceryman, with push and energy and with small capital, could do well. One or two trained nurses would find plenty to do in this city. Several physicians could find excellent locations, where a guaranteed income of from \$500 to \$800 could be depended upon from the start, from those who pay by the year, as is quite common, besides much outside practice. In some places no doctor can be found for fifty miles or more, and I have been asked to assist in finding one to settle among them. Other openings for self-supporting missionaries might be mentioned.

The climate is healthful, except for those having weak lungs. Average temperature is low for the year. Mercury seldom more than 80° above or 10° below zero.

There is frequent fall of rain and snow in winter, and much rain and fog in summer. The autumn is long and pleasant. Schools are found in most of the settlements, but all are church schools, the public funds being divided among the denominations. Few schools here would be considered first class in the United States. Work is very scarce at any time, as little is done except fishing, and good common laborers are plenty at from sixty cents to \$1 per day. To those who think of coming to this island, I would say, If the desire is to gain worldly advantage, or gratify curiosity, this is not a favorable field. If any desire to find work in the Master's service, and come with the spirit of the message, seeking among the rocky hills and fishing coves of this northern island the lost sheep of the Master's fold, then there is plenty of room and a hearty welcome. Brother Parker and myself, with our wives, are here, but it is already evident that we cannot do half that should be done. Very many settlements are found where only a few of the people are able to read, and the message must be given more by personal teaching and the example of a Christian life than by the efforts of the canvasser.

We have begun to do a little in the line of what is known among our people as Christian Help work, and find the results exceedingly promising, as such effort brings those who engage in it into favor with the best class of people, winning their respect. But our hands are tied for want of means of support while giving time and strength to that line, so we have done but little so far. We came here to engage in the canvassing work, but it is now evident that a large majority cannot be reached in that way. Many who are able to read lack mental development, and are unable to appreciate our large subscription books. Denominational lines are closely drawn, but one who is filled with the love of Christ can at present find ready access to the hearts and homes of the people. The whitening harvest here as elsewhere awaits the faithful reapers, though the field must be *studied*, and work varied to meet the peculiarities of the people. There is plenty of room and work for those who can readily adapt themselves to new customs and conditions in life, who would take up the work from love of the truth and for souls, being willing to do without many of the conveniences and comforts of life to which they are accustomed, and, living out the truth and watching and praying, sow the seed in the hearts of the honest. Those who come would better be of those with few, if any children, unless they are old enough to work for the good of other youth, instead of being led away by their influence.

We feel almost cut off from the rest of the great busy world. Mails are seldom and uncertain. Means of travel is poor. I shall be glad to reply by letter to any further inquiries, but must remind correspondents to prepay postage on letters at the rate of five cents per each half ounce, or two sheets of ordinary note paper, and also inclose United States stamps for return postage. Send no coin. We have to pay double rates on all partly paid mail, and seldom a boat arrives that does not bring a bill for unpaid postage, sometimes as high as sixteen cents on one letter, and it has become a serious matter to us, while very small to the writer.

L. T. AYERS.

41 Freshwater Road, St. John's, Newfoundland.

### MISSOURI.

DUDENVILLE, CARTHAGE, AND PETER CREEK.—I began meetings in Dudenville, Dec. 8. There was a good attendance from the first, until the change of the Sabbath was presented. While but few came, they gave the most earnest attention. The meeting closed the 20th, with no decided results; but later I learned that three had taken their stand for the truth.

I was at Carthage the first two days of the

week of prayer, and the Lord blessed. From there I answered a call from Bates county, and began meeting in a school-house, Dec. 30, continuing two weeks. The interest was good all through. One family took a decided stand for the truth, and many others are deeply agitated over the message, and are reading and praying that God will lead them into the light. As the multitudes of anxious souls pressed around to hear the gracious words of life, I felt as never before, that the harvest truly is great. Brethren, let us do what Jesus has told us to,—pray that the Lord of the harvest will send more laborers into the harvest. H. E. GIDDINGS.

#### OKLAHOMA.

A PRIVATE letter received recently from Oklahoma, gives a good account of a growing interest manifested there on the part of persons who are reading our literature that is placed in a rack in a public building. Twelve have united with the church recently, and this good fruit can be traced to this reading-matter thus furnished. Let us sow the seed beside all waters, and in every way we can; for we know not which will be the most prosperous.

#### NEW ENGLAND.

SINCE my last report I have visited the churches in western Massachusetts and Connecticut. At Charlemont and South Amherst I found the brethren and sisters who had been long in the way, of good courage, and rejoicing that their redemption was drawing nigh. At Springfield and Holyoke, Mass., and at East Canaan and Berlin, Conn., I found brethren and sisters who had property which they had placed on sale, or were arranging to do so, in order to use their surplus means in the advancement of the message. One man in the Conference has recently paid in over \$1700 tithe, and he says his property is all in the market, and when it is sold, he expects to donate the larger part of it to the advancement of the work of the Lord. One sister has donated a house and a five-acre lot.

Reports from other churches inform us of others who propose to sell their surplus property, and put it into the cause. At Berlin, Conn., a successful farmer is arranging to enter the canvassing work to make it a business. This is right. It is perfectly consistent, and in keeping with our faith. There is no class of people among us for whom I have greater respect than for those who are faithfully pushing the selling of our books, thus devoting their lives to the missionary work in a self-supporting way. May God put it into the hearts of many others to join this noble band of workers.

I formed very pleasant acquaintances with those newly come to the faith in Hartford, and found them whole-hearted in the message. Some of their number are already giving Bible readings among their neighbors. This reminded me of apostolic times, when one who had been called to follow Jesus immediately went and called his friends.

Good meetings are reported from all parts of the Conference during the week of prayer. In Boston ten requested baptism at the close of the week. The spiritual condition of the school and the South Lancaster church, was never better. Meetings during the week of prayer were unusually good. Eighteen have recently given themselves to the Lord, and are now rejoicing in the love of Christ. Of this number, fifteen are students who have made a start during the last term. Cash contributions to the amount of about \$600 were handed in for the foreign mission work, besides jewelry and other valuable articles. There were three gold watches, one silver watch, one gold chain valued at \$58, and one mahogany dressing-case donated. Homes were dedicated to the Lord, to be used as he may di-

rect. The Lord is good; his work is onward, and victory will soon turn on Zion's side. To his name be all the praise.

R. C. PORTER.

#### KANSAS.

BERN, ELK CITY, and YATES CENTER.—Dec. 15, 16, I met with the brethren at Bern. The ordinances were celebrated, being the first time that most of these brethren had enjoyed such a privilege with Seventh-day Adventists. A rich measure of God's good Spirit came into all our meetings, and some of the brethren felt like expressing their feelings in the language of inspiration, "Behold, how good and how pleasant it is for brethren to dwell together in unity." I took four subscriptions for our periodicals, and left the brethren rejoicing in the Lord.

The first part of the week of prayer I spent with the Elk City church. A deep sense of the importance of the times and of our great need took possession of our people here from the first. Meetings were held both in the daytime and in the evening. God's Spirit came in, and some who were backslidden took hold anew of the power of God. A good work was begun with the young people, which we trust will be carried forward, and bear fruit for the kingdom of God.

At Yates Center meetings were held once each day during the season of prayer before my arrival, and during the day and in the evening after I arrived. The ordinances were celebrated, and church officers elected for the ensuing year. The donations for our missionary work were larger than ever before, amounting to \$16.77. All who attended seemed to be glad of the good meetings, which closed Sunday night with a good outside attendance. I returned home, Jan. 1, feeling very grateful to God for the privilege of having a part in his work.

Jan. 2.

OSCAR HILL.

As our good REVIEW is so constantly crowded with interesting reading, I have contented myself with giving reports in detail in our little paper, the *Worker*, and will only summarize the work of the last quarter of the year 1893.

God has blessed the work in a remarkable manner. The work continued at Thayer after the camp-meeting closed in October, and resulted in the organization of a church which now numbers twenty-two. These are all new in the faith, there being none of our people there when the camp-meeting began. This work was done principally by Elder M. H. Gregory. He was assisted a short time by Elder Stebbins and brother E. A. Morey.

About Oct. 1, Elders E. L. Fortner and T. M. Thorn began labor in Chetopa, which resulted in the addition of about ten to the church there, and the erection of a new house of worship, which will be dedicated next month. Elder Stebbins spent a few days at Oswego, where three were baptized and added to the church. He then went to Medicine Lodge, where he labored till the week of prayer. Here he found four who were in the faith. When he left, twenty were keeping the Sabbath, and a church of fourteen members was organized, with a good Sabbath-school. Brother D. C. Marr assisted him in the meetings, and was much help to the work.

Elder H. Woodruff continued his work at Toronto, which resulted in the organization of a church of fourteen members. After a brief visit with his family in Arkansas, he returned, and held a short series of meetings in Horton, resulting in the organization of a company of ten, with a Sabbath-school of sixteen. There were two or three keeping the Sabbath when he went there, and the interest was raised by missionary labor done by sister Foster. Some twenty-five or more have been added among the Germans, the result principally of work done by Elder

S. S. Shroek, and our German Bible Worker, sister Emma Shrader.

Our institutes at Hutchison, Moline, Altoona, and Colony resulted in the addition of thirty-six, including eight who were converted after the close of the regular institute work at Altoona, as the meetings were continued by brother Gregory. About eighteen have come out as the result of the labors of brethren Emerson and Gwins, in the capacity of directors in hunting up those who have become interested by reading, and some by the work of other directors.

Elder G. G. Rupert has been doing good work in the southwest corner of the State, and has a company of twelve adults, who are rejoicing in the love of the truth. The northwestern district has been worked by Elder O. S. Ferren and brethren E. A. Morey and N. B. Emerson; several have been converted; a company of a half dozen or more raised up in a new field by brother Morey; and some effectual church work has been done.

The tract and Bible work at Wichita, under the care and management of Elder C. A. Hall, has resulted in the addition of eight or more to the faith. A good corps of workers is carrying tracts to the people, and following up the interest by Bible readings from house to house. There are nine in the company now.

About six or seven have lately united with the Kansas City church, through the labors of brother and sister Hill. During the week of prayer there was general success in the churches, resulting in the addition of twenty-five or thirty, according to reports up to this date. These, with others at various places not mentioned, make over 160 who have been brought out from the churches and the world during the last quarter of the year 1893.

Our tract society office sent out for distribution on orders from the local societies and for city work, 572,796 pages of tracts, amounting at retail price, to \$716 during the same time; and doors are open in every direction, and most urgent calls come for help. The canvassing work has borne up well through the financial crisis, and we still have a good number of faithful canvassers in the field. We praise God and take courage. C. MC REYNOLDS.

#### MASSACHUSETTS.

WORCESTER.—"Old controversies . . . will be revived, and new controversies will spring up, . . . and this will take place right early." I am forcibly reminded of these words almost every day, as I watch the workings of the religious sentiment here. Within a short time, a strong and growing force of A. P. A's., has been organized in this city. Some weeks, the additions of members count up into the hundreds. The Catholic element is stirred up. A leading priest was recently said to have bought the *Daily Spy*. This caused the ministers to hold secret meetings, where a boycott was talked about. On the other hand, the Catholics are talking of boycotting the known members of the A. P. A.

Dec. 5, an enthusiastic though private meeting was held to consider the subject of "Papal Politics in the United States," where Rev. I. J. Lansing spoke in his fearless manner before 1800 people. Hereupon, a Congregational minister denounced the A. P. A., and all who vilify "our mother," the Catholic Church.

Amid this turmoil, a weekly paper has published ten articles on the Sabbath question,—articles which have caused frequent protests to the editor on the part of some ministers, who did not like the trash; they were told that they had the same chance, and were given the privilege to answer them in the paper. "But they are not worth answering," they said, to which the editor replied: "Why do you read them, then, and bother about them?"

Great noise and enthusiasm have also been created by a campaign against drink, carried on by

the Murphys, father and son, under the auspices of the Protestant clergy. Night after night, for three consecutive weeks, the largest halls and churches were crowded. Fifteen thousand people signed the pledge, and wore the ribbon. Dec. 12 was awaited with extreme interest, when the city went for license. It must be said that the speakers, especially the son, appeal to rather low instincts, and bring in a good deal of theatricals in their operations. The Catholics were patted on the back, and their priests were asked to join in the movement.

A university student having been allowed to present some most rabid infidelity, in a subtle way, to the French Protestant congregation here, I took occasion to protest, and announce a review at our chapel. I believe that God will use this as a means of opening the eyes of the people.

Carpentering being dull, brother J. R. Israel is now spending most of his time in Bible-reading work, with some very interesting cases among English-speaking people.

Dec. 19.

JOHN VUILLEUMIER.

MICHIGAN.

SINCE our last report we have held institutes and meetings at Sand Lake, Morley, and Tustin. We can now say to the praise and glory of God, that the Lord has been with us in each of these places, and we trust much good has been done. The second Sabbath of our institute at Morley was a day that will be long remembered by that church. The power of God was in our meeting, and many heartfelt confessions were made. When an invitation was given to the brethren and sisters to come forward to the front seats, and seek the Lord with us, there was no delay, but all responded at once, weeping as they came. The call was then extended to those present who had not as yet given their hearts to God, whereupon ten willing souls came forward, and we all bowed before the Lord in prayer. It was a season of deep searching of heart before God. The prayer service was followed by a testimony meeting, and it was indeed good to hear the young tell of their determination to give themselves wholly to the Lord and his work. May God bless those who have just started to serve the Lord at Morley, with all spiritual blessings in Christ Jesus. One subscriber was obtained for the REVIEW, two for the *Sentinel*, and five for the *Home Missionary*. Five united with the church.

At Tustin the church building is located in the country, and the membership is quite widely scattered; still we had a fair attendance during our institute, and a good degree of interest. The evening and Sabbath meetings were well attended by our own people and those not of our faith. On the Sabbath an effort was made for the unconverted, and nine started to serve the Lord, and bore their first testimony in favor of the truth of God. In the evening one more started to serve the Lord, making ten in all. Two subscribers for the *Sentinel* were obtained, and five united with the church. The church elder having been removed by death, another one was chosen, and he and a deacon were set apart to their work by the laying on of hands.

Brother J. E. Evans remains to follow up the interest at Tustin, while I am at Leroy holding an institute with this little class. Never did the truth of God seem more precious to us than at the present time. We are of good courage in the Lord.

R. C. HORTON,  
J. E. EVANS.

VIRGINIA.

BASIC CITY, STANLEYTON, AND BATTLE CREEK.—As I have not reported for some time, I will now give a few items of interest. I have not been idle since camp-meeting. I went to Basic

City, Aug. 16, and continued meetings there with brother Stillwell until Sept. 18. I then returned home, as duty called me there for a few days, and feeling that my time was precious, I held a few meetings at Stanleyton with the brethren. The Lord came in and blessed, and one embraced the truth. I remained here until the October quarterly meeting, when brother Roberts began a series of meetings which continued for six weeks. I assisted him in these meetings, and preached a few times.

During this time I held a few meetings in a school-house at Battle Creek, after our meetings closed at Stanleyton. I then returned to Battle Creek, and began a series of meetings which lasted about three weeks. Here I enjoyed much of the blessing of God, and had good freedom in speaking. There is a good interest here, and I believe some will take hold of the truth. There are four or five who say they believe the truth. If they will walk out on the promises of God, others will follow, and a company can be raised up here. I visited from house to house, also, and talked the whole truth. Men and women seem to tremble before God. There is one very intelligent young lady here who believes the truth, and would like to go to Battle Creek College. One family subscribed for the REVIEW.

I left a good deal of reading-matter with these individuals, and they are now searching for the truth as did the noble Bereans of old. Much opposition was manifested, yet there are some noble-hearted families here, and they made me at home, and gave me \$1.05, for which I was thankful.

From here I returned to Stanleyton, and conducted the meetings during the week of prayer. I also preached several times. The Lord came in with his gentle Spirit, and blessed those who sacrificed their time to attend the day meetings. I have preached in all fifty-one times, held twenty-five other meetings, and made thirty-one family visits, and given some Bible readings. I am of good courage in the Lord. There never was a time when I felt more like consecrating my life to the cause of God than I do now.

Jan. 16.

T. H. PAINTER.

NEW ZEALAND CAMP-MEETING.

THE camp-meeting just closed was the best meeting yet held in New Zealand, according to the testimonies of our brethren and sisters of this Conference. The business of the Conference, tract society, and Sabbath-school association all passed off most pleasantly, in a spirit of union and brotherly love.

Elders O. A. Olsen and W. C. White, by their counsels and earnest labors, proved a great blessing to the meeting. Sister E. G. White, by her solemn admonitions, urgent entreaties, and Scriptural encouragements, gave precious rays of light to many souls. Dr. M. G. Kellogg from the missionary brig "Pitcairn," gave some most excellent practical lectures on health and temperance, and interesting and instructive addresses regarding his work as a medical missionary in connection with the "Pitcairn" this trip, and concerning the incidents connected with his visits to the several islands where they stopped, illustrating the value of missionary work, and especially medical missionary work, among the South Sea Islanders. He also gave several discourses on Christian life and righteousness by faith.

Brother W. C. White spoke once on the special importance of our possessing the graces of the true Christian at the present time, and the writer spoke several times, dwelling upon the near coming of Christ, its object, and the need of our preparation, and upon the present developments of the everlasting gospel.

Elder Olsen dwelt, in his address to the public, upon the work of the gospel in its present phases, and what we must do to escape the wrath of God that threaten those who receive

the mark of the beast and worship him. His talks to our own people were spiritually deep and practical, causing deep searching of heart on the part of many. He gave instruction also to church officers and members, which was greatly appreciated, and we trust will be used to profit in days to come.

The Conference received two new churches this session,—one at Ormondville, where Elder S. McCullagh has labored, and where a new building has been erected and dedicated free of debt, and the other at Hastings. The writer has spent several months at the latter place and at Napier, and the church organized there had been carefully instructed ere its organization.

The churches and companies in New Zealand have nearly all of them enjoyed the labors of sister White, and have profited by them, during the past year. So the camp-meeting this year accomplished much more for the people, who attended it, than the one we held at Napier.

Most of the old officers of last year were elected again to trusts in the Conference, and plans were laid, which, if carried out, will result in much advancement to the cause in the future.

Our brethren and sisters came forward, and pledged sufficient means to pay the expenses of the meeting, and have gone to their homes full of hope and courage in God. Twenty-three were baptized.

Elder M. C. Israel has been called to labor in the Australian Conference the coming year. The presence of the "Pitcairn" and her crew in this harbor has been a real help in advertising the meetings and our work, for which we feel thankful to God. May his protecting care be over the "Pitcairn" on her homeward journey. We look back with pleasure upon the meeting, and praise God for his constant blessings to his remnant people.

G. T. WILSON.

Wellington, Dec. 28, 1893.

ANSWER TO PRAYER.

"PRAISE the Lord for his goodness, and for his wonderful works to the children of men!" Not because I am worthy, but because of his loving-kindness and tender mercy, the dear Lord has heard my prayers. He has healed me of disease, in wonderful compassion, and made me to know that it is his will that I should live.

About one year ago, I was attacked with *la grippe*, from which it seemed I never fully recovered. I suffered no pain to speak of, but was thin in flesh, sometimes weak, and sometimes confined to my bed.

My physician sent me to the Hospital for a slight surgical operation last June. In terrible fear, I sought the Lord for help, which he gave me in such abundance that I suffered nothing to speak of, and did not take the anæsthetic. Soon afterward, I learned that a tumor was the cause of my trouble. My case was at the Sanitarium, in this city. I knew that the Lord worked there, and so felt to pray for my physician. Some of the Lord's faithful ministers, at my request, met and prayed with me for the same, and that I might receive the spiritual blessings I had felt the need of so much. I was directed to these three texts of Scripture: Eph. 1: 3; Col. 1: 9; and Eph. 5: 17.

The last one I took before the Lord more than once, in earnest prayer, and sought with tears for direction to know his will, and that I might want to do his will. Bowed down before my open Bible, I laid the matter before the Lord, pleading his precious promises; yet I did not trust him then; for when the doctor, full of hope and courage, said I would better go to the surgical ward for an operation, it seemed as though I could not go. However, in September I went, in what distress of mind I scarcely can tell. It was a great relief when the doctor postponed the operation, owing to a rise in my temperature. When October came, it was thought best to post-

pone my operation again, that I might recruit a little more. Finally, Nov. 14, I went to the ward, feeling that it was the Lord's will that I should go. The Lord gave me good courage, a peaceful mind, and a willingness to trust my dear children with every care to the precious keeping of Him "who doeth all things well." I said, "Tell the doctor to do what he thinks best."

The next day or so, I learned that all was not accomplished, but I thought the operation must have been partly successful at least, and they did not want me to know till I was better. So I prayed that the Lord might work for me, that every trace of the tumor might be removed from my system. Sabbath night, Nov. 25, I felt that the angel of the Lord touched me, and the night following, twice I was thoroughly thrilled with the healing power of God. "And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass." Gen. 41:32. When the Lord repeats a thing, it is established. This is for me, and I thank and praise my precious Saviour for this most blessed assurance, and for the marvelous work he has done for even me. The healing power was felt all in the back of my head and along the full length of my spine. Not till afterward did I know that in the lower part of my back was the trouble. After making the incision, the surgeon found the conditions so much worse than had been known, that he did not do anything. I suppose the case was very nearly or altogether hopeless.

Now behold the goodness and most tender mercy of our heavenly Father, and let us praise and glorify him forever and forever, for his boundless grace to the children of men. I thank the Lord for my life and health, and for the privilege of attending the Bible school. I am able to work and to walk long distances. Ps. 118:17. MRS. T. A. KILGORE.

Battle Creek, Mich., Jan. 24.

## Special Notices.

### NOTICE TO CHURCHES IN MICHIGAN.

AN institute will be held with the church at Mt. Pleasant from Feb. 9-19, 1894. We expect the assistance of Elder A. T. Jones. We shall try to make arrangements so that brethren from other churches can be entertained. We hope to have a full attendance. Further notice will be given next week.

W. H. FALCONER,  
E. R. WILLIAMS.

### KANSAS INSTITUTE.

THERE will be an institute for Bible study held at Chetopa, Kans., Feb. 6-13. Our people at Chetopa have just completed a neat house of worship, which will be dedicated during the institute, Feb. 11.

Elders S. B. Whitney, W. W. Stebbins, and the writer expect to be present, and others are expected. We hope to see a general turnout from Valeda, Oswego, Stover, Mound Valley, Parsons, Columbus, and Galena, and many scattered ones in the southeast part of the State. You have heard of the good work at our other institutes. Come and bring the blessing of God with you, and this will be still better than any of the former ones. Bring bedding and provisions and horse feed. Rooms can be had at very low rates, so the expense will be but very little. Come at the commencement.

C. McREYNOLDS.

### ATTENTION, MICHIGAN!

TO CONFERENCE LABORERS: It is very desirable and quite important, at times, that I have at this Office a complete and correct list of names and addresses of all Conference laborers. I am asked to give name and address of each for the coming Year Book, but cannot do so for want of information. I desire every one who is employed by the Conference, in any way, to consider this personal, and at once send name and permanent address to me at Battle Creek.

To church clerks: Last year quite a number of churches were not reported the entire year, and our list of officers is quite incomplete and unsatisfactory as a result. Probably some have not received a blank. But

we cannot send blanks unless we know to whom to send them. Will each clerk, who has not already done so, report to me at Battle Creek, without further delay. Whether you have received a blank or not, you can send me your name and address, stating name of church also, and this will insure blanks for next time. Would also like name and address of all company leaders. Hoping that none to whom this applies will lay the paper away and forget to comply with the request, I am,

Your brother in Christ,  
J. S. HALL, Sec. Mich. Conf.

### THE "AMERICAN SENTINEL."

WE have written our brethren quite extensively by private circular in regard to the great importance of working for the *American Sentinel* at the present time. We trust all of our people are reading the *Sentinel*, and thus getting the benefit of the valuable matter its pages contain. There is not a single column in all that paper but that should be read and studied carefully. And particular attention should be given just now to the articles from the pen of Elder A. T. Jones, on the Catholic question.

This Catholic question has come to be a very live issue, and now that we have to confront Rome herself, it is important that every individual should be studying the *Sentinel* in order to have in mind the principles it contains, so that he may be able to use them in presenting the truth to others.

We presume there is not a single Seventh-day Adventist in all the country who has not been appealed to, during the last few weeks, to assist in this work of canvassing for the *American Sentinel*. We trust all are doing what they can in this direction. We know some are taking it up earnestly, and the reports come to us from the *Sentinel* office that orders are coming in very rapidly. We are glad that such is the case, because the principles contained in this valuable paper should be studied by all the people. If any of our people have not had their attention called to this before, we trust they will write to their State tract society secretary at once for terms to agents for the *American Sentinel*.

Now is our time to strike, and every man should be at his post doing all he can. The papers, during the last few days, have been giving some thrilling reports of mobs which have been raised up by the Catholics in localities where A. P. A. lecturers have been speaking against them. This shows what we may soon expect to meet in our work; and we are having the calmest time now that we will ever have, and should work most earnestly. "Shall we let the history of Israel be repeated in our experience? Shall we, like them, squander our opportunities and privileges until God shall permit oppression and persecution to come upon us? Will the work which might be performed in peace and comparative prosperity be left undone until it must be performed in days of darkness, under the pressure of trial and persecution?"—*Testimony No. 32,* pp. 212 and 213. There are many of our people who have a mind to work now, and who are enjoying much of the Lord's blessing in their labors. Is there any one who could think of being indifferent at this time? Most earnest efforts should be put forth by all.

A. O. TAIT.

## The Sabbath-School.

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

### LESSONS ON THE BOOK OF LUKE.

#### Lesson 6.—Jesus in the Temple.

Luke 2:34-52.

(Sabbath, Feb. 10.)

OUR last lesson left Jesus in the temple, in the arms of Simeon, closing with Simeon's thanksgiving to God. Joseph and Mary marvelled, and Simeon turned and blessed them, addressing to Mary a prophecy concerning Jesus. At that moment Anna, an aged prophetess, came in, and, recognizing Jesus as the Saviour, gave thanks to the Lord, and went and spoke of him "to all them that looked for redemption in Israel." Joseph and Mary returned to Nazareth, where Jesus remained until he was twelve years old, when he went up to Jerusalem to the Passover, with his parents. The remainder of the chapter is devoted to relating the losing of Jesus, and how he was found in the temple, questioning the learned doctors of the law, and amazing them with his answers to their questions.

The words "Simeon and Anna" and "Jesus among the doctors," will furnish a good outline upon which to build the details of the lesson.

1. What did Simeon say to Mary after his thanksgiving to God?
2. In what words did he foretell the crucifixion?
3. Who came in at that instant?

4. How did Anna occupy her time?
5. How did she show that she recognized Jesus?
6. To whom did she speak of him?
7. When Joseph and Mary had performed the prescribed ceremonies, where did they go?
8. What is said of the growth of Jesus?
9. Where did his parents go every year?
10. How old was Jesus when he went with them?
11. When they started to return home, what did Jesus do?
12. How long was it before they found out that he was not with them?
13. What did they then do?
14. How long was it before they found him?
15. What was he doing?
16. What caused the people astonishment?
17. What did Mary say to Jesus?
18. What reply did he make?
19. How did he regard his parents, notwithstanding his wisdom?
20. In what did Jesus increase?

### NOTES.

1. In verses 34 and 35 we have a brief prophecy of the earthly ministry and the death of Jesus. Christ was set for the fall and rising of many in Jerusalem. While he was, according to the prophet, to be a sanctuary, he was also to be a stone of stumbling and a rock of offense. Isa. 8:14. That over which some stumble, lifts others up. All might find upbuilding in him if they would.

2. "That the thoughts of many hearts may be revealed." The thoughts that rule in men's hearts are revealed by the various ways in which they regard Jesus. Simeon and Anna had no difficulty in recognizing Jesus. It was because their hearts were continually open to receive instruction from God. They knew the voice of God when he spoke to them. God speaks to men now just as surely and as plainly as he did to them, but few recognize his voice. In the Bible we have God's word. Christ dwells in the word; for he is the Word. Yet how many read and hear the burning words of inspiration, and do not recognize Christ in them. Are not such as culpable as the priests and doctors of old, who did not see in the child before them the Son of God, the Lord of all? We are apt to think that people in those days were very blind, and can hardly have patience with them for their unbelief, and then we go and act over again their very failings. Why do we not learn from the unbelief as well as from the faith of the men of old? What blessedness would come to us, if we would receive the "consolation of Israel" as readily as did Simeon.

3. "After three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers." That was an exhibition of divine wisdom; for Christ in his humanity was never separated from divinity. Why was that recorded? Was it simply to show us the wonderful wisdom of Jesus, that we may admire it?—No, for Christ was an example for men. It is written that we may know that the same heavenly wisdom may be ours if Christ dwells in our hearts by faith. Christ is declared to be "the power of God, and the wisdom of God." 1 Cor. 1:24. And God has made him unto us wisdom. Verse 30. He is to us wisdom and righteousness. Now, just as all the righteousness of Christ may be ours by faith, so with wisdom, when we have the Spirit of Christ, so that we can use it with all his humility, and not be puffed up. This is really too wonderful a thought to be grasped, but we know that God is able to do for us "exceedingly abundantly above all that we ask or think." Eph. 3:20.

4. "And he went down with them, and came to Nazareth, and was subject unto them." Two things may be learned from this: First, the simplicity of Jesus. He did not "put on airs" because of his great wisdom. There was not a doctor in Jerusalem whose knowledge exceeded that of this twelve-year-old child, yet he was as void of self-consciousness and as obedient as it was possible for a child to be. What wonders may be wrought even in children, if Christ dwells in them! He lived the life of a child that he might give his life to children, and live in them the Christ life while yet they remain little children. All who are saved, both old and young, are "saved by his life" (Rom. 5:10), that is, by his life in us instead of our life of self. Gal. 2:20. And so we may learn, as far at least as the fifth commandment is concerned, that Christ is made unto us righteousness, that is, the law of God. Christ is the same "yesterday, and to-day, and forever." Heb. 13:8. He lives the same life now that he always did—the same that he did on earth. So when Christ lives in any soul, there will be manifest obedience to parents and reverence for authority. He in whose heart Christ dwells, has the law of God in his heart, and its righteousness manifested in his life.

5. "And Jesus increased in wisdom and stature, and in favor with God and man." Here is an illustration of the mystery of divine perfection and divine growth.

Jesus was no less the Son of God when he lay in the manger in Bethlehem, or when he was subject to Joseph and Mary at Nazareth, than he was at his baptism or on the mount of transfiguration. When he was brought into the world, the command went forth, "Let all the angels of God worship him." Heb. 1:6. Yet he increased in wisdom and in favor with God, even as he increased in stature. He was perfect all the time, yet he grew in grace. So we, if we believe in him, are "complete in him" (Col. 2:10), yet we are to "grow up into him in all things" (Eph. 4:15); to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18. As Christ is infinite, so, if we are in him, we have possibilities of infinite growth. The Christian is to be perfect, even as his Father in Heaven is perfect, yet he will never get to the place where there is no more opportunity for growth, where there is nothing more for him beyond. Perfection is found only in growth, not in cessation of growth. The plant may be a perfect plant every day, yet it is far different at the close of the year from what it was at the beginning. A perfect specimen of a plant one month after planting, will be very far from perfect if it presents exactly the same appearance six months later. When a tree stops growing, it dies. Its perfection consists in its living and growing. "The righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon." Ps. 92:12.

## News of the Week.

FOR WEEK ENDING JAN. 27, 1894.

### DOMESTIC.

—The House, Jan. 23, reaffirmed its determination to keep sugar on the free list.

—The supreme court of Pennsylvania holds that workmen have a right to strike.

—Gold has been found in the Rainy Lake region of the northwest. Capitalists are preparing to mine it.

—The Knights of Labor protest against the issue of government bonds, and threaten to serve an injunction on the government.

—A very severe blizzard and general snow-storm commenced in the northwest, Jan. 24, and passed over the western, northern, and eastern States quite generally on that and succeeding days.

—The discharge of five men by the Bridgeport Traction company, at Bridgeport, Conn., caused a strike, Jan. 21, and an excited mob held full possession of the town all day, in spite of the police. The affair was finally adjusted, and the strikers were nearly all employed again.

—The governor of Florida ordered several companies of militia to Jacksonville to prevent the fight between Corbett and Mitchell. Citizens of that city resented this as an insult, insulted and sneered at the soldiers, and in some way the fight took place. Afterward both men were arrested, but they easily obtained bail.

—The steamship "Normannia" of the Hamburg-American line, when two days out from New York City, was struck by an enormous tidal wave, Jan. 21, which swept her decks, and flooded the ladies' saloon at the depth of several feet. The first officer and several of the crew were badly injured, the cargo damaged, and the captain thought it best to return to New York to refit.

### FOREIGN.

—The French Chamber of Deputies has approved the Franco-Siamese treaty.

—The shah of Persia has announced his intention of visiting the European capitals the coming summer.

—Emperor William opened the Prussian Diet, Jan. 16. The finances show a deficit of 25,000,000 marks.

—General Emile Mellinet, called the Father of the French Army, died at Paris, Jan. 21, aged ninety-six years.

—The proclamation of martial law in some portions of Sicily has had the effect to bring about a more quiet condition.

—By action of the British Parliament, forty-eight hours is hereafter to constitute a week's work in British factories.

—The English Foreign Office has completed negotiations with Russia in regard to the Pamirs. Afghanistan agrees to the decision.

—Brigandage is being revived in some parts of Spain. Rich men are seized and taken into the mountains, where they are held for a ransom.

—The British admiralty has decided to abandon the use in the new battle ships of sixty-seven-ton guns. The main armament of the new vessels will be fifty-ton guns.

—The British forces in Sierra Leone have had an encounter with the Sofas, killing 200 and taking twenty-seven prisoners. Over 400 slaves, women and children, were rescued.

—The emperor William has invited Prince Bismarck to Berlin. He has accepted, and there is much rejoicing in Germany at the prospect of the reconciliation of the emperor and the great statesman.

—The French government is considering the expediency of uniting the Atlantic with the Mediterranean by a canal through France, 340 miles long, 155 feet wide, and 30 feet deep, so as to permit the passage of the largest war vessels. Ships are to be drawn through the canal by stationary engines. The estimated cost of building the canal is \$150,000,000.

### RELIGIOUS.

—The *Catholic Mirror* promises further articles upon the subject of the Sabbath.

—The Seventh-day Baptists have just completed a \$150,000 church at Plainfield, N. J.

—The proposal of a union between the Christian and Baptist churches is not received very kindly by the majority of the Baptists.

—Wilford Woodruff, the present head of the Mormon Church, was born in Connecticut. He went to Utah with Brigham Young in 1848.

—The pope has given instruction to the Sicilian bishops to preach peace to the people, but not to take an open stand for the government.

—Fishing on Sunday is condemned as illegal by the appellate court of New York, on the ground that the Christian Sabbath is one of the civil institutions of the State.

—Catholicism is increasing in Scandinavia, and the Vatican has lately placed the countries of Norway, Sweden, and Denmark under the pastoral care of three bishops.

—The persecution of the Baptists and Stundists in Russia still continues, and many, who are now in prison will be banished into distant provinces as soon as the snow melts in the spring.

—The two Mormon churches,—the Latter-day Saints, and the Reorganized Church of Latter-day Saints, are having a lawsuit over the ownership of the old "temple block," at Independence, Mo.

—Mr. Talmage announces his intention to resign his position as pastor of his church in Brooklyn on the twenty-fifth anniversary of his installment. The heavy debt on the church is supposed to be the cause of his resignation.

—There appears to be a strong feeling among many leading Catholics in this country that the American Catholic Church is able to take care of itself, and that it does not need any foreign ablegate like Satolli to look after its affairs.

—Mr. Louis Joseph Papineau, son of the famous French Canadian statesman of the same name, deceased, has lately abjured the Catholic faith, and joined the Presbyterian church. This has made a great sensation in Catholic circles in Montreal.

—A new church to include what are known as "Progressive Thinkers" is to be organized. It is to include Universalists, Unitarians, Progressive Jews, Hick-site Quakers, Independent churches, etc., etc. It is expected that a large organization will be formed.

—In harmony with the late decision of the Supreme Court of the United States, that the United States government return to the church of Latter-day Saints the property and money which had been taken from it, Judge Zane, of the supreme court of Utah, Jan. 17, gave an order restoring to Wilford Woodruff, Geo. Q. Cannon, and Joseph F. Smith, receivers for the Mormon Church, the property and money to the value of \$454,113.19.

## Appointments.

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

No providence preventing, I shall hold meetings in Maple Grove, Mich., Feb. 10 and 11, 1894. Brethren from Vermontville and Hastings are cordially invited to attend. A. C. BOURDEAU.

No preventing providence, we will hold institutes as follows:—

Denver, Mich., Feb. 8-19  
Shelby, " " 22, to March 5

We hope to see a good attendance at each of these places, and we hope these churches will invite the scattered brethren and sisters, who may be able to attend, to be present. Both day and evening meetings will be held during the institute, and important in-

struction will be given in all the different lines of our work. Let all come expecting to meet the Lord.

R. C. HORTON,  
J. E. EVANS.

### 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.—Work with sawmill and two teams. Have a good portable mill, and will do good work. L. M. Richards, South Grand Blanc, Oakland Co., Mich.

PIANO FOR SALE.—Preparatory to going to the South Sea Islands, we offer for sale, cheap, our piano, which has been used but little, and is of first-class make. Recommended by best musicians here. Address G. O. Wellman, care REVIEW Office.

FOR SALE.—Ten acres of good land, a good house and barn, with all necessary outbuildings, very nice young orchard, within less than one mile of Seventh-day Adventist church, will be sold cheap; if can't sell, will rent. For further particulars write to L. M. Jones, Allegan, Allegan Co., Mich.

### PAPERS WANTED.

Late Clean Copies: All Post-paid.

Seventh-day Adventist papers. A. L. Abel, Oliver Springs, Tenn.

REVIEWS, Signs, Sentinels, and tracts. D. W. Pierce, Hutchinson, Minn.

Seventh-day Adventist literature. Mrs. M. E. Jennings, Merakee, Crawford Co., Kans.

Signs, Sentinels, and religious-liberty literature. Martin Manny, Newton, Harvey Co., Kans.

Seventh-day Adventist literature in the English language. Esther P. Allen, Bellefontaine, Wis.

REVIEWS, Signs, and Sentinels. H. L. Sage, 301 cor. Welcome and Council Sts., Los Angeles, Cal.

German literature containing "Rome's Challenge," also German tracts. E. P. Auger, Clay Center, Kans.

### DISCONTINUE PAPERS.

Alta D. Braden has plenty papers for the present.

A. E. Dickerson, of Temple, Tex., reports enough papers for the present.

### CHANGE OF ADDRESS.

W. W. EASTMAN has removed from Oak Cliff to Cleburne, Tex. Address accordingly.

## Obituary Notices.

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

BERRY.—Died at Boulder, Colo., Sept. 17, 1893, Mrs. J. N. Berry. Sister Berry was born Feb. 3, 1843, and was consequently in her fiftieth year. She had been a member of the Seventh-day Adventist Church for twenty years, and had always led a faithful Christian life. With her husband and children she removed from western Kansas to Oregon some three years ago, and from there to Ridgefield, Wash., where her family now reside. The last words she uttered distinctly were an adaptation of the words of David in Ps. 46:1: "God is my refuge and strength, a very present help in trouble." She leaves a husband and four children to mourn, all of whom were with her in the faith except one. Funeral services were conducted by the writer. DAN T. JONES.

KAY.—Drowned in a mill-pond on the Fourth of July, 1893, brother Chas. H. Kay, aged 34 years, 10 months, and 13 days. Brother Kay rushed into the water to save his little nephew, Paul T. Dickson, aged 12 years, 1 month, and 12 days, who had fallen in from off the logs upon which he was walking; and as neither could swim, they were both drowned, nearly causing the death of another brother who could not swim, but had jumped in to try to rescue the boy. Brother Kay "though dead, yet speaketh," for he was an exceedingly exemplary Christian, leaving no enemies, but a wife and five children and a large circle of relatives and friends to mourn their loss. Brother Kay had just been elected elder of the newly-organized church at Dilley, Washington Co., Oregon. Words of comfort were spoken by the writer, from John 14:19.

R. D. BENHAM.

CORNELL.—Died Oct. 8, 1893, at Watrousville, Tuscola Co., Mich., of congestion of the lungs, Abram S. Cornell, aged 86 years, 2 months, and 29 days. Funeral discourse by Elder Homer Day.

J. A. HATCH.

FAIRCHILD.—Died at Garfield, Kans., Oct. 24, 1893, Hattie E. Fairchild. She embraced present truth two years ago. She has been a constant worker every since, and was a member of the Fellsburgh church. \* \* \*

LEATHERDALE.—Died at Spokeville, Wis., Sept. 19, 1893, Guy Alvin, son of Attila and Mary Leatherdale, aged 1 year and 3 months; also Dec. 28, 1893, Ruby, infant daughter, aged 3 months and 2 weeks. Words of comfort spoken by Rev. Hendren, Presbyterian.

Mrs. E. BOISE.

PATTERSON.—Died in Wilmington, Del., Dec. 28, 1893, of pneumonia, Pearl B., youngest daughter of Robert G. and Oda B. Patterson, aged 2 years, 11 months, and 20 days. Words of comfort were spoken by the writer to the afflicted family, from Rev. 14:13.

S. J. HERSUM.

BRADEN.—Died Oct. 21, 1893, at LeRoy, Osceola Co., Mich., of consumption, brother E. M. Braden, aged 62 years and 10 months. He was a faithful Christian and a patient sufferer. Funeral services conducted by Rev. E. Wright, of Reed City, assisted by Rev. G. W. Maxwell of Le Roy.

JENNIE KELLOGG.

HOWARD.—Died in Chicago, Ill., Dec. 30, 1893, brother Obed. T. Howard, aged 66 years, 6 months, and 3 days. Brother Howard was baptized by the writer, and united with the South Side Chicago church, Jan. 7, 1893, remaining a faithful and worthy member. Remarks by the writer at the funeral, Jan. 1, 1894.

J. N. LOUGHBOROUGH.

ECKERT.—Died Dec. 5, 1893, in Little Valley, N. Y., of croup, Willie, youngest son of brother and sister Eckert. Willie had lived only a little more than seven years, yet he gave evidence of having become acquainted with Jesus. The funeral was held from the Methodist church. Services by the writer, from John 13:7.

S. THURSTON.

WALKER.—Died at Sauk Rapids, Minn., Nov. 15, 1893, of consumption, brother Frank Walker, aged fifty-six years. For years he was a believer in the truths held by Seventh-day Adventists. He leaves a wife and five children to mourn. The services were held in the Congregational church. Discourse by the writer from Eccl. 7:1, 2.

E. HILLIARD.

ZILLMAN.—Died at the home of her son, in Eaton Rapids, Mich., Dec. 19, 1893, of cancer, sister Elizabeth Fletcher Zillman, in the sixty-sixth year of her age. She was born in Canada, and came to Michigan about 1844. Four sons and two daughters are left to mourn, but not without hope. She fell asleep in Jesus. Funeral attended by the writer. Text, 1 Thess. 4:18.

T. M. STEWARD.

ROOT.—Died Dec. 16, 1893, at Elgin, Kane Co., Ill., Mrs. Eliza E. Sedgwick Root. She was born Aug. 3, 1828, at Hopewell, Ontario Co., N. Y. Mrs. Root, long years ago chose Christ for her portion; and for some fifteen or twenty years she has held to the faith of the Seventh-day Adventists. Some kind friend has been sending the REVIEW to her, for which they have our thanks.

E. R. SEDGWICK.

KITTLE.—Died in North Branch, Mich., Nov. 17, 1893, of abscesses, Willie Kittle, son of Mrs. Helen Kittle, aged twenty-one years. Willie was a great sufferer, having been an invalid for fifteen years. He embraced the truth last April, and was baptized in Battle Creek. He died believing the Lord would soon come and take him where there would be no more suffering.

V. J. SPAULDING.

EDGAR.—Died Dec. 10, 1893, at Philadelphia, Pa., of diphtheria, Walter S. Edgar, aged 7 years, 8 months, and 2 days. Walter was unusually drawn to the Bible for some time previous to his death. He was laid away by his sorrowing relatives and friends, with the fond hope of seeing him again in the resurrection of the just. Words of comfort were spoken by the writer, from Jer. 31:15-17.

GEO. W. SPRES.

BUCK.—Died at Royal, Lane Co., Oregon, of inflammation of the bowels, M. P. Buck, aged 77 years, 9 months, and 24 days. Brother Buck accepted present truth ten years ago, in California, under the labors of Elders Briggs and Rice. He died in the full assurance of faith and hope. He leaves a wife and son to mourn their loss. Funeral services conducted by the writer. Sermon from Rev. 14:13.

H. W. BABCOCK.

CLARK.—Died at her home in Collins Center, Erie Co., N. Y., of typhoid pneumonia, Mrs. Emma Clark, aged 28 years, 3 months, and 23 days. Sister Clark accepted the faith of Seventh-day Adventists last summer, under the labors of W. A. Westworth and the writer. Since then she has lived a consistent Christian life. She leaves a husband and three little children to mourn. Funeral services conducted by the writer. Text, Ps. 23:4.

J. B. STOW.

MACEY.—Died in Grand Rapids, Mich., Dec. 13, 1893, Mrs. Emily Macey, wife of Richard Macey. Sister Macey was born at Victoria Square, Ont., Sept. 24, 1840. Five years ago she first heard the present truth, at a tent meeting, under the labors of Elder I. D. Van Horn, in Grand Rapids. She never saw her way clear to connect herself with our people, but her heart was in sympathy with our work. Words of comfort were spoken from Rev. 14:13.

L. G. MOORE.

McKIEL.—Died of consumption at the Rural Health Retreat, Cal., Aug. 14, 1893, our dear brother, H. V. McKiel, aged thirty-five years. Brother McKiel was a native of New Brunswick, and was converted through Bible readings held by the writer. When asked if he was afraid to die, he said, "O no, it will be but a little time, then Jesus will come." He leaves a mother seventy-five years old, six brothers, and three sisters to mourn their loss. Funeral services by Elder Rice.

ANNIE HEMMING.

BACON.—Died at Wing River, Minn., Dec. 12, 1893, Carrie E. Bacon, aged eighteen years. For six years she was troubled with epileptic fits, and was confined to her bed the last eight months of her life, during which she was a great sufferer. Her death was occasioned by the eruption of a blood-vessel during one of these fits, causing strangulation. Those called to mourn were greatly comforted by the evidence she left of her preparation for death. Remarks by the writer from Rev. 14:13.

E. HILLIARD.

WILDER.—Died at Milton, Oregon, Nov. 21, 1893, Lorenzo Wilder, in the eighty-fourth year of his age. Brother Wilder was born in Genesee county, New York. He had a religious experience among the Methodists, but for many years had been an observer of the Sabbath, and was a member of the Milton church at the time of his death. He seemed to be fully prepared, and said that he longed to be at rest. We believe he sleeps in Jesus. Funeral services were conducted by the writer, Nov. 22. Text, Ps. 17:15.

R. F. BARTON.

SHIREY.—Died Nov. 2, 1893, of rheumatism and heart-disease, at Bourbon, Ind., sister Lavina Shirey, aged 55 years, 9 months, and 25 days. She embraced the doctrines of the Seventh-day Adventists years ago, when Elder Lane held a tent meeting in Bourbon; but did not unite with the church until two years ago, when I was at the same place holding the second series of meetings in a tent. She was a very devoted woman. She had many friends. She leaves a son and a granddaughter with other friends to mourn their loss. The funeral service was conducted in the Methodist church. Text, Ps. 116:15.

VICTOR THOMPSON.

GREEN.—Died at Syracuse, N. Y., Dec. 11, 1893, sister Carrie Green, of bronchial pneumonia, aged thirty-two years. For some time sister Green had been one of our faithful canvassers for "Bible Readings." She had manifested a noble Christian character and devotion to the work of God. Through all her intense suffering, which lasted just one week, her faith and hope held firmly to the Rock of ages. She expressed a strong expectation of meeting the Lord in the first resurrection. Therefore our sadness in laying away our beloved sister is brightened by the Christian's hope. Remarks at the funeral by the writer, from Prov. 13:32.

A. E. PLACE.

HARMAN.—Died at his home near Noblesville, Hamilton Co., Ind., Dec. 28, 1893, Luther T. Harman, only son of Joseph and Maggie T. Harman, aged 24 years, 9 months, and 19 days. Brother Luther was converted and joined the church at Noblesville when he was thirteen years of age, being baptized by Elder Reese; and since this time he has been a faithful, unwavering Christian worker. He was church clerk and a teacher in the Sabbath-school, and never failed to raise his voice in testimony for Jesus in the social meetings. By his consistent, steady life of devotion to the truth, he won the admiration and respect even of unbelievers, and it may be truthfully said of him that "he being dead, yet speaketh." Although suffering most intensely during the ten days of his illness, he felt the presence of the Lord, and more than once gave evidence that the love of God reigned in his heart. A large congregation filled the house at the funeral services, to whom the writer spoke words of comfort from Rev. 14:13.

A. W. BARTLETT.

MAXWELL.—Died Oct. 14, 1893, in Burnettsville, Ind., sister Louisa Maxwell. She was born April 14, 1850, and was married to Todd Maxwell, Dec. 31, 1867. She leaves a husband and twelve children. In the absence of a minister the writer, by request of the family, officiated in a short service, reading 1 Thessalonians 4, with a few remarks concerning the hope in Christ for all things, the resurrection of the dead, the eternal reward of the righteous, etc. While we heartily sympathize with the family, we sorrow not as those who have not this precious hope.

Mrs. C. R. MARVIN.

FOSTER.—Died Sept. 10, 1893, at her home in Trowbridge, Allegan Co., Mich., of paralysis, sister Lucy M. Foster, aged 59 years, 3 months, and 15 days. She was born at Brighton, near Rochester, N. Y., in 1834, and came to Michigan in 1844 with her parents, who were early pioneers in this country. She was baptized during a tent effort at this place one year ago, by Elder Wm. Ostrander, who was present at her funeral, and spoke words of comfort to a large audience, from Rev. 14:13. She is greatly missed in her home, and in the Sabbath-school, of which she was an active member. She leaves a husband, three daughters, and a brother to mourn. "She sleeps in Jesus."

CLIFFORD RUSSELL.

OBERHOLTZER.—Died near Farmersburg, Ind., Nov. 23, 1893, of cancer, sister Louisa Upson Oberholtzer, aged 53 years, 2 months, and 26 days. The deceased was born in Chemung county, N. Y. At the age of eleven years she, with her parents, began the observance of the Sabbath, and became a member of the Seventh-day Adventist Church, remaining a member till her death. Oct. 22, 1876, she was united in marriage with Elder D. H. Oberholtzer. For several months before her death she was a great sufferer, but manifested great patience and resignation throughout. The afflicted family, while sensing keenly their bereavement, look forward with bright hope to the resurrection morning. Funeral services conducted by the writer. Text, Rev. 14:13.

F. D. STARR.

WILMOT.—Died at Lenora, Kans., Dec. 18, 1893, after a severe illness of two weeks, Jesse Wilmot, aged 83 years, 3 months, and 5 days. Brother Wilmot was born in New York, in September, 1810. He embraced the truth as held by Seventh-day Adventists, while living in Missouri, in 1873, under the labors of Elder J. H. Rogers. Brother Wilmot moved to Norton county, Kans., near the year 1878, where he and his wife lived the truth before their neighbors, never having the privilege of either Sabbath-school or meetings. He was a great sufferer for about fourteen days, neither eating nor drinking anything after being taken sick. He leaves a wife, ten children, fifty-seven grandchildren, and seven great grandchildren. Words of comfort were spoken by the writer from Rev. 14:13.

O. S. FERREN.

BROOKS.—Died of consumption, at his home in Huntsburgh, Geauga Co., Ohio, Dec. 11, 1893, brother Almond Brooks, aged 54 years, 6 months, and 3 days. He leaves a wife and four children. At the age of nineteen he professed faith in Christ, and united with the Disciple Church. In 1865, under the labors of Elder J. H. Waggoner, he accepted the third angel's message, and united with the Seventh-day Adventist church at North Bloomfield, Ohio. He was a faithful member until his death. The last nine months he suffered much, but his faith in God was unwavering. John 11:25, 26, was chosen by him as expressive of his faith, from which the writer presented words of hope and consolation at the funeral. In a little while the blind, mourning wife, with the children, if faithful to God, will meet where every trace of the curse will be removed.

R. A. UNDERWOOD.

MORRICAL.—Drowned Aug. 22, 1893, in Lake Gogua, near Battle Creek, Mich., Alva Morrival, aged 27 years, 6 months, and 14 days. Brother Morrival for a little variation, with other Sanitarium nurses, attended a patients' picnic at the Villa on Lake Gogua, and with two friends went some distance across the lake for a swim. They had been in the water but a short time when Alva, who was some distance from shore, called for help and a boat. The other boys hurried to his assistance as quickly as possible, but were unable to reach him in time, as he sank very soon after calling to them. Every effort was made to recover his body in time to save life, but all search was fruitless, until four or five hours had passed. Alva was an earnest Christian, a close student, and an exemplary young man in every respect. He entered Battle Creek College in the fall of 1888, and under the influence of Christian associations was thoroughly converted, and having from boyhood taken delight in ministering to those in trouble and caring for the sick, he after a few years' canvassing, regularly entered the class for trained nurses, intending to devote his life to medical missionary work. He was taken to his home in Kankakee, Ill., for burial, where the funeral services were conducted by brother Nelson Hay, who spoke from 1 Thess. 4:13-18.

W. L. H.

PRINCE.—Died Dec. 9, 1893, at Morrison, Ill., of cerebro-spinal meningitis, Alford James, only child of James and Annie Prince, aged 6 months and 14 days. J. C. FRASER.

HENDRICK.—Died Nov. 24, 1893, in Bowne, Kent Co., Mich., of pneumonia, Hollis H. Hendrick, infant son of Arthur E. and Lillian Hendrick, aged 4 months and 18 days. Words of comfort by Elder O. Soule, from Jer. 31:16. E. VAN DEUSEN.

HARNISH.—Died at her home in Nevada, Mo., of hemorrhage of the lungs, sister Laura Harnish, aged 39 years, 6 months, and 3 days. Sister Harnish embraced the truth about two years ago in Kansas City. She knew that the end was near, but felt perfectly resigned to the will of the Lord. She leaves a husband and five children to mourn. Funeral services by the writer. T. A. HOOVER.

COOKE.—Died Nov. 17, 1893, at Emporia, Kans., after a protracted and painful illness, our beloved sister and fellow-worker, F. A. Cooke, with strong consolation and a bright hope of a speedy ransom. Funeral at her residence on Sunday, Nov. 19, the Episcopal rector officiating, of which communion the deceased was a former member. She leaves a husband and six children to mourn their loss. J. V. M.

ADAMS.—Died at Hanford, Cal., of typhoid fever, Lola, daughter of David and Zannah Adams, aged 13 years and 4 days. She had given her heart's affection to the dear Saviour, and showed by her life that Jesus was her example and her strength. The grief-stricken parents find consolation in the assurance of soon seeing her arise at the first resurrection. Words of comfort from the Scriptures were spoken by Elder Baxter Howe. J. A. HART.

HUTCHINGS.—Died Nov. 25, 1893, near Fresno, Cal., sister Lucinda Hutchings, a native of the State of Indiana. She embraced the third angel's message under the preaching of Elder Wm. M. Healey, in 1875. She was faithful during life, and rests in hope. Funeral discourse from John 1:1-3. She was the mother of eight children, and at her funeral the largest portion of her family of grandchildren and great grandchildren, to the number of sixty-two, were in attendance. N. C. M.

HARRIS.—Died Dec. 21, 1893, in Crow Wing, Minn., at the home of her daughter, Mrs. Jennie Bailey, of heart failure, sister Abba J. Harris, aged 63 years, 5 months, and 20 days. She embraced the truth some twelve years ago, and united with the Crow Wing church. She lived a devoted Christian life, and died with a bright hope in the first resurrection. Discourse by Elder Andrew Mead, from 1 Thess. 4:13-18, to a large congregation of relatives and friends. C. M. EVEREST.

HENDRICK.—Died July 21, 1893, of blood-poisoning, Lillian Hendrick, wife of Arthur E. Hendrick, at their home in Bowne, Kent Co., Mich. Lillian was born in Maine; at the age of four years she moved with her parents to Michigan. During the month of March, 1892, she gave her heart to the Lord, and became a Seventh-day Adventist. She was a loving wife and a faithful Christian. She leaves a large circle of friends to mourn. Words of comfort were spoken by the writer. E. VAN DEUSEN.

SMITH.—Died at Massena, Iowa, Nov. 23, 1893, sister Emma Smith, wife of brother G. W. Smith. Sister Smith was born in Canada, Sept. 1, 1865, being at the time of her death a little over twenty-eight years of age. With her husband she accepted the truths of the third angel's message a little over two years ago, when the tent was at Massena. She was a faithful member of the church, and we part from her with the hope of meeting at the first resurrection. The funeral sermon was preached by the writer. H. V. ADAMS.

TURNER.—Died in Battle Creek, Mich., Nov. 9, 1893, of typhoid fever, Elsie H. Turner, aged 44 years, 7 months, and 2 days. In 1879, sister Turner embraced the present truth, and with her parents and sisters began the observance of the Bible Sabbath. But she was bitterly opposed by her husband, which led to their separation. She was the mother of one son and three daughters. For a few years she has sustained herself and her little daughters, mainly by her hard earnings. Two of them were also sick with fever when she died. She was a sincere Christian, and was deeply interested in the Sabbath-school and in attending meetings. Shortly before she died, she was conscious, and expressed satisfaction that she would soon be at rest. A few words of comfort were spoken by the writer on the occasion, to bereaved and sympathizing friends. A. C. BOURDEAU.

CHAMBERLAIN.—Died of paralysis, at her home near Hot Springs, Box Elder Co., Utah, Aug. 24, 1893, after more than a year of suffering and helplessness, Eliza Jane Chamberlain, aged 78 years, 11 months, and 11 days. She was formerly a member of the Seventh-day Adventist church at West Union, Minn. With her husband she came to this Territory several years since, on account of some of their children who had been led into Mormonism. Under many trying circumstances and considerable opposition, they have ever stood stiffly for the truth, maintaining a good report from without. They united with the Ogden church at its organization about a year ago, in which they remained faithful. She died in the blessed hope, welcoming the brief rest and sleep in Jesus. Funeral services were conducted in the Mormon meeting-house at Willard. Theme of discourse, Life only in Christ. CORA A. RICE.

BURDICK.—Died in Lincklaen Center, N. Y., Dec. 9, 1893, Mrs. Luanna Burdick, aged 85 years, 7 months, and 18 days. This aged mother in Israel gave her heart to Jesus when she was about thirteen years old, under the labors of Elder Wm. B. Maxson, and was baptized by him into the Seventh-day Baptist church of Truxton Hill, now Cuyler. She was a sister of the late Elder Russell Burdick. She was married Dec. 29, 1846, to Benjamin S. Burdick, of Lincklaen. Dec. 4, 1847, she removed her standing to the Seventh-day Baptist church of that place. In her later years she with her husband united with the Seventh-day Adventist society, but their names were finally dropped from membership in the church. She leaves an aged husband and many relatives and friends to mourn their loss. At her funeral, a sermon was preached by the writer from Rev. 14:13, a text chosen by the family. Rev. O. S. Mills assisted in the services. A. W. C.

BARNES.—Died Nov. 15, 1893, Douglas Barnes, aged 34 years, 4 months, and 15 days. His death was caused by receiving a blow on the head from a falling brick, from the wall of a well in which he was at work. He lived about five weeks after receiving the injury. For nearly three years he had been an earnest and devoted member of the Seventh-day Adventist church of Ithaca, Mich. He was fully resigned to the will of the Master. His only regret was for his family, a wife and three children, who are left to mourn their loss. But they sorrow not as those who have no hope. He sleeps in Jesus, and soon, if faithful, they will be reunited, never more to be separated. He made all the arrangements for the funeral, selecting for the text Rev. 14:13. The services were held in the Seventh-day Adventist church at Ithaca, which was more than filled by the large course of friends and neighbors. Words of comfort were spoken by the writer. W. H. FALCONER.

AMSTERDAM.—The Seventh-day Adventist church at Georgetown, British Guiana, South America, has lost a valuable and faithful laborer, in the death of brother George H. Amsterdam, who died of acute bronchitis and bilious fever, at his home, Oct. 23, 1893, after an illness of nine weeks. Brother Amsterdam received the truth about December, 1883, being one of the first to embrace the third angel's message from reading furnished him by the International Tract and Missionary Society through the writer. On the visit of Elder G. G. Rupert, in 1887, he was appointed secretary of the British Guiana tract and missionary society. Subsequently he was elected church clerk of the Seventh-day Adventist church. He was a young man of excellent character, energetic, quiet, unobtrusive, conscientious, and intelligent. When once he decided on duty, he was unswerving in its performance. He leaves a mother, a grandmother, and the writer to mourn their loss. But we sorrow not as those who have no hope, for if faithful, we shall meet him at the first resurrection. I. E. AMSTERDAM.

STILES.—Died at Ceresco, Mich., Nov. 3, 1893, Dorcas Stiles, aged 93 years, 3 months, and 27 days. Sister Stiles was born on Grand Isle, in Lake Champlain, Vt. Her life has been a long, and eventful one. During the war of 1812, she witnessed the battle fought on Lake Champlain. At the age of twenty-two years she was united in marriage to Royal Stiles. In 1833 they came to Michigan, and settled on a farm near Ceresco, which was her home for forty years. Her husband died in 1842. When sister Stiles was twenty-two years of age, she accepted Christ as her Saviour, and has since then been highly esteemed as an earnest and exemplary Christian. In 1857 she embraced the third angel's message, and was to the time of her death a member of the Seventh-day Adventist Church. The last years of her life were the best. During her last sickness she endured her suffering with cheerfulness and patience, and retained her mental faculties until the last. Brother Stiles, her son, kindly cared for her. She left three sons and three daughters, and a large circle of relatives and friends to mourn their loss. Words of comfort by the writer, from 2 Tim. 1:10, in the Baptist meeting-house, to a large and attentive audience. A. C. BOURDEAU.

PENNIMAN.—Died in Washington, D. C., Dec. 4, 1893, after an illness of only two days, Mrs. Wm. Penniman, aged 56 years, 8 months, and 23 days. She was born March 11, 1837, in Chesterfield, Essex Co., N. Y. When about sixteen years old, she became a member of the Wesleyan Methodist Church, and retained her membership till 1864, when, under the labors of Elder J. H. Waggoner, in North Bloomfield, Ohio, she embraced the present truth, and united with the Seventh-day Adventist Church, where she has since continued a consistent and faithful member.

In a recent letter, after speaking of attending the national missionary society in Washington, she said: "It is such a source of comfort to get the mind off from self once in a while, and reach out to help those who are unfortunate." On the evening of Nov. 30, Elder Hersum says, in a letter just received from him, she bore an excellent testimony, telling how she enjoyed the privilege of meeting with the brethren and sisters, and how, as soon as one meeting was over, she longed for the next one to come. This was her last testimony in meeting. During her illness she talked but little. She sent her love and blessing to her husband and children. Brother Hersum prayed with her, and at her request read Psalm 123. Her remains were brought to Woodburn, Ill., and the services were held Dec. 7. Words of comfort were spoken by Elder Hawthorn, of the Methodist church, from Ps. 73:26, the text she had chosen. WM. PENNIMAN.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Dec. 3, 1893.

Table with columns for EAST, WEST, STATIONS, and various train services (Detroit, Mail, Express, etc.) with corresponding times.

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

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.

Detailed time table for Chicago & Grand Trunk R.R. with columns for GOING EAST, STATIONS, and GOING WEST, including train numbers and departure/arrival times.

Trains No. 1, 3, 4, 5, 6, 7, 8, 9, run daily; Nos. 10, 11, 23, daily except Sunday. All meals will be served on through trains in Chicago and Grand Trunk dining cars.

No. 23, Battle Creek Passenger, leaves Pt. Huron Tun. at 3:49 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 30, 1894.

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In the article from Elder Butler, in the editorial columns this week, the reader will find some startling statistics, which throw light on the prophetic situation of this time, and furnish much food for thought.

We presume that the majority of the readers of the REVIEW use their papers for missionary purposes, and hence have no use for an index to the volume. But if there are any individuals or institutions which keep a file of the paper, to such we would say that we have a full index to the volume of last year, which can be furnished to those who may wish it. Every complete volume of the REVIEW, which it is intended to preserve, should have the index. It will be sent to any who will make known their desire to receive it.

Mr. Stead, editor of the *Review of Reviews*, speaking in Detroit lately on the municipal affairs of cities of the United States, said: "The Christians should take hold and control the municipal government, and have for a motto, 'No scoundrel need apply!' If they lived up to this motto, the government would be clean and good."

A rosy picture indeed, but all spoiled by that terrible "if." But there are thousands of men who do not claim to be Christians, who are not Christians, but at the same time they are the very best citizens. Shall they be counted out? And what about the scoundrelly Christians (?)? "Aye, there's the rub!"

It is noticeable that our Seventh-day Baptist brethren are urged by their denominational organ "not to scatter" just at this time, when we are especially urging our people to scatter, and "go everywhere preaching the word." It is all in the different way you look at things, and what you do. If, when one is left alone, he droops in discouragement, and does as those do around him, he would better tarry at Jerusalem until he gets strong enough to venture out. But if he takes

with him the "fulness of the blessing of the gospel of Christ" he can go anywhere, and he will gather others to him rather than lose what light he has. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

Sabbath, Jan. 27, was another good day for the church in Battle Creek. Elder Prescott spoke in the forenoon, on the last clause of Rev. 3: 18. We have come to a time when every man must have, and every true commandment-keeper will have, the anointing of the Holy Spirit, which is the testimony of Jesus. 1 Peter 1: 11. But the testimony of Jesus is the spirit of prophecy; for it is the one Spirit which works through the channel of all the various gifts in the Church, one of which is the special gift of prophesying. 1 Cor. 12: 4-11. A person having this Spirit, though he may not be called to the exercise of that special gift himself, will be able to discern it, and receive it, wherever it may be manifested, and to discover also the counterfeit wherever that may appear. Again, our eyes should be anointed, that we may discern the true significance of what is taking place in the world to-day. The secular press is beginning to be interested in what the message is doing; and this is stimulating earnest inquiry in many minds to know more of our doctrines. Soon the message will have gone to the world sufficiently to constitute it a witness to all nations; and then will the end come. In the afternoon, Elder A. O. Tait spoke on the wonderful demand that is now springing up for publications in reference to this people and this work, especially on the line of the subject of religious liberty; so much so, that in some cases, orders have been placed for a hundred thousand copies of some works, before a copy had come from the press. He emphasized the fact that as the attention of the people is beginning to be turned toward us, they will make a closer study of us and our life than they do of the books which they may receive; and we must be in a condition to represent correctly to the world the character and power of Christ. But this we cannot do, unless we fulfil his prayer in John 17: 21. Love and union among brethren constitute the most powerful credentials to commend the truth to the world. Several other brethren followed in the same line, and a strong feeling of courage, judging from the many responses given, seemed to be generated in the hearts of the brethren and sisters, that we are well able to go up and possess the goodly land.

### DEDICATION OF THE HASKELL HOME.

Last week we published the program of the dedicatory services of the "Haskell Memorial Home for Orphan Children," to take place Jan. 25, 1894. The meeting was held at the time appointed. The exercises were most happily planned and successfully carried out. The Sanitarium chorus, under the direction of Professor Barnes, rendered good music. Dr. Kellogg, in his address, giving a brief history of the enterprise, drew a graphic picture of the field in which this institution is intended to work, and the need there is for charitable enterprises of this kind. He told what it was designed to do for the children under its care, introducing features which will reduce to a minimum the "institutional character" of the place, and make it what it should be in reality, a home for the little ones. The training which experience has taught to be best for the moral, mental, and physical

development, will be bestowed upon the inmates till they are as well prepared as they would have been had they had homes of their own, to go forth to the responsibilities of life, and, in many cases, much better prepared.

The dedicatory address of Bishop George D. Gillespie, Superintendent of the Michigan State Board of Charities, was able and interesting. He emphasized especially the fact that the State will ever maintain a friendly attitude toward all such institutions, as, from the very nature of the case, institutions conducted as this is to be, can do the needed work much better than it can be done by the State.

Sister E. H. Whitney presented an interesting sketch of Honorable Frederick Haskell, in memory of whom this home has been erected.

The Scriptural reading, with responses by the children, was an interesting exercise.

The Invocation was by Elder Loughborough, and the dedicatory prayer by Elder McCoy. The large company then went through and inspected the building, admiring the convenient arrangements and the completeness of the appointments in all the departments.

A gymnastic exhibition by the children in the dining-room closed the exercises of the day, and all departed, feeling that they had had a most enjoyable occasion. The institution has opened most auspiciously, and the hearts and hands of a sympathizing multitude of friends will be open to give it a generous support. It is hoped that the companion institution, "The James White Memorial Home for Aged People," will soon be provided.

### THE PERSECUTIONS IN GEORGIA.

WE are just in receipt of the following card from brother E. C. Keek:—

"Gainesville, Ga., Jan. 22, 1894.

"DEAR BROTHER: I have just learned this morning that the grand jury has found a true bill against brother McCutchen and myself. They had witnesses subpoenaed for this week, but the solicitor told me he would put the case over to the city court, which meets the third Monday in February.

"Yours in hope,  
"E. C. KECK."

From the foregoing it is very clear that the people in Gainesville, Ga., are not ready to cease their persecutions. Evidently there are some new developments in the trials since anything has appeared in the REVIEW in regard to them, and we have written the brethren for all the particulars, and will doubtless hear from them in time to have it in the next REVIEW.

A. O. TAIT.

### "THE RELIGIOUS LIBERTY LIBRARY." NOS. 1-6.

WE have the first six numbers of the *Religious Liberty Library*, bound in a single volume, for the convenience of any of our workers or others who may desire the same for permanent use. The facts and principles contained in the *Religious Liberty Library*, we believe are valuable, not only for circulation publicly, but that our workers especially will find it advantageous to have them in a volume for handy reference. We trust that all have read these numbers of the Library, and know their value. The numbers are as follows: No. 1, "Due Process of Law, and Divine Right of Dissent;" No. 2, "Religious Intolerance in the Republic;" No. 3, "Church and State;" No. 4, "The National Sunday Law;" No. 5, "Sunday Laws in the United States;" and No. 6, "The Captivity of the Republic." There is a mine of facts and information in these numbers that we believe any of our workers would find convenient to have while in the field. The price of the same, bound in cloth, post-paid, is 75 cents. Send your orders to the Religious Liberty Association, or to your State tract society.

A. O. TAIT.