

# The Advent HOLY BIBLE **REVIEW AND HERALD** IS THE FIELD OF THE WORLD 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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### BEWARE OF PRIDE!

BY ELIZA H. MORTON.

(North Deering, Me.)

O YE that tremble at the word, and yet  
 Because of pride, because of jeers of men,  
 Because of scornful looks and loss of friends,  
 Shrink from the cross, beware! The face of clay  
 Is not the face of God. The Saviour bore  
 Reproach. His life was not a life of ease.  
 He bids you follow him. Perchance the path  
 May lead where self can never go, where all  
 Must be relinquished ere the rope of strength  
 Appears to which the soul may cling. Ye pray,  
 "O Lord, accept me now, and make me thine."  
 And God will hear that prayer if that desire  
 Is real. With gentleness and love he'll seek  
 To draw the heart to him; but if the will  
 Is strong, and still resists the unseen power,  
 He'll touch the idols which abound; and they  
 Will crumble into dust. O man, why stand  
 Unyielding in thy pride, and thus invite  
 The discipline of pain? O think with tears  
 Of that sad day when Jesus gave his life  
 For thee; and as thou thinkest, be ashamed  
 Of all thy unbelief, and lift thine hands  
 In helplessness to One, who, with his arm  
 Of love, will raise thee up to that high place  
 Where persecutions bring but joy, and where  
 The light of heaven makes bright the upward way.

## 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.

### PERIL OF RESISTING THE HOLY SPIRIT.

BY MRS. E. G. WHITE.

"Thou shalt love the Lord thy God with all  
 thy heart, and with all thy soul, and with all  
 thy mind. . . . Thou shalt love thy neighbor  
 as thyself." [The heart is the citadel of the  
 whole man, and until the heart is wholly on the  
 Lord's side, the enemy will find unguarded  
 entrances through which he can take possession.  
 "Work out your own salvation with fear and  
 trembling: for it is God which worketh in you  
 both to will and to do of his good pleasure."  
 If you would have light, you must intelligently  
 cherish it, and constantly exercise faith, and not  
 be controlled by feeling. It is evident that  
 truth has been planted in the heart by the Holy  
 Spirit when it is loved and cherished, and re-  
 garded as a sacred endowment. Love will then  
 spring up in the heart like a well of living water,  
 springing up unto everlasting life. When this  
 love is in the heart, the worker will find no  
 weariness in the work of Christ.

Let not one ray of light from heaven be held  
 in questioning and doubt. In great power the  
 Lord has revealed to you his grace, his mercy,

and his love; and he who charges the work of  
 God to undue excitement, and calls it fanaticism,  
 is certainly standing on dangerous ground. If  
 such do not retrieve their steps, their consciences  
 will become less and less sensitive, and they will  
 have less and less appreciation of the Spirit of  
 God. It will become harder and harder for  
 them to understand the message of God. Why?  
 — Because they are sinning against the Holy  
 Ghost; and as a result of their resistance, they  
 place themselves where they cannot recognize the  
 Spirit of God, but set themselves against every  
 instrumentality that God might use to save them  
 from ruin. "What sign showest thou?" said  
 the Jews to Christ, when at the same time his  
 life and character, his lessons and miracles, were  
 continual signs of his holy mission and divinity.

This Day With God.

When God moves upon the hearts of men to  
 draw them to Christ, it seems that a compelling  
 power comes over them, and they believe, and  
 give themselves up to the influence of the Spirit  
 of God. But if they do not maintain the  
 precious victory that God has given; if they  
 permit old practices and habits to revive, and  
 indulge in amusement or worldly luxury; if  
 they neglect prayer, and cease resisting evil, then  
 Satan's temptations are accepted, and they are  
 led to doubt the verity of their former experience.  
 They find that they are weak in moral power,  
 and Satan declares to them that it is of no use  
 for them to try the experiment of living a Chris-  
 tian life. He says, "The experience you  
 thought was of God was only the result of undue  
 emotion and impulse." As soon as the human  
 agent entertains these suggestions of the evil one,  
 they begin to appear plausible, and then those  
 who ought to know better, who have had a  
 longer experience in the work of God, second the  
 suggestions of Satan, and the Holy Spirit is  
 grieved from the soul. There are those who  
 almost imperceptibly come to take this position,  
 who will immediately recover themselves when  
 they realize what they are doing; but there are  
 others who will continue to resist the Holy  
 Spirit, until resistance appears to them as a  
 virtue.

It is a dangerous thing to doubt the manifesta-  
 tions of the Holy Spirit; for if this agency is  
 doubted, there is no reserve power left by which  
 to operate on the human heart. Those who  
 attribute the work of the Holy Spirit to human  
 agencies, saying that an undue influence was  
 brought to bear upon them, are cutting their  
 souls off from the fountain of blessing. What-  
 ever may be the sin, if the soul repents and  
 believes, guilt may be washed away by the  
 atoning blood of Christ; but he who rejects the  
 revealings of the Spirit of God, and charges  
 the work of God to human instrumentalities, is in  
 danger of placing himself where repentance and  
 faith will not come to him. He refuses to per-  
 mit the Holy Spirit to melt his heart into tender-  
 ness and contrition, and that which should have  
 softened him is looked upon as fanaticism; thus  
 he is led to refuse the heavenly gift. Whatever  
 plan God may devise by which to impress his  
 heart, will be thwarted through this suggestion  
 of Satan. The evil one casts his hellish shadow  
 between the soul and God, and the work of God  
 is looked upon as excitement and delusion. The

Spirit strives in vain; for all the sufficiency of  
 the gospel is inefficient to subdue the soul and  
 correct the error. The habit of resistance is so  
 fixed, he has so long interpreted light to be  
 darkness and fanaticism, that the most manifest  
 working of God's Holy Spirit becomes to him  
 not a savor of life unto life, but through his  
 unbelief, a savor of death unto death.

We hope and pray that those who have been  
 visited by the Holy Spirit of God, may not  
 come under the control of Satan, and so incase  
 themselves in unbelief that they will misunder-  
 stand, misinterpret, and turn aside the deep  
 movings of the Spirit of God, until darkness like  
 the pall of death shall cover them, and not a ray  
 of light from heaven penetrate the dense dark-  
 ness in which they have become enshrouded.  
 May no one resist the Spirit of God until the  
 Lord shall say, "He is joined to his idols; let  
 him alone."

But those who have failed to preserve their  
 consecration to God, which they made when  
 under the influence of his Spirit, have dishonored  
 their Redeemer, and scattered from Christ.  
 They have grieved the Holy Spirit. They have  
 brought reproach upon the cause of God, and  
 Satan has exulted in his power. The church of  
 God is to hold high her holy ensign, proclaiming  
 the fact to the world that she has been chosen of  
 God out of the world, that through grace and  
 truth she may be in the world, but not of it.  
 A mere profession of godliness, a name registered  
 on the church-books, does not constitute one a  
 child of God. To be a true Christian, it is  
 necessary to be renewed in knowledge and true  
 holiness, to come out from the world, and be  
 separate and distinct from its customs and spirit.

Those who are laborers together with God will  
 see, as did our Saviour, the moral degradation  
 that abounds in the world, and will make every  
 possible effort to point men to the sin-pardoning  
 Saviour. They will manifest an intense interest  
 to arouse those who are dead in trespasses and  
 sin. They will not only pray for the perishing,  
 but will seek earnestly to save them. Wisdom  
 must be exercised; great tact, gentleness, and  
 patience must be manifested toward some; while  
 others we must save with fear, pulling them out  
 of the fire, hating even the garment spotted with  
 the flesh. Many seem to be asleep, to be wholly  
 unconcerned about their soul's salvation. We  
 must array before them the terrors of the day of  
 God, and urge home upon the conscience the  
 requirements of God's law. Those who labor to  
 win souls must be wise; therefore they need to be  
 much with God in prayer, seeking for wisdom  
 that they may present the truth as it is in Jesus,  
 and use every means to save the perishing. The  
 laborers together with God are not to fail nor  
 become discouraged.

I have a burden upon my soul that does not  
 seem to grow lighter, but heavier, as I converse  
 with responsible men and women in Battle Creek.  
 In the night-season I am engaged in giving the  
 most earnest appeals to those who ought to be far  
 in advance of what they are at the present time,  
 because of the mercy and grace that the Lord has  
 bestowed upon them. I shall trace out the sub-  
 stance of the conversations I have with you in  
 your meetings in the Tabernacle and in your

school-room. Although I have written plain statements, still the burden of appeal, reproof, warning, is upon me, and I am directed to address you in Battle Creek, and through you those in other places.

The school established in Battle Creek is not the savor of life unto life to those who attend that God designed it should be. To a large degree the simplicity of true godliness has departed. The record of the past year, and of the years previous has passed into eternity, but the grace and mercy of God, that have been so abundantly bestowed, have not met with a proportionate response in good works. Grace and truth have been shining forth in distinct rays the past year; but Satan has worked to make of none effect the heaven-sent refreshing of the shower of grace. At the very time when it was necessary that the greatest spiritual discernment should be exercised in educating and disciplining the youth who were then being moved upon by the Holy Spirit so that they might use the rich blessing aright, and progress from light to a greater light, nearly all the educators at Battle Creek had lost their clear spiritual discernment, because they did not maintain the victory by determined watchfulness.

I have had light from God that it is entirely contrary to his plans so heavily to center important interests at Battle Creek; for they are fast becoming as was Jerusalem in the days of Christ, when the people did not appropriate the heaven-sent opportunities nor cherish the rich blessing that God had given them. God has given his blessing to his people, in order that they may be faithful stewards of his grace. But every blessing that is not appreciated, that is not used to advance his work, is misapplied; and that which was given for a blessing is turned into a curse. Men waste their Lord's goods in poor management, and thus reflect dishonor upon God.

The people of God need ever to keep the evidences of his workings fresh in their minds. They need to consider the sacred, heavenly character, and realize how easily they can grieve the Holy Spirit away, by walking contrary to its ennobling, sanctifying, sacred influence. O, how the gift has been abused! Make haste to retrieve the error; for you have given Satan an opportunity to entangle souls, to confuse and perplex them, so that if they do not repent right speedily, and work in an opposite direction, they will have no more divine enlightenment; because they have neglected and misused that which God has already given them. I am afraid for you who have been so greatly favored of God. The heart, the conscience, the affections, and the memory have suffered by the course you have pursued. Draw nigh now to God, humble your hearts before him, and the holy things you have lost, may be restored. The Holy Spirit would bring back to the mind those things that you have forgotten. The peace you have lost will again be left with you. O how different is the peace of Christ from the world's peace! Jesus says, "My peace I give unto you: not as the world giveth, give I unto you." The words of Christ are echoes of the words of the Father.

Christ said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Satan has planted himself between God and man, and seeks to intercept every ray of light that God would have come to man. He casts his awful shadow across the earth, and envelops the human race in spiritual darkness. But through Jesus Christ, the Father is pleased to reveal his character to his chosen people. O, then walk in the light, appreciate the light, and step by step advance from light to a greater light. O that God might arouse his human agents, so that they would lay aside their schemes and inventions, their love for earthly amusements, and cherish his revealed grace and truth! Shall the Comforter be treated as a common thing, and be cast aside for some earthly, sinful, sensual enjoyment? My heart

eries out in pain, "O God, pity thy people; for they will never discern the light from the throne of God, unless they walk circumspectly, and put away their foolishness, and take the cup, the full cup of the Lord's blessing."

The apostle holds out before us the assurance that we may be complete in Christ. What a beautiful character was manifest in him! what a grand example he presented! We can have no higher joy than to be laborers together with God, rescuing souls from the slavery of sin, and upbuilding the kingdom of Christ. This joy is Christ's joy, and every soul who partakes of it has his joy full. Again and again we may drink of this fountain of joy, and rejoice in it, knowing that no other joy can bear any comparison to it.

#### THE PARLIAMENT OF RELIGIONS.

BY ELDER W. H. LITTLEJOHN.

(Battle Creek, Mich.)

(Continued.)

To the pessimistic looker-on at the Parliament of Religions, many things occurred which made him doubt respecting the beneficence of the results which would follow that impressive convocation. He could not enthuse, as some have done, over the spectacle of a Romish cardinal and archbishops in their clerical robes sitting side by side on the platform with distinguished Protestant doctors of divinity, and ministering for them in the most solemn manner as the acknowledged representatives of the Lord Jesus Christ. He knew full well the charm which pageantry has for the common mind, and he is well aware that in this line Rome has no competitor. He could not fail to discover also that the Romish prelates were always kept in the forefront, and that if prestige was gained by any one in the Parliament, it was by them. The most careless observer of passing events cannot fail to be convinced that the religion of the Vatican stands fifty per cent higher in public estimation than it did when the Fair was opened.

In view of this condition of things, it would not be surprising were he to suspect that this charity, which so captivated the editor of the *Herald*, might have had its origin in a spiritual intoxicant which produced results similar in effect to those wrought on the mind of my boyhood acquaintance by the strong drink to the use of which he was addicted. The wine of Babylon has produced some strange changes in this world's history, and he would not be far out of the way who should infer that it played a prominent part in the sudden, and otherwise unaccountable reconciliation of our orthodox friends to their traditional enemies.

Concord is not always a thing to be desired. We learn, for example, from the sacred word, that Christ can have no concord with Belial, and he who believeth can have no part with an infidel. 2 Cor. 6:15. If the Roman Church is what Protestants have formerly charged that she was, a close and intimate union with her in church work is not a thing to be desired. Indeed, such a union would be a misfortune of the gravest nature, provided Luther, Melancthon, Zwingle, and the other Reformers of the sixteenth century were right in dis severing their connection with what they then styled the "mother of harlots." Rev. 17:1-5.

The editor of the *Herald* has not overdrawn the picture when he says that even in the days of our fathers, Protestants were in the habit of speaking of the Romish Church as the scarlet lady. By this they meant that the church in question was the Babylon of the book of Revelation. Were they right in applying to the Church of Rome such an appellation? If so, then the Reformation was of God. Otherwise, it was of the Devil; since, if the Reformers misjudged Rome in the particular in question, they misapplied all of the prophecies relating to

Babylon, and are justly chargeable with scandalizing one branch of the Church of Christ. "But," says one, "the Romish Church is not what she was then; she has reformed." Who is it who says Rome has reformed? Has Leo XIII. said so? Has Satolli said so? Has Cardinal Gibbons said so? In fine, has any prominent member of the Romish Church made such a confession?—Very far from it. Rome still boasts that she never has changed, and that she never will change.

If Protestants wish to go back to her, they will be allowed to do so; but as for her going over to them, that is a thing which Rome will not even discuss. Should it be insisted, nevertheless, that Rome has reformed, and should the fact be cited that she does not now persecute, as formerly, I reply that the caged lion that you see in the menagerie does no harm to the spectators, not because his nature has been changed, but because iron bars separate him from those upon whom, under other circumstances, he would gladly dine. Rome does not persecute any longer, because modern civilization has put this out of her power.

If you would test the question whether she has really reformed, there is a way to do so. Repentance and confession always precede genuine reform. Rome has put to death, directly or indirectly, over fifty million of the saints of God.\* When, therefore, she does what she can to wash the blood of these martyrs from her wicked hands by confessing her guilt in that direction, then, and not till then, will the suggestion that she has reformed be worth a moment's consideration.

But again: It was not alone to the persecuting practices of Rome to which the Reformers took exception. Her blasphemous doctrines were something that they denounced as roundly as they did her bloodthirsty spirit. The supremacy of the pope, transubstantiation, indulgences, the worship of saints and images, purgatory, penance, prayers for the dead, etc., etc., were things against which the Reformers revolted as much as they did against Rome's cruelty to dissenters. Has Rome abandoned any one of these doctrines? Has she not recently put forth more arrogantly than ever before the blasphemous dogma of papal infallibility? Do not her priests insult the common sense and shock the conscience of Protestants by pretending day by day to perform the miracle of changing bread and wine into the actual body and blood of Christ? In fine, is it not true, as stated above, that Rome has not abandoned one of her odious tenets? How, then, can any one have the effrontery to argue that in any essential particular, Rome has changed her former faith? That she has not done so can be proved, not only from her own professions, but also from the word of God. Protestants will generally admit that the little horn of Dan. 7:8 and the leopard beast of Rev. 13:1-10, are symbols of the papacy.† The prophet, in speaking of the first symbol, says: "I beheld then, because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." The reader will observe that the great words which the horn spake, attracted the attention of Daniel clear down to the time when the beast, Rome, was given to the burning flame; or clear down to the time of the judgment. It follows, consequently, that the Romish Church will continue to blaspheme God by its wicked pretensions until the second coming of Christ. It cannot be true, therefore, that it has reformed now, or that it ever will reform. The apostle confirms this view when, in speaking of the man of sin, he says: "And then shall that wicked be revealed,

\*From the birth of popery in 606, to the present time, it is estimated by careful and credible historians, that more than fifty million of the human family have been slaughtered for the crime of heresy by popish persecutors, an average of more than forty thousand religious murders for every year of the existence of popery.—"History of Romanism," by Dowling, p. 541.

†Another little horn. Among Protestant writers, this is considered to be the popedom.—"Clarke's Commentary," on Dan. 7:8.

whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:8. The second symbol mentioned above, or the leopard beast of Rev. 13:1-10, has a history which extends from his rise to the close of time. St. John saw him come up out of the sea, receive the authority and seat—capital—of pagan Rome, and make war with the saints, and prevail against them forty and two months, or one thousand two hundred and sixty years.

(To be continued.)

### FLASH-LIGHTS.

BY P. GIDDINGS.  
(Battle Creek, Mich.)

SOME people treat religion as they do medicine. They want it only when they are sick. Nay, worse, some require it as a coffin to be buried in. The perverseness of human nature! Religion is food, not medicine. It is a castle, not a casket.

There are those who see with their eyes only, being heart-blind and hand-blind. But let us see with our eyes and know; let us see with our hearts and feel; let us see with our hands and do.

Some Christians need to be told that there are other good things in this world besides pious talk. They need to be reminded that man has a body as well as a soul, and that the body can no more be clothed and fed on sermons than can the soul on soup. Van Helmont, it is said, used to think that the soul was in the stomach. There is a sense in which this is true. Most people's tender point is in their stomach. Touch them there, and they will feel. You will awaken their gratitude. You may arouse their soul. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" fits an analogy in, He that careth not for the body which he sees, how can he care for the soul which he cannot see? It is reasonable to conclude that if you care not for the greater, you cannot care for the less, and your pretended interest in the former to the cruel neglect of the latter is hypocrisy, cheap and worthless.

"Most people never learn how to live until they are about to die." The pity is, 't is too late to practice it. Die! Perhaps, as the Welsh judge said, "It will be a warning to you."

Unless schools and books help us to solve life's problems with satisfaction, and fight its battles with success, schools and books are useless things, and the time spent therein and thereat are but days wasted.

How often have we heard it said: "I have got through that book." But the thing is reversed. What good is there in getting through a corn-field? Pluck the ears and eat. Let the corn get through you. Students, get your book through you, and do not get through your books. "Read, mark, learn, and inwardly digest."

Books are only transcripts, or paintings, of nature. We wonder how it is that a man who never studied letters, still is informed and intelligent. There is no more reason for wonder at this than at the person who first wrote that book. He must have read nature directly, and if some one else does the same thing without the medium of books, where is the difference? Where is the ground for marvel? Books are but spectacles through which we are intended to read the facts of nature. It is a humiliating truth that most of us are near-sighted and do need spectacles. Adam never read a book, and he was neither a dunce nor a blind man. He needed no paraphrasing, no description, of nature. His mind was keen, his eyes undimmed. But we, unfortunately, are born dunces, and, like pups, with eyelids closed; and even when they are open, see, at best, through a glass darkly.

How few wisely think for what object books were written! They spend their lives at the description instead of finding out the fact! For fashion, they wear and admire the spectacles, seeing nothing through them. Their minds are darker with the glasses than without them; they are greater dunces with their books than without them.

Some students act no more wisely with their books than the man with his chart of the city. The chart is designed that he should thereby (if he cannot otherwise) find places in the city, not in the chart. It is meant to lead him to places in the city, not to places in the chart. Students, your books are intended that you should thereby learn to observe nature—not in the book, but *in* nature. They are intended to lead you out from the description to the thing described.

How many things we need, but want not!  
How many things we want, but need not!

### THE IMPORTANCE OF BIBLE STUDY.

BY A. L. HOLLENBECK.  
(Battle Creek, Mich.)

"ALL Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. The word of God contains everything that is essential to our perfection. When we study the Bible more, we will appreciate it more, and we will have a more proper estimate of its value and the importance of becoming familiar with its teachings. We do not realize the necessity of searching the Scriptures for ourselves. The word of God, studied as it should be, will teach us of life and health and salvation. When we study the Bible with an earnest desire to know what God's will is concerning us, individually, we will receive instruction in righteousness, and be "thoroughly furnished unto all good works."

By getting us to pursue some worldly interest, or to engage in worldly pleasures, the enemy of souls leads us to neglect the study of God's word. Satan is working with all his power to keep men and women in ignorance of God and the power there is in his word. The entrance of God's word gives us light and understanding, and fills us with all the fulness of God. But when we settle back into a state of careless indifference, and allow the Bible to gather dust upon the shelf, Satan experiences a thrill of intense satisfaction at the result of his well-laid plans. We should make everything of an earthly nature secondary to the all-important work of daily studying the Scriptures. God designs that the faithful study of his word shall make us wise unto eternal life. Shall we thwart the wise plans of our Creator, and thereby cause the prince of darkness to exult? Shall we come up to the very time when the Bible will be taken from us, and have but little, if any, real practical knowledge of the Scriptures? Now is the time for every one of us to be storing the mind with precious gems of truth, so that the Lord can use us by and by to the glory of his name. God has borne with us long, and his mercy is still extended unto us; but if his last call to labor finds us still unprepared, and with no particular desire to improve upon the talents he has given us, it will certainly result in our eternal ruin. We must have a thorough knowledge of the Scriptures; we must have God's word abiding in us; and we must become acquainted with the language of the Scriptures, or we will surely fail to endure the fiery trials just before us: God can fit us for the work, and prepare us to meet the trials; but he has chosen a way in which to do this, and we would better let him do it in his own way. He has chosen to make us the active instruments through whom to declare his truth to the world. We have the precious privi-

lege of yielding ourselves as instruments of righteousness unto God.

It is very inconsistent to pray for the advancement of truth, and then not work for it. Our work is what shows that our prayers rise from sincere and earnest hearts. The Lord's plan of enlightening the world in regard to the truth, by divine power working through human instrumentalities, is for our best good. As soon as we yield ourselves wholly and unreservedly to the Lord, and he begins to work through us for the salvation of souls, we begin to meet with experiences which cultivate in us the Christian graces, and form in us the character of Christ, and fit us for the society of heaven. There is only one way that leads to heaven, and only one way to bear the cross along the way. The trials and persecutions are insignificant compared to the glory that awaits all who complete the journey. The apostle says: "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." James 1:2. And again, "All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. Brethren, a humble, prayerful study of God's word will give us the strength we have so often read about in the ancient worthies, and will fill us with the love of Christ, until we can say, with Paul, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17.

It is character that is elected of God unto salvation. Before the Lord comes, the people of God will possess an excellency of character which will show their obedience to all the commandments, and prove their right to an inheritance in the land of light. If we carefully and prayerfully search the Scriptures, we shall know what God would have us do, and he will give us the grace to do his will. The promise is, "If any man will do his will, he shall know of the doctrine," and, "My grace is sufficient for thee." When we render obedience from a sense of principle, and pursue the right under all circumstances, we will be forming a character such as God has elected unto eternal life. We may know our spiritual condition, and understand the kind of character we are forming, for Jesus has given us the test: "If ye love me, keep my commandments." John 14:15. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me." John 14:21, 23, 24.

Here are the conditions upon which we are to be saved. Only those who reach the standard of God's requirement will be prepared to meet Christ when he comes. We receive a blessing, and our faith is increased, when we hear and believe the word of God from man's lips; but we receive a greater blessing and more faith, when we also study the Bible ourselves, and consider what the Scriptures say and mean to us.

We can afford to study the Bible daily; for every thought we receive from it, and every passage we commit to memory, brings to us the blessing of God, and adds to the glory of his name. Self has an aversion to spiritual things; but as we yield self to be crucified, the Spirit of the Lord comes into our hearts, and with it comes a deep love for the things of God, and an earnest desire to become familiar with his word.

Therefore, let us be diligent students of the Bible. Its truths will elevate our thoughts, invigorate our faculties, and give us breadth of mind, a nobility of character, and a stability of purpose that will please and glorify God, and bring to us his choicest blessings here, and the enjoyments of eternal life in his coming kingdom.



## The Mission Field.

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

### OPEN DOORS IN TRINIDAD.

As our boat was detained in the harbor of Port-of-Spain, Trinidad, over Christmas, we improved the opportunity by going on shore and making the acquaintance of some of the persons with whom the International Tract and Missionary Society had been in correspondence.

When it was known that we were there in the interests of the tract society, we had no lack for friends, and we were gladly welcomed by all. Some had been receiving the *Signs* and other publications, which they had eagerly read and circulated; in some instances carrying them on foot twenty miles to their friends. In this way very many had heard something of our work, and as a result, one family had begun the observance of the Sabbath, and others are convinced. This brother belonged to the Church of England, and as they were unable to convince him that he was in error, they expelled him from their midst. This incident only increased the discussion of the Sabbath question, and many questions were asked us on this subject. We tried to show them that Christians should honor Christ by keeping his law.

Services were desired before we left, and the Baptist mission building was kindly offered us. Christmas day with this people is wholly given up to amusements; but the invitation sent out soon gathered in quite a company, who gave good attention as we tried to present a few thoughts from Rom. 1:16.

G. W. KNEELAND.

Georgetown, British Guiana.

### THE CRADLE OF THE WORLD.

It is just one month ago since your missionaries first set foot on the "cradle of the world." Every week and every month the work moves forward, and it is interesting to note the progress, the many new openings and calls for help that the providence of God prepares for us in so special a manner. Also to know that while "Satan and his angels are wide-awake, and intensely active," "all heaven is watching and active;" and that there is no doubt but that the victory is on our side.

The work is onward here, and it is a cheering thought to know that every new enterprise, every new field that is entered, divides the enemy's forces, and that the weakest saint is more than a match for him, and as we awake and arise to the work, Christ gives us new light, and life, and power for the contest. Surely drops of the latter rain are falling, and will not copious showers soon follow? For the angel has come down from heaven, having great power, and all the earth will be lightened with his glory.

"The world's cradle" is a part, yea, the greater part of the earth. A circle drawn on a small radius from the center of this important cradle, would take in most of the inhabitants of the earth. The great multitude of mankind are here, and they are an intelligent, shrewd people of the Aryan stock. Every soul is precious in the eyes of the Lord, and his great heart is longing to gather them into his tender fold. Every one must know of the truth before he can be judged thereby, and the great power and light of the third angel will reach all.

Some twenty-seven years after the crucifixion, the apostle Paul informs us that the faith of the Church at Rome was spoken of throughout the then known world. And Justin Martyr says, "There exists not a people, whether Greeks or barbarians, or any other race of men, by whatsoever appellation or manners they may be distinguished, however ignorant of arts or agriculture, whether they dwell under tents, or

wander about in covered wagons, among whom prayers are not offered up in the name of a crucified Jesus to the Father and Creator of all things." Will not the blazing truths of the last message be as extensively taught? They certainly will, and every remote corner of this vast cradle, with its many tongues, with its various tribes, will hear the glad news of our soon-coming King; and precious souls will be gathered from every part. "But the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee." The historian Gibbon tells how the work was wrought during the early gospel days. It became the most sacred duty of a new convert to diffuse among his friends and relatives the inestimable blessing which he had received. They became workers, they told their friends and neighbors of the blessing they received, and the Lord blessed them in the work; and though thousands sealed their faith with their blood, the empire that filled the world trembled before them. The gospel enveloped the earth, and it will again envelop it in the near future. Does not the success that attends the workers in every field plainly indicate that it is time for it to go to these lands?

I have now worked three weeks, and have over \$600 worth of orders for the precious truth, besides the miscellaneous sales. By what brother A. T. Strobe writes me from Bangalore, he is meeting with better success than I am. He says he finds we have just the thing for the people, and that the books are selling like hot cakes. As it was thought best by the Foreign Mission Board to confine our work at first principally to the health and temperance work, we engaged heartily in that, and find that that is just the thing to lay the foundation, and insert, as it were, the opening wedge for our future work. To my surprise, I was soon met with the question, "Have you not some religious works to sell?" Quite a number of times the natives have asked the same question, and I have usually been able to supply them with some of our religious literature, and have found them quite willing to purchase.

The other day two wealthy Mohammedans called at my room, and after subscribing for two copies of our large books, purchased nearly a dollar's worth of our smaller publications. The same morning another one stopped his cart when he met me on the street, and inquired what I had. I told him. He took me into his cart, drove to his house, and after seeing the book, gave me his order. The people, when they see what we have, seem anxious that their friends shall see the same. I was afraid at first that I would soon have the best part of the available territory worked; but each day's work only enlarges the field, and I can see a hundred openings to work now where I could see but one when I began. Pray that the Lord will send forth laborers into this great harvest-field.

The Madras presidency is but a part of India; yet it is composed of nineteen districts, which might be compared to as many States. Each district ought to have workers; and then there is the great bulk of India which might be entered by our colporters. There is all Burmah with its millions, and not a worker. I have talked with a number who have lived there, and it seems to be a very favorable field. I believe there is one worker in China, a man of some eighty summers. Think of it, only three workers and by far the greater half of the human family waiting and calling for the truth! The time has certainly come for plans to be devised for carrying forth the truth in this land on a large scale, and I expect to work and plead for help until it comes. The work in this land can be carried forward the same as in other lands. The canvassing work will be self-supporting; but Bible workers and

other laborers must be supported the same as in other fields.

I believe if the work is delayed much longer, the Lord will raise up, as it were, the very stones to sound his coming. Word came fully a year ago, that probation was almost ended; but there is still a mighty work to be done in this land, and it will be done. No doubt many of the readers will think I am in too great a hurry; yet the way things are here, it is high time to awake. "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, . . . shake thyself from the dust." Isa. 52:1, 2.

Would that every reader could see the needs of this field as they really are. If you could, I am quite sure that we would have a score of workers early next fall. There is plenty of room here, and I fully believe that if 500 should come to the cradle of the earth, not one would perish for the necessities of life. The bread and water of God's servants are sure. If you are afraid that you will starve in this land of plenty, where food and clothing are so cheap, where it costs so little to live, where will your faith be when it comes to the perils just before us? It is only by the keeping power of Christ that any of us are permitted to live, and it makes little difference where we are, if we are only at our post of duty.

WM. LENKER.

### PRINTING IN TAHITI.

THE youngest of our printing-offices is located at Tahiti. In a recent communication from brother Elliot Chapman, speaking of the beginning of the enterprise, he says:—

"Upon the morning of Sept. 23 we were rejoiced to sight the 'Galilee,' which had on board our printing outfit. After waiting several days, the press was at last unloaded, and set up on our mission premises. We were glad to find that our brethren at home had sent us just what we needed, and a better outfit than we had hoped for. With the exception of sorts and accented letters, we are well provided for, and feel to rejoice and take courage.

"For the want of a few accented letters, we were obliged to work for awhile under considerable disadvantage. We secured a few badly deformed ones from the government office, which helped us out a little; and after waiting one month, that difficulty was removed by receiving some much-welcomed sorts from New Zealand.

"Thus far we have issued three eight-page tracts, which have all been honored with covers. The first of these was a primer for use in the school. We printed 500 copies. It is a very slow job doing printing in this strange dialect, as the border line of the language is not bounded by dictionaries that can be relied upon, and those who come the nearest to being scholars in the Tahitian, are as a rule better versed in catching fish than in catching the mistakes in our proof-sheets. We are all improving in the study, however, and I think that it will not be long before Elder Reed can go on independently of native help in the matter of translating.

"We have published a small singing-book containing ten pieces that have been translated from our 'Hymns and Tunes.' These take well with the natives, and while I write, Elder Reed is laboring in the parlor, teaching about twenty natives to sing one of the pieces sung at the dedication of our new church, Nov. 29. These new songs form one of the most interesting features. We have printed 1500 of these songs, and have bound part of them in a cheap manilla cover, which we design giving away until a demand is created, and the pieces are established; so that by adding other pieces and putting on a better cover, they ought to sell.

"We are now laboring on a more extensive job, which we believe will do much toward getting the knowledge of Bible truth before the people in Polynesia. This is a translation of the tract, 'Truth Found,' by Elder J. H. Waggoner. About two months ago there was issued from the press of the French Protestant society, a tract which labored hard to do away with the law of God and to prove the change of the Sabbath. As all the points which that tract made obscure are shown up in their true light in the tract 'Truth Found,' our way seemed clear to put it into print. There will probably be about forty pages of this tract. We have printed from the first form 5000 copies, and intend to keep it up until the pamphlet is done. Three thousand of these are printed in newspaper form, and are designed to be scattered far and near. After this job is finished, we design issuing a lot of Bible readings. We will doubtless have to hire some native help, in getting off long runs, as it is no small

job to work the press with a four-page form in it, in this wilting climate.

"Taking it all in all, we feel of good courage that this work will progress, and that it will be an effectual means of spreading a knowledge of gospel truth, whether it is a financial success or not."

## Special Attention.

### SUNDAY AGITATION IN MINNESOTA.

THE agitation of the Sunday saloon question in Minneapolis has now quieted down, and the last reports were that the mayor would be remembered at election time, in case he should desire a re-election. But the Sunday agitation is rising in St. Paul. The morning papers of Dec. 11, 1893, report a ward mass-meeting, at which resolutions were adopted against a Sunday skating rink; and several speeches were made by ministers and ward officers, in regard to the working-man's rest day and the enforcement of Sunday laws.

It also appears that a minister from the same ward called upon the mayor last Friday, "to collect data, and to inform the chief executive that he should close the saloons on Sunday." It is stated that he was quite "outspoken in instructing the mayor" as to his duty as chief executive. But it seems that he received little satisfaction; for in his Sunday sermon he scored the administration, and said he intended "to stir things up." His remarks were of quite a sensational nature. We give a sample: "Let every church and minister in this city not give up the fight until the municipal authorities are compelled to execute the law they are sworn to obey!" "Let us put the dynamite of public opinion under the saloon and under the brothel, and roll them like barrels into the pit of hell! or better still, let us redeem them like saints for the kingdom of righteousness."

It may be remarked that there are several churches interested in closing the rink, which, although some blocks away, are disturbed in their worship by the much larger congregation at the rink.

H. F. PHELPS.

### PEACE OR WAR?

SINCE Russia conquered Turkey in 1877, Europe has lived in a constant nightmare over "the next great war." Boy after boy has got up on the fence, and shouted, "Wolf! wolf!" Many watchers have at last grown impatient of such outcries, and have begun to grow skeptical as to the coming of a universal European war before the opening of the twentieth century. Others have, however, continued to note fateful facts and significant circumstances, and these have led them to fear that 1894 would be the year when there would come a world-earthquake of war. A glance over the field from the Urals to the Atlantic reveals combinations of dangerously balanced forces and factors that had not existed for fifteen years.

Listening first to the growling of the great northern bear, we hear again the hiss of nihilism as it makes ready to strike down the Russian government. Famine, poverty, and pestilence devour the masses. An immense and unmanageable debt prevents the development of natural resources. The established church persecutes all other faiths. A huge standing army crushes the life out of the country. There are jealousies and ranklings with China, Afghanistan, England,

Persia, Turkey, Austria, Germany, and the Scandinavians. The drift of Russia is back, and toward the abyss.

The crowing of the Gallic cock is noisy, but hardly justifiable in its boastfulness. France has irritated or alienated almost every nation except Russia. Germany is hated with utter hatred, and a war for revenge is the fever in the blood of many Frenchmen. Italy would be the natural ally of France, on account of Italian gratitude for French assistance in the war for independence; but France for the sake of a petty and passing advantage, stole Tunis from under the hand of Italy, and flung her into unnatural alliance with Austria and Germany. She has embroiled herself with England by her aggressive attitude over Egypt, the Newfoundland fisheries, her Malagasy and Sudanic aggressions, her Siamese spoliations, and, last and worse, by the Senegambian massacre. Algeria is a silent but seething volcano. China has a sore grudge to settle with France. Socialism seethes at home and may sap the foundations of the State. The army and the debt and the decreasing birth-rate are bleeding France white.

England stands isolated. She may have European friends, but they are more likely than not to become foes at the first chance. She is a member neither of the Triple Alliance nor of the dual agreement. She is abhorred by France. She is coldly liked by Germany. She is harassed by Russia. She is hated by pitiful Portugal. She is regarded with suspicion or is misunderstood by every other European State. She is loved by the unspeakable Turk. Her world-empire responds more readily to centrifugal than to centripetal force, and makes her vulnerable at a thousand points. Africa and Australia and Canada and India perplex and weaken her. Her navy is no longer mistress of the seas, for those of France and Russia excel it. Her present fighting power has, in comparison with that of almost any nation of the continent, sunk about as low as it can.

Germany is ringed with fierce foes or lukewarm allies. The Russian colossus of the North has since the days of Frederick the Great of Prussia always opposed the rise of German nationality, and harasses the German empire by commercial war and social pressure. Austria-Hungary, though nominally in alliance with Germany, is but a broken reed; for the Hun and the Slav detest the Teuton, and Hungary, Moravia, and other States of the dual empire overbalance Germanic Austria. France was forever made a revengeful foe by the colossal blunder of taking Alsace-Lorraine. Discords between the German commonwealths strain the federal empire. Debt and militarism burden the masses. Colonies cost more than they are worth. Socialism has honeycombed the state.

Austria-Hungary is held together mainly by the personality of one man and by loyalty to the crown. What natural cohesion is there after the death of Franz Josef to bind Teuton Austria and Magyar Hungary; to link Czech Bohemia with Croatia; and to keep the Poles and Ruthenians of Galicia under the same government with the Turks of Bosnia? Austria and Russia have always waged a duel over the body of the sick man of the East and the possession of Constantinople. Russia craves the eastern provinces of Austria. Almost every nationality within Austria-Hungary is pulling against and away from every other. She suffers, too, from the bane of militarism.

Italy has no natural resources, no diversified development of modern industries, to make her a great power. Financial mismanagement, military and naval armaments fit only for a giant, widespread corruption among public men, universal poverty, communism, agrarian distress as the outcome of injustice, and the folly of wasting blood and treasure in far-away African sands, have brought her almost to bankruptcy and national death. Between her and France is bad blood, while Greece as a Russian ally could strike her in the flank. The French fleet could deal a deadly blow at Italy before an Austrian or a British warship could succor a single point of the long and exposed Italian coast.

The minor powers offer conditions only less conducive to an outbreak of war. The States of the Balkan peninsula crouch for a spring at each other's throats, or are at best but the pawns on the chessboard of European diplomacy. Only the mutual jealousies of the great powers keep the sultan on his throne. Once the leash is off the Christian peoples of Turkey, they will wage a war of extermination upon the Ottoman in Europe and Asia. In the Iberian peninsula Spain is fingering a match, which, if dropped into the powder-magazine of Muslim fanaticism in northern Africa, will explode Europe. Switzerland and the Low Countries are not free from political disease, and fear the encroachments of their gigantic neighbors. Finnish laborers are likely any day to attempt to oust Leopold from his throne. Germany may be depended upon to uphold weak thrones, such as those of Belgium, Holland, and Portugal. But if Germany should enter Belgium, France would go mad with fear and wrath, and war would ensue. The Scandinavian countries show us the exasperation of Norway with Sweden as another occasion for war.

Our bird's-eye view of the European powers has revealed the factors of danger peculiar to each. It is, however, needful to fill out the view by including the war-elements common to all. Of these the first is universal poverty and suffering; the second, the general prevalence of colossal and crushing armaments; the third, the simultaneous and widespread activity of red-handed anarchists throughout Europe; and the fourth, the fact that all the great powers have this year perfected the new military and naval equipments with which they have for twenty years been arming themselves anew. The present conditions differ from those of the past in that the storm-centers are now more social than political. Austrian, Belgian, French, German, and Italian wage-workers are growing more and more desperate, impatient of kings, and frenzied with hatred of laborers beyond their national boundaries. The distress and discontent will culminate in some movement by the masses. Belgium is the weakest and most dangerous spot. Not Paris nor Prague nor Sicily, but Brussels and Namur are the danger-points. A hundred facts or forces imperil the peace and prosperity of Europe. What is there to outweigh them? Is it religion? On the contrary, religious differences and unreligion work for political disintegration and for war. Dread of war and the fear of worse evils than these of the present cannot avail much longer to preserve this armed neutrality. The peace of Europe hangs even more emphatically than that political philosopher and prophet, Edmund Burke, dreamed, "on a dancing and perilous balance." War could in many respects be no worse than the existent state of hostility. Some trifling outburst will bring down the avalanche. The probability is that it will fall this year.—*Interior.*

## The Review and Herald.

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### "NOR THY STRANGER."

It is a pet position of those who wish to avoid the claims of the Sabbath, to fall back on the assertion that it was given to the Jews alone, and was consequently binding upon them only. But this, like all other objections to the Sabbath, is paralyzed by the command itself. The fourth commandment shows by its own testimony that it is a commandment of universal obligation, as will clearly appear from the language in which it is given.

Those who were to refrain from all labor on the Sabbath are enumerated in Ex. 20:10, as follows: "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates."

This expression, "thy stranger," settles the whole question of the universality of the obligation of the Sabbatic institution; for this includes everybody. Any person from any part of the earth, had he chanced to be in a Hebrew home, would have been the "stranger" within the gates, and would therefore have come under the requirement to rest upon the Sabbath of the Lord. But can any one suppose that a mere change of location would make any difference in regard to the obligation of an institution of this kind? that anything would become a religious duty just as soon as one reached Palestine, which would not have been a duty had he remained in Persia, Asia Minor, Greece, or Egypt?

But it may be said that of course while the stranger was with the Israelites, he must conform to Israelitish customs and worship. But that is the very thing they were forbidden to do. The Passover was a particularly Jewish institution; and of that the stranger was expressly *forbidden* to partake. Ex. 12:43. Now, had the Sabbath been a Jewish institution, like the Passover, the stranger would have been forbidden to have a part in that also. But no; every stranger in the land was obliged to *keep* the Sabbath, showing that it was an institution which was not peculiar to the Jews, not given for them alone, but was binding upon all men.

### PROVING TOO MUCH.

THE no-Sabbath man delights to refer to Deut. 5:15, as proof that the Sabbath was an institution given to the Jews alone: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the Sabbath day." It is urged that here is the reason why they were to keep the Sabbath; namely, because they had been brought out of the land of Egypt; and therefore it must be confined to the Jews alone.

But do these objectors ever think that if this is really so, the Sabbath must have been indeed a most limited and short-lived institution? It

would have been confined, not only to the Jewish people as a nation, but to that *particular generation* which literally came out of Egypt; for the first generation which was raised up in the land of Canaan had no more been strangers in the land of Egypt, and been delivered therefrom, than we have who live in America in the nineteenth century. "Thou wast a servant in the land of Egypt. Therefore the Lord commanded thee," etc. Applying this as our friends do, it must be confined, we say, to those individuals who were actually delivered from Egypt. But nearly 1500 years of Sabbath-keeping by the Jews in the land of Palestine, and nearly 1900 years more of the same practice by that people in all the world, gives the lie to such a groundless conception. Therefore, that application is not correct.

But more than this, we refer them to such texts as Deut. 24:17, 18, which forbid the perversion of judgment and oppression of the widow. "Therefore," says the Lord, "I command thee to do this thing." Were such principles of morality binding upon them alone? And we refer them to Lev. 19:35-37, which enjoins righteousness and honesty in judgment, and weights, and measures, and an observance of all the Lord's statutes. "I am the Lord your God, which brought you out of the land of Egypt; therefore shall ye observe all my statutes." Were they the only ones who were under obligation to obey the Lord's commandments? and were all other nations freed therefrom? Such is the inevitable conclusion from the position under consideration.

But if this is not sufficient, let them read such texts as Deut. 10:19: "Love ye therefore the stranger; for ye were strangers in the land of Egypt;" and Deut. 11:7, 8: "But your eyes have seen all the great acts of the Lord which he did. Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it." This language could apply only to that generation to which Moses spoke, for it was not true of those who were afterward born in the land of Canaan, that their eyes had seen the great works of the Lord as had those of the people in the days of Moses. But shall we, therefore, conclude that they only were under obligation to obey the commandments of the Lord?—Not by any means. Hence it follows that the obligation involved in the duty mentioned does not rest upon the facts referred to.

What, then, is the force and intention of these references to the bondage of Egypt and deliverance therefrom? It was on appeal to circumstances which would excite their gratitude, and quicken their love for God, furnishing an additional motive for obedience to him. And this emotion would be aroused, not only in their own breasts, but in the hearts of their posterity as well; just as every one to-day should be prompted to love and obey God, because he has shown such love to us as to provide a way of salvation, as he did away back in the days of Adam, and has given his own Son to die for a lost world. So every manifestation of love to the church through all her history, every deliverance granted, as to Noah, and Abraham, and Lot, and this deliverance under notice, of the children of Israel from the land of Egypt, and all similar mercies, shown to both Jews and Christians, should excite in our hearts gratitude to-day, and quicken our desires and purposes to love God and keep his commandments. But

that these exhibitions of God's love should now be taken up and be made an excuse to turn away from his word and break his commandments, is not only a grievous error and mistake, but borders hard upon the domain of crime.

But it will be all in vain, so far as it concerns the breaking down of any institution of the Lord; for none of these expedients will afford any protection when the great hail shall sweep away every structure that is not founded upon the word of God. Isa. 28:17.

### ROME'S SABBATH THEORY UNCHANGED.

It is possible that some persons who will read the articles reprinted from the *Catholic Mirror*, claiming that it was the authority of the Catholic Church alone that brought about the observance of Sunday in the place of the Sabbath, will be surprised at the frankness with which the claim is made, and perhaps they will think that this claim of Rome is something new. This is not the case. A reference to the standard books of the Romau Church will prove that they have always held this position, and ecclesiastical history shows that whenever any attempt has been made by the Reformers who separated from Rome to return to the Scriptures, the Roman Church has held up before them the fact that they did not keep the Sabbath according to the Scriptures to which they were claiming that they were loyal. A striking instance of this kind has lately come under our observation, in Bishop Burnet's history of the Reformation. The following are the facts as presented in the history:—

Upon the accession of Elizabeth to the throne of England, she immediately summoned the Parliament to meet, and the most important matters that were brought before it were those concerning religion. The questions concerning the succession of St. Peter, the nature of the mass, the right of the laity to partake of the wine as well as the bread of the sacrament, the propriety of reading prayers in a tongue unknown to the common people,—in short, all the principal points of difference between the present Church of England and the Catholic Church were to be discussed. Nine disputants were appointed on either side. The leader of the papal party was Dr. Cole. The argument of this Romish champion against the use of the language of the people in the services of the church and in favor of the use of an unknown tongue is thus recorded by the historian:—

"The substance of it was, 'that although it might seem that the Scriptures had appointed the worship of God to be in a known tongue, yet that might be changed by the authority of the church, which had changed the Sabbath appointed in the Scripture, without any authority from thence. Christ washed his disciples' feet, and bade them do the like, yet this was not kept up: Christ instituted the sacrament of his body and blood after supper, and yet the church appointed it to be received fasting: so had the church also given it only in one kind, though Christ gave it in both: and whereas the apostles, by authority from the Holy Ghost, commanded all believers to abstain from blood, yet that was not thought to oblige any now: and though there was a community of goods in the apostles' time, it was no obligation to Christians to set up that now: so that this matter was in the power of the church.'"—*Burnet's History of the Reformation*, Vol. I, p. 571.

The argument itself, as presented in writing by Dr. Cole, is also given in book 3, part 3, p. 292, and from it we extract that part which refers to the Sabbath commandment:—

"And this we affirm [the right to conduct the church services in a tongue unknown to the common people] first, because there is no scripture manifest against this our assertion and usage of the church. And though



there were any, yet it is not to be condemned that the church hath received. Which thing may evidently appear in many things that were sometime expressly commanded by God and his holy apostles.

"As for example (to make the matter plain) ye see the express command of Almighty God, touching the observance of the Sabbath-day, to be changed by the authority of the church (without any word of God written for the same) into the Sunday. The reason whereof appeareth not to all men; and however it doth appear, and is accepted of all good men, without any controversy of Scripture; yea, without any mention of the day, saving only that St. John in his Apocalypse nameth it *Diem Dominicam*; in the change whereof all men may evidently understand the authority of the church, both in this cause and also in other matters, to be of great weight and importance, and therein esteemed accordingly."

The reasoning of Dr. Cole in this instance is well worthy of our careful attention. He cited several manifest departures from the Scriptures which the church had authorized, and upon this basis attempted to establish the principle that the church had a right to do so, and that having done so, and these changes having been accepted, they must not now depart from them. Really he tried to prove the rightfulness of one departure from the truth by the fact that they had made another departure of a similar kind,—the right to hold the services of the church in a language foreign to the people, by the right to change the Sabbath!

Let us notice the various points mentioned: The observance of the Sabbath, the ordinance of humility, the right of the church to receive the sacrament without fasting, also the right of the laity to partake of the communion in both kinds, and the duty of abstaining from blood, are all either plainly set forth or implied in the Scriptures, and neither the Roman Church nor any other church has any right to abrogate, change, or otherwise modify the word of God in reference to these matters. As far as the community of goods is concerned, which was also cited as something established by the apostles, but which the church had not kept up, it is sufficient to say that there is no Scripture to show that a community of goods was ever commanded by any of the apostles, but rather that it was a spontaneous and voluntary act of the brethren to relieve the distress that existed at that time among the poorer class of the disciples; and, therefore, not being commanded, as soon as the special and temporary necessity for this course of action ceased, the cause no longer existing, the disciples resumed the ordinary and natural way of each holding his own property. That this was so is evident from the fact that when Ananias sold his possession and then lied about it, Peter declared that it was Ananias's *own*, and that even after it was sold, there was no obligation upon him to give it away. It was not, therefore, a matter of apostolic command or direction. Aside from this one point, therefore, the argument of Dr. Cole was logical if not Scriptural. We say logical, because it must have appeared so to those, who, by their acceptance of the change of the Sabbath made by the church, were thereby pledged to every other change that she might authorize; for if the fourth commandment can be changed by the church, as those with whom he was disputing acknowledged had been done, then assuredly the smaller changes referred to, such as the introduction of prayers in the Latin language, or the withholding of the cup from the laity would be admissible, if authorized by the same church.

It is also worthy of note that Bishop Horn, in his reply to Dr. Cole, made no attempt to meet his argument drawn from the accepted change of the fourth commandment, but contented him-

self with making a straightforward argument from the Scriptures that public prayers should be in the language of the common people, which would indicate that he was not able to meet Dr. Cole in his argument upon this point, without surrendering his false Sabbath and going back to the Sabbath of the Scriptures. Thus Rome, through her agents, has ever held up before those who were venturing to question her authority the fact that by her authority alone Sunday had taken the place of the Sabbath; and that as they had bowed in submission to Rome in so great a matter as the virtual change of one of the primary commandments of God's law, it would be very unwise in them to question the same authority in matters of much smaller moment. How many persons have been prevented by such arguments from taking one step away from Rome, the judgment alone can reveal.

The examination which we have here given to this historical fact, will also show that had the English Church in her separation from Rome been as consistent in the matter of Sabbath-keeping as she was in the other points referred to, that church would inevitably have returned to the observance of the Sabbath of the Lord. But the prelates who organized the church of England had not got far enough away from the spirit of the mother church to deny entirely the authority of the church to make such changes as she saw fit. It is also to be feared that they were actuated as much by a wish to be independent as they were by the desire to return to a Scriptural foundation.

There is one other point that may be noticed with profit. The papal doctor, after telling how the church had changed the Sabbath, made the very naive confession that "the reason whereof [the change of the Sabbath], appeareth not to all men"! If this was the truth then, it certainly is the truth now; and we are glad that every day men are becoming doubtful of the authority of any church to change the positive commands and ordinances of the Lord. And they do not rest content with simply doubting the authority of the church to change God's commands, but they believe the words of God to be still the foundation of faith and practice, and so the number of those who "keep the commandments of God and the faith of Jesus" is steadily increasing. Let the good work go on, let the word of God stand out in bold relief against the doctrines and commandments of men, until all shall be able to "discern . . . between him that serveth God and him that serveth him not."

M. E. K.

#### THE GREAT CRISIS NEARING.

The following from the Springfield (Mass.) weekly *Republican* of Jan. 26, no doubt gives an intelligent view of the best-informed public opinion relative to the long-expected crisis of a general war in Europe:—

##### "THE FEAR OF WAR IN EUROPE."

"There is no doubt that the fear of war in Europe is growing rather than diminishing. The disturbances in Italy contribute to this anxiety, for they show daily more plainly how inefficient the third member of the Triple Alliance would be in case her allies were to require her assistance, or she herself should be drawn into a quarrel with her northern neighbor. Bankrupt in treasury, with an army of nominally the strength required by the alliance agreement, but really only half as effective as it appears on paper, with a navy of uncertain dependence, and internal disturbances which threaten a revolution, Italy is in no condition to fight either offensively or defensively. There are pretexts enough upon which France could provoke trouble with Italy if desired, and that might be as good a way as

any to bring about the attempt to regain Alsace and Lorraine. Whether the war begins with Italy, or whether the presence of a Russian fleet in the Mediterranean is a menace to England, or whether the many unsettled issues between France and England are the chief sources of danger, does not appear. It is only plain that all Europe feels more certain to-day than ever that the match will be applied to some one or more of these tinder piles before long."

The last sentence of this editorial very forcibly describes a condition long existing among the great kingdoms of the Old World. Indeed, those of us who are past middle age can scarcely recall the time in our memories since the great revolutionary era of 1848, when this same condition was not being in a measure confronted. Russia, since the time of Peter the great, has had her covetous eyes upon Constantinople, and she has been straining every nerve to bring about the consummation when she could possess the narrow straits between Europe and Asia, and hold in her hands this key of vast military power. The war of the Crimea and the last struggle between Russia and Turkey were fought really upon this issue, and in the latter it seemed that the coveted treasure was almost in Russia's grasp. But the other powers interfered, and the triumph was thus delayed for a season. The great combination of Germany, Austria-Hungary, and Italy was formed to hold Russia especially in check, as well as to make Germany safe from dangers of French revenge in a critical time of possible war. This Triple Alliance has been a menace to Russia's schemes, which she has not dared to meet. So Russia and France have substantially agreed to unite their forces in the great struggle impending to forward their aims.

The recent events in Italy have made it evident how little real dependence can be placed upon her in any desperate struggle. Her finances are in a ruinous state. The taxes are almost unbearable. Portions of her territory are full of rebellious mobs. The pope meanwhile improves the time to work for his own restoration, and it would be in no way surprising should a terrible revolution break out in that unhappy country at any moment. With one member of the Triple Alliance almost helpless, the chance of Russia and France becomes much more hopeful, and so war seems more and more probable.

God has caused the winds of strife to be held for a long period; but the storm-cloud grows blacker and the danger more imminent. Ah, what a terrible scene will be visible when the impending crisis comes! Such fearful scenes as the world has never beheld are in store for us. Never were such forces in readiness as are now in training; never such agencies of destruction; never such warlike preparations; such destructive weapons; such scientific intelligence to direct them; such ships of war; such wealth to maintain them; and such desperate determination to accomplish their purposes. Ambition of conquest, desire for revenge—what wonderful combinations of influence! What forces of evil and disaster are everywhere in motion!

The papacy rears its head, hoping, doubtless, not only to regain its lost prestige and power, but to be the great umpire to which kings and emperors must bow. Socialism, nihilism, anarchism, are honeycombing society. The laboring classes are full of unrest, and are determined to destroy the present order of things, and legalized power knows not how to disarm them. Dynamite is a deadly weapon which promises to play a terrible part in this great drama. Our only hope is that God will still bid his agents to hold the winds of strife for a season longer, till his

servants are sealed with the seal of the living God in their foreheads. We have only a little time in which to work. How glad should we all be to see the work moving on so encouragingly and rapidly as it now begins to move. But this is only a beginning. The whole earth is to be lightened with its glory, and that ere long.

The imminence of the great conflict just ahead of us should be a constant spur to our energies, an evidence to us of the full consummation of all our hopes.

The great war is near at hand, according to the most intelligent observers not of our faith. Such cannot understand the real status; they can only look from a merely human standpoint. But with the sure word of prophecy before us, we can discern God's hand in these vast political combinations. May our faith in him and his work and truth be strong and true.

G. I. B.

#### A GOOD FOUNDATION.

A WRITER in the *Northwestern Christian Advocate*, describing how that, in the preparation for the erection of a Methodist church in Rome, the foundation of a Catholic church, and then deeper, that of a heathen temple, was unearthed, says:—

"Catholicism destroyed nothing of pagan worship. Though the images and holidays are baptized with new names, they are none the less heathen idols and pagan gala-days. The reaction from the first evangelical impulse in Italy teaches the danger of building upon such foundation. One must go down to virginal soil, and lay a broad foundation in the knowledge of gospel truth. Then, and then only, can one hope to build stable Christian character."

The above is solid truth well told. But what about the gala-days of pagan Rome being baptized with new names? Was not Sunday the "wild solar holiday" of all pagan times? Its name, Sunday, is indicative of the ancient use of the day,—the worship of the sun. It was the chief holiday of paganism, because it was dedicated to the sun, the chief deity, and because it was a weekly holiday. An apostate church baptized it, and made it the chief gala-day of the church, then on the highroad to paganism. And after it had been for a thousand years the gala-day of the church, as it had been the gala-day of paganism, Puritanism tried to build a Sabbath upon this holiday foundation! Never was there a more bungling attempt made to build upon a poor foundation. And now if Methodism would rear its spiritual temple as it proposes to build its literal house of worship in Rome, on a foundation *below* that of Catholicism or paganism,—if it really wants to get down to "virginal soil" to lay a sure "foundation of gospel truth," our advice would be that they let the pagan-papal Sunday gala-day go, with all the rest of Rome's false trappings, and, in the fear of God, and upon the foundation of his word, which alone is gospel truth, erect their spiritual house.

Such a work is predicted by the prophet Isaiah as the preparatory work for the coming of Christ. Thus we read: "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight." Isa. 58:12, 13. Here is a good building place. Below papal tradition, deeper than pagan superstition, is the bed-rock of God's foundation,—his holy word.

Whoever digs to that depth, will find in that word the Sabbath of the Lord, and in the joy of his discovery he will "call the Sabbath a delight."

M. E. K.

#### THE RUSSIAN MISSION FIELD.

ANY one who has been carefully watching the reports in the press about Russia, must admit that all the different denominations outside of the state church fare alike. It does not matter whether it is the Roman Catholics in Poland, or the German Lutherans along the shores of the Baltic, or the Russian Stundists, who have spread all over the empire,—all feel the heavy hand of the Greek Church, which is determined to root out all so-called heresy. Under such circumstances we can hardly hope to fare any better from that quarter, but the worst is, the others, though oppressed themselves, are void of tolerance and religious liberty. Yet in spite of all this, the silent messengers of truth are finding their way into the homes of thousands, from the very border of Persia in the extreme south, to St. Petersburg itself; and now that it has reached the very border of Siberia, it does not stop. Letters come from the interior of Siberia, and we soon hope to be in direct communication with those there. Only the day of the Lord will reveal fully what is accomplished at present through our publications.

During the summer and early fall, brother Laubhan not being well, and brethren Klein and Lobsack being at our general institute at Hamburg, the work naturally flagged, still we know that it will finally advance the more. In order to save the long journeys, the field has been divided into four German districts, besides the native work, and a minister has been stationed in each. Brother Laubhan is at work on the Volga, and has tried to do what he could to visit the different companies there who are scattered over a large territory. He pleads for help. In his last letter just received, he expects soon to baptize some converts. One native lady of considerable intelligence has lately become acquainted with our work, and is now trying to aid it all she can. Brother Klein is at present laboring with, and visiting the different companies on the Don, expecting soon to go to the Crimea, where brother Lobsack is at work. The latter is developing nicely, several have been baptized there lately, and the two churches have been much revived. His cousin is canvassing there with good success, and the Lord helped him even to secure the permission of the governor for that district. About \$170 worth of books have been sold during the last two months, though they have been to great expense in getting them there.

Brother Oblander has been visiting among the churches in the Caucasus. He has found his new field of labor harder than he expected, yet he becomes more and more reconciled to it, as he sees the great need of help there. He baptized three souls in one place. In another place, where the brethren are not permitted at all to hold any gatherings, they had to have their ordinances after midnight, with their windows all closed up with curtains. In a late letter he speaks of being down with a severe cold, but he is now better.

As to the work of and among the natives we have some very interesting correspondence, but dare only to give some extracts, without any definite statements. Our brethren in exile were for

considerable time cut off from all communication with their friends, and feared that they would be sent still farther on; but after months of silence a letter came directly from our leader there. I give the whole:—

"Dec. 8, 1893.

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth." To our beloved brethren in Christ, at Hamburg and everywhere, Rejoice ye in the Lord, and that his precious blessings may be with you abundantly during the new year, is my desire for you. I, your brother, have this moment an occasion to send a few lines to you. By the grace of God we are all still alive and in good health, and we wish you the same. As to news, there is none, except that we had to appear before the authorities, and were fined for having meetings; but now there seems to have been a change for the better. The police have been notified not to disturb us any more in our prayer-meetings. As to what the future may bring, we pray with Him who doeth all things well. Brethren, pray for us. Be strong in the Lord and in the power of his might. The Lord will soon come, and he will reward his faithful ones with a glorious and imperishable inheritance. To him be honor, praise, and thanks for all eternity."

We are rejoiced to get a few lines from these dear brethren again, and we know that they are daily remembered in the prayers of God's people. But while this takes place in the exile, their families and others who remain, labor diligently to continue the good work. One brother has gone forth to labor, and reports ten souls who have lately taken a stand for the truth. During their meetings at home, for weeks one of the missionaries of the state church, who had also been where the other brethren are in exile, visits their meetings, and annoys them all he can. He especially reproached them for not having an ikon in their house. This is a picture of some saint or of Christ, before whom the Russians bow during their family worship. One Sabbath he went so far as to interrupt the leader in the service, and when the brethren interfered, he tore the Bible from the hand of the leader, and said that he was not fit to explain it. As soon as he has gathered enough evidence, he will accuse them before the authorities, and one of the accusations will be that they did not treat him respectfully.

Lately two brethren came from the East, who have accepted the truth there, and who have visited with some of our sisters among our little native companies around there. In one place they had hardly assembled for meeting before the police interfered, took the passports of the two brethren away from them, and placed them in prison. They told the sisters to put their wrappers on, and then put them in a shed, where they spent the night. In the morning the sisters were driven to the next village, where some of our people bailed them out, and they returned home, but they do not know what became of the two brethren. One native sister, who has moved with her husband to Bessarabia, in the East, thus writes: "The people visit me, and we speak about the commandments of God and the truth, and as they learn that there is already quite a church of native Sabbath-keepers in the East, they rejoice very much over it, and one member of the Molokani, or milk-eaters, has already commenced to keep it. She asked me for more publications so she with their aid might find the truth better in the Bible. I myself would be pleased to get more to distribute here."

We rejoice that in spite of all these difficulties, the courage of our native members does increase. They work the harder, the more they see that they may soon be deprived of this precious liberty to work for souls. O that we may all prize the boon of liberty to work for



souls, and improve every opportunity; for soon the night cometh, when no man can work.

I. R. O.

**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.]

**363.—THE COMMANDMENTS OF MEN.**

Please explain what the doctrines, or commandments, of men are, which are referred to in Matt. 15:9 and Mark 7:7. Also what commandment is that referred to as "laid aside" in verse 8? G. O. E.

*Answer.*—God had enjoined upon the people in his law that they should honor their father and mother, and this would include whatever care or support they would need at any time to make them comfortable. But the covetous scribes and Pharisees taught the people that if they would devote their property to the service of the temple, and put it into their treasury, then they would be released from the care of their father and mother, and might leave them to shift for themselves. So those who wished to avoid this care, would give their property to the Pharisees, and leave those dependent upon them to be cared for by the public, or go without any care at all, and think they had done a more worthy act than if they had kept the necessary means to care themselves for those dependent upon them. This arrangement was the "commandment," or "tradition," of men; and by following this they made void the commandments of God. The commandment of God in Mark 7:8 is doubtless the same as that mentioned in verse 9, which is the fifth commandment of the decalogue. The Jews had come to have such a superstitious regard for tradition that they placed it above the commandments of God. It was more important in their eyes to wash their hands before eating, or to scrub out their cups, pots, and kettles, than it was to comply with the precepts of the law. Then, as an illustration, Christ takes up the fifth commandment, and shows how their treatment of it laid it aside, or made it void. And doubtless they had traditions which rendered others of the commandments null and void in the same way. To-day it is not so much the fifth commandment as it is the fourth, which is made void by the traditions of men.

**364.—ORDINATION OF CHURCH OFFICERS.**

If a brother has been ordained, and has served, as local elder in the church, and is afterward placed in the office of deacon, should he be reordained as deacon? If not, should one who has served as deacon be reordained if he is chosen to act as elder? C. W. O.

*Ans.*—The higher office is considered to include all the lower. That is, a person ordained, for instance, as an *evangelist*, is qualified, by virtue of that ordination, to perform the office of a local elder or a deacon; and a person ordained as local elder, can by virtue of that ordination, perform the office of deacon, and so need not be reordained if placed in that office. But the lower office does not include the higher. So, if a person has been ordained *only* as deacon, he is not, by virtue of that ordination, qualified to act as elder, and if chosen to that office should be reordained thereto. And if a person has been ordained *only* as local elder he is not thereby qualified to act as an evangelist, but if chosen to this latter office, should be reordained thereto.

**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.

**TO KNOW THEE.**

BY MRS. M. M. STOWELL.  
(Battle Creek, Mich.)

TEACH thou me, Lord, then shall I know  
More of thy wondrous life below!  
I'd learn each lesson pure and sweet,  
Like Mary, sitting at thy feet.

O, I would know that perfect love  
That brought thee from thy home above,  
That led thee where the lowly dwelt,  
And all their sufferings keenly felt.

I'd know the secret of the power  
That kept thee in that dreadful hour  
When Satan all his arts arrayed  
To thwart the plan so deeply laid—

The plan to set poor sinners free,  
That opened mercy's door for me;  
But praise thy name! his effort failed,  
Thy love for lost mankind prevailed.

Teach me how I that love may show  
Toward thy dear children here below;  
For every act to them will be  
The same as though 't were done to thee.

Give me the gold tried in the fire  
And raiment white, the saint's attire;  
Anoint mine eyes that I may see,  
And *know* all that thou art to me.

For only as I know and prove  
The height and depth of Jesus' love,  
And daily, hourly make it mine,  
Will thy pure image in me shine.

But when thy likeness thou canst trace  
In me, by thy transforming grace,  
Then will thy spirit seal me thine,  
A monument of power divine.

**MASSACHUSETTS.**

WORCESTER.—Several fresh indications here go to show that the prejudice is wearing off among the French Catholics, or at least that their faith in the mother church is weakening; but they dread the clerical boycott. A well-known business man who heard Father Chiniquy here some years ago, told me that he spoke exceedingly well. Another French Canadian, a journalist, who is now a victim of clerical tyranny, came to see me the other night, and said that he would come out if his bread and butter were sure.

Yesterday, I reviewed a French Unitarian lecturer, by request of some of his indignant hearers, in a Baptist church. A good number of French Protestants are now distinctly favorable toward present truth. O for the drawing power from Christ!

Four French Sabbath-keepers who have moved from here to Canada are zealously working for the truth.

The interest among the Americans is increasing steadily. Brother J. R. Israel has some readers who are deciding to obey God.

The Worcester weekly *American* now publishes sister White's chapter on the "Waldenses." Let us have your earnest petitions, brethren and sisters.

Jan. 29.

JOHN VUILLEUMIER.

**IOWA.**

THE work in this State is onward. It was my privilege to remain with the Nevada church following our State meeting, Nov. 21-27. Differences that have for years distracted the harmony of the members, were healed, and twelve in all have since united with the church. Much of the time during the week of prayer I spent with the company at Marshalltown. The Spirit

of God manifested itself in a marked degree. Hearts were softened and made tender. Seven united with the church, and officers were elected and ordained. I have also since the above date held meetings at Traer, Beaman, and Waverly. At each place two or more were received into the church. The few who embraced the truth at Hedrick during our tent meetings are still faithful. All along the line cheering reports come of the progress of the cause.

I am still at Parkersburg, where a series of meetings has just closed, which was held by Elders E. G. Olsen and A. F. Ballenger; during this time a new church building was dedicated. Surrounding churches added much to the attendance. Meetings were held day and night. The practical duties pertaining to the closing work of the last message were dwelt upon, and we were led to realize the times in which we live more than ever before.

The new church building was dedicated free from incumbrance, the members having sacrificed and worked faithfully in its erection; they have also contributed to other enterprises of the cause. One united with the church, and others will do so soon.

The envelope plan of missionary work is being entered upon in all the places we have visited. At this place a company of young people have been drilled for city work, and about \$50 worth of tracts ordered to begin with. The purpose is to visit the larger towns in the vicinity, as well as to work in the country. It has been a long time since I have reported through the *REVIEW*, but I wish to let our friends know that I still love the truth, and am trying to keep pace with the message, and do what little work I can for the Master.

J. P. HENDERSON.

Jan. 31.

**OHIO.**

At the institute held in Cleveland, Nov. 9, it was decided that we should go to Little Mountain and hold a series of meetings. The meetings were held in a very pleasant brick school-house in a neighborhood consisting largely of Methodists. There was a very strong undercurrent of prejudice from the start. Our congregations were small throughout, but a faithful few came regularly, some not missing a night during the six weeks we held meetings there.

The Lord blessed in presenting the truth, and as a result two (a man and wife who were thoroughly converted) were baptized and added to the Kirtland church. Also a man who was one of the trustees of the Methodist church, with his wife, said "they wanted to investigate the matter a little more, but should keep the Sabbath till they found more evidence than they now had for Sunday." There are others who are deeply interested who we hope sometime to see rejoicing in the truth.

We enjoyed many meetings with the Kirtland church during our stay, as we were near enough to meet with them on Sabbath, and they often attended the meetings. The quarterly meeting of January was a precious season, and four dear souls were added to the church by baptism at that time.

Jan. 23 we began meetings in a union church at Harpersfield, three miles south of here. The roads have been very bad, and as this is a country place, there are no sidewalks; but notwithstanding all this, we have had an excellent interest from the beginning. Our smallest congregation has numbered over twenty and our largest about a hundred and fifty. The very best order and attention have been given. Our hearers are mostly unconverted persons, and several men of very intemperate habits have not missed an evening meeting during the three weeks we have been here. We are nearly through the Sabbath question, and a spirit of, "What must I do to be saved?" is being felt.

Our interest does not lag as we give the testing truths.

The Lord has given good freedom in presenting the word, and we expect to see the converting power of God manifest before we close. We desire the prayers of God's people for a fresh anointing for the work, that we may see many of these dear souls rejoicing in the truth.

Feb. 3.

O. F. GUILFORD,  
C. P. HASKELL.

#### NEBRASKA.

ARCADIA AND LOUP CITY.—Our services at Arcadia continued almost without cessation for over three months. It has been a constant struggle with the most bitter opposition and the powers of darkness, but the Lord has given us victory, for which we praise his name. A Sabbath-school of twenty-six members has been organized, which will be largely increased as soon as the weather will permit others to come from an adjoining neighborhood. A tract society is also in complete working order, being well supplied with material to carry on its work.

The Christmas offerings were \$14.65, all from those who but a few weeks before knew nothing of us as a people. All here are poor, but they are willing, and have been thoroughly instructed in the various points of our faith, including the grace of giving. They were left alone last Sabbath for the second time, and it being the fourth Sabbath, the collection was taken up, amounting to over two dollars. Both the Sabbath-school and the missionary society are out of debt. The crops were poor here last year, and nearly all are destitute of ready means, as a result; but they freely give of what they can get even by sacrifice. We have received a few dollars in donations, and have sold books amounting to \$52.

For the encouragement of laborers in the field, we would say, Do not get discouraged, for when there was scarcely a ray of light before us, and we hoped even against hope, the Spirit of the Lord would not let us go, and as a result we have as the gift of God, a happy and devoted company. The greatest conflict was on the subject of spiritual gifts, the three opposition sermons dealing largely in vituperative declamation against the precious fact that God does now in mercy visit his people. Our enemies are put to shame and silence, and our hopes are still bright for a great increase in numbers at Arcadia.

We are now at Loup City, having commenced meetings in a hall in the lower part of the opera house, Friday evening, Jan. 26. The attendance is good and the interest most excellent. Homes are already open for us. Reading-matter is freely taken, and the Lord is with us indeed. The best and most influential people attend, as well as all other classes, and we bless God that the warning cry of the third angel will be heard by all. Our first Sabbath meeting will be held to-morrow, Feb. 3. We hope to call out with us some of the people of the town. We seek God hourly for his divine power, that personally we may know him whose love we try to bring to other hearts. At Arcadia forty copies of our various periodicals are taken, including the *REVIEW*, *Signs*, *Sentinel*, *Home Missionary*, *Instructor*, and *Little Friend*. Through these means God will greatly increase their blessings and devotions.

GEO. WM. BOUGHTON,  
D. H. LAMSON.

#### VERMONT.

BROWNINGTON, EAST RICHFORD, TROY, AND JOHNSON.—Following my labors at Troy, I was one week with the Brownington and Charleston churches. I held meetings at several points for their convenience. These meetings were among the best I have held. A spirit of faith, hope, and courage seemed strongly fixed in the heart. I am sure the testimony was appreciated, and the

sweet spirit which pervaded the meetings, especially on Sabbath and Sunday, seemed fully equal to anything in my experience thus far among these churches.

After a short stop at my old home and with the Calais brethren, I proceeded again to East Richford for the week of prayer. We had meetings twice daily, the reading in the forenoon, and preaching in the evening. Following the week of prayer, I thought best to remain for another week. The interest remained good. What will be the result cannot now be known. Several signified their determination to begin life for the kingdom of heaven. There was a work to be accomplished here as also at Troy, which cannot be immediately wrought. If these brethren are now active, they will grow in spirituality; but inactivity in spiritual works and abundance of worldly cares and thoughts for this life, will surely compass their ruin. The Troy meetings were not equal to my expectations; but they were much appreciated by a few. Sickness in every family was very much against us in the work there.

I am now at Johnson, where yet a great work must be effected to bring the church into working condition. The brethren are feeling the importance of the testimony, and respond to it. The interest is increasing; and I hope to see a real beginning for a large increase in the future. Some can hardly appreciate the peculiar condition of these northern churches,—very much scattered and broken, loving the truth, and yet partially adrift in worldliness. Sickness is very prevalent, and many things are tending to division and discouragement; yet I hope to see all these things overcome, Christ's light accepted, and glorious churches without spot or stain clinging to them, wherein God may work his own good pleasure. May the Lord hasten this happy day.

I. E. KIMBALL.

#### WISCONSIN.

By the advice of the Conference Committee my work at Waupun closed about the last of December. The company there now numbers eight. Sabbath meetings are held regularly, and all are of good courage in the Christian course.

As there was a call for labor at Hebron, Jefferson Co., it was thought best that I go to that place, where a series of meetings was begun Dec. 29, which lasted until Jan. 27.

The attendance ranged from about twenty to seventy, and throughout the entire season the best attention was given. Night after night a spirit of serious reflection seemed to pervade the congregation. It was evident that God's warning message, accompanied by his searching spirit, touched hearts. The kindest Christian courtesy was accorded us by the Methodist minister and his congregation. By invitation, I spoke three times in their church.

During the greater part of this effort tracts and other reading-matter were scattered quite extensively by brother L. B. Salisbury.

On account of the Conference school at Poy Sippi the meetings had to close before the interest was fully tested; yet they were not barren of results. Three expressed their desire to obey; two of these are waiting for baptism. Others were deeply impressed, and it is hoped will decide for the truth. Some who had grown cold were encouraged to renew their covenant with God, and again buckle on the armor. Zeal and unity prevail among the little company there. May God's blessings attend them.

Jan. 31.

J. N. ANDERSON.

The closing part of the week of prayer I spent with the church at Granton. The following Sabbath was given to the quarterly meeting. Six new members were admitted, subject to baptism as soon as the weather will permit. Five of these are Germans, and seem to be the fore-runners of others who are reported as keeping the

Sabbath now. These are, at least partially, the result of tract and missionary labor begun eight years ago, by English-speaking workers. Surely we should sow beside all waters.

At Neilsville, activity is resumed, and as a consequence, new interests spring up, calling out a burden of soul that refreshes the weary. At this place one brother is disposed to give his house and lot to the foreign mission work.

At Loyal three offered themselves to the church, furnishing the first increase to this company in many months. Some old difficulties were apparently removed, and a good spirit seems to prevail.

The church at Humbird had one addition,—a young man of promise, who will probably become a good worker, if it pleases the Lord to restore his health. He contemplates spending some time at the Sanitarium, where it is hoped he may find help.

In the large city of Eau Claire there are two who spend a part of their time in the missionary work. As a consequence some interest is found. Two have taken their stand, and a third is counted by some. All these are women. One meets with very severe opposition from her husband. She came to Sabbath-school for the first time last Sabbath. On returning, she found herself locked out of her home; later, however, her husband relented, and took her back. Thus the spirit of the dragon is manifest in this favored State.

WM. SANDERS.

Jan. 22.

#### MICHIGAN.

JACKSON.—As the readers of the *REVIEW* are already aware, a company of Bible workers from the Battle Creek church have for several weeks in the past been engaged in disseminating a knowledge of the third angel's message in Jackson. This is done on the envelope plan, leaving the tract, "Rome's Challenge" for a day or two in the homes of the people, giving them a chance to read it. In gathering them up, many opportunities present themselves for the workers to converse with the people on the living questions of the day. Thus the third angel's message is being proclaimed in many a home in that city.

A series of meetings is being held during the same time at the chapel on Summit Ave., and the work done by visiting from house to house has awakened such an interest to hear more of the truth that the chapel has been crowded almost every evening. Sunday evening, Jan. 28, Elder F. M. Wilcox gave a discourse on the "United States in the Light of Prophecy," and Friday, Saturday, and Sunday evenings, Feb. 2-4, Elder L. T. Nieola lectured on the "Eternal Purpose of God" and the Sabbath question. These were occasions of special interest. The people listened with marked attention, and many went home convicted of the truth. Several have already commenced to keep the Sabbath, and many are halting between two opinions. The interest continues unabated, and the outlook is very encouraging.

The workers are continually coming in contact with candid, earnest souls who are anxious to know and do the will of God. Many interesting experiences of this kind could be related, showing that God hears the prayers of these earnest workers, and adds his blessing to their feeble efforts. On one occasion the undersigned was invited into a house where there were five persons, among them two visitors. The lady of the house, an intelligent, earnest woman, who says she wants to know the right way and to walk in it, began to question us in regard to the Sabbath, and to present various objections, thus giving a favorable opportunity to present what the Bible teaches on this subject. The Lord gave freedom. We spent about an hour with them, during which time they received quite a comprehensive view of the third angel's message. We

were invited to return, which we did a few days later, and spent another pleasant hour with them.

On one occasion we were talking with a lady in a store, trying to impress on her mind the importance of investigating the Bible on the question before us. Our efforts seemed in vain, and not having met with any striking cases that afternoon, we were on the point of returning to our rooms, when a lady who had listened to our conversation invited us to her home. A few days after we called on her, spent a pleasant hour with her conversing about conversion, faith, and the love of God. She was deeply impressed, the tears flowed freely, and she asked us to pray with her. She has been a regular attendant at the chapel since, and seems about ready to take her stand for the truth.

One of our workers, brother Berdan, on one occasion, met quite a rebuff at the door of a fine residence. He was on the point of turning away, when he was impressed to say, "I am not a Catholic, I am a Seventh-day Adventist." Immediately the lady's tone and manner changed, and she invited him into the house, where he had a pleasant visit with her and her daughter. He was urged to stay to dinner, and became acquainted with her son, a young man of education and prominence.

And so the work goes on. The workers are of good courage, and can indeed testify that the Lord helps and blesses those who put their trust in him.

A. SWEDBERG.

#### OREGON.

On the morning of Sept. 21, 1893, I took the cars for Forest Grove, sixteen miles away. Here I stopped till afternoon, making several visits among those who were interested in the truth and a few lowly ones who are already keeping the Sabbath. At the hotel where I took dinner, the landlady is at heart a Seventh-day Adventist; and she says as soon as she can get out of that business, she will keep the Sabbath. She subscribed for the REVIEW, and seemed anxious to know more in regard to present truth and the progress of the work.

I took the stage here and rode about thirteen miles, to a settlement among the hills called Manning. Walking up the mountain about two miles, I came to the homes of brethren Robinson and White and sister Preston. The consistent lives of these faithful ones, and the publications they have scattered, have told upon the community around them. One good sister has taken her stand for God and his truth, whom I baptized in a deep pool of a mountain stream, while the tall trees that overshadowed the place almost seemed to clap their hands for joy that another soul was buried with Christ in baptism.

I held a few meetings in a school-house and in private houses, but distance and bad roads over these mountain steeples made it difficult to attend these gatherings; so what I did, had to be mostly individual work. I hope there will yet be more fruit in that neighborhood. The brethren there keep up their regular Sabbath-school as well as a Sunday-school farther up the mountain, equipped with our Sabbath-school supplies. I came back to Beaverton, Oct. 2, where I remained some time doing missionary work in the vicinity of home.

Wednesday, Oct. 26, I again took the train for Whiteson, a small village on the line of the Oregon and California railroad, and at the junction of its western division, forty-two miles from Beaverton. I commenced meetings that evening in a neat and commodious meeting-house the use of which was kindly offered to us by the trustees and members of the Presbyterian church to whom it belongs. I had been informed that this was rather a hard place to hold meetings, but I found a kind-hearted community which filled the house night after night for several weeks, until we reached the Sabbath question, when, as is usually the case, a few dropped off. Like most

rural districts the people are scattered, having to come from a half to two miles over heavy roads and through dark, rainy nights. Sickness also prevented many, yet the attendance remained good to the end.

Fifteen new believers signed the covenant, mostly adults,—all of whom are still strong in the faith. One of these was an educated Catholic lady, and another the wife of a physician. We hope there will yet be others able by the grace of God, to break away from error, though it be old and established, to take their stand for God's unpopular truth, and help to swell the loud cry of the third angel's message. I hope soon to return to this little company and more fully instruct them, so that they can be organized into a church before Conference. These, with the two families already there, will form a little "city on a hill" from which rays of divine truth should radiate in every direction into the moral darkness which covers the earth in these last days.

One of the good results of these meetings was to bring back into the work brother Fred. A. Lashier, who has, since leaving Minnesota, some two years ago, been engaged in worldly pursuits. But he has again buckled on the armor, and is battling for the Lord. He rendered valuable assistance during these meetings, speaking a good share of the time. The honest, upright, Christian lives of these two families, brethren F. A. Lashier and W. H. Lashier, have aided much in the good results of this effort. Dec. 18, I closed my labors there for the present, and came home to prepare for the week of prayer. This was a season of great blessing, and I hope advancement for the Beaverton church. May God keep them moving steadily forward until the final object is attained, a perfect character—garments unspotted with the world, and mouths in which is found no guile.

At our quarterly meeting, Jan. 6 and 7, a young man fully identified himself with us, and joined the church; he, with a young lady, going forward in baptism. Thus ended my work for the year 1893. What its result will be the great day of God alone will reveal. But I pray that I may meet many in the kingdom who have been brought to a knowledge of the truth by my feeble efforts.

R. D. BENHAM.

Jan. 15.

#### INDIANA.

I HAVE just closed a very successful meeting of ten days at Marion. I was quite afflicted with *la grippe* at the beginning, so it was fortunate for me that brother Roberts was present to render assistance, as some of the time I was unable to be present at the meetings; but I was happily blessed with a recovery of strength for the last Sabbath and Sunday. Seven joined the church the first Sabbath and one the second. Some desire baptism in the spring. Two others united by letter, besides others who began the observance of the Sabbath, but did not unite. The meetings were well attended. There are now thirty-four names on the church book. To the Lord be the praise!

VICTOR THOMPSON.

In harmony with the request of Elder F. D. Starr, I began labor in Indiana again. I commenced meetings with the Jonesborough church, Dec. 23. This was the beginning of the week of prayer. The attendance was good from the first,—the best that I ever saw in this church. There was a good outside attendance, and the Spirit of the Lord came in. Truly we felt some drops of the latter rain. The ordinances were celebrated the first Sabbath of the meeting, and we enjoyed a precious season in the presence of the Lord. During the time that I remained in this place, which was up to Thursday of the week of prayer, a husband and wife who had

been interested for some time, decided to obey.

I left this meeting with some reluctance to help the work at West Liberty. This is my old home church, and I was glad to meet with them again. I found the church going forward with the readings, and I joined heartily with them, and assisted them all I could, remaining with them some two weeks. There is some interest at this place, yet none seemed ready to obey at this time. I also held the quarterly service with this church with quite a good attendance. The blessing of the Lord came in, and all felt encouraged and strengthened for the close combat with the enemy, into which we are now entering.

I then came to Marion to assist in the quarterly meeting, and met Elder V. Thompson. We counseled about the work, and decided that it would be best for both of us to stay until the quarterly service was over. This proved to be wise, for Elder Thompson had a slight attack of *la grippe*, which made it impossible for him to labor for two or three days. We had an excellent meeting and a fair outside attendance. All seemed to enjoy the ordinances, and some who were present at the ordinance of humility were much affected thereby. The church business was all done without a jar; all the indebtedness of the church was liquidated, leaving a balance in the treasury of \$7.10. The tract society books were balanced, and a new corps of officers was chosen for the church. As the church had grown to be quite large, it was thought best to have two elders and two deacons. The former elder was re-elected, and brother Milton Overman was chosen for second elder. Brother Samuel Downing was chosen for second deacon. At the close of the meeting these two brethren were set apart to their work by ordination. During this service seven united with this church, and last night it was my privilege to speak to them again. Elder Thompson told me before the service that two more had decided to obey. After the service a lady came up, and, grasping my hand, said she had decided to obey. I believe others will do likewise. To the Lord be all the praise. We raised a poor fund, which we also did at Jonesborough. It is time that we came up on this work everywhere. (Read Isa. 58:3-11.) Brother Thompson stays to continue the work at Marion, and I go to Warren, a new field, to begin work there. This will be my address until further notice.

Jan. 18.

F. M. ROBERTS.

AFTER the death of my dear wife, which occurred Nov. 23, 1893, I remained at home about one week.

I then, in connection with brother Stanley, commenced the institute work with the Farmersburg church, Dec. 6. We occupied the day in Bible study and the study of the testimonies. Four hours of each day were devoted to this kind of study, and in the evening we would meet at six o'clock, and devote one hour to devotional exercises, exhortation, prayer, and testimonies. We had preaching at seven, making six hours' service each day. This was the program in all places. Special attention was paid to the subjects of Health Reform, Spirit of Prophecy, and Church Fellowship. The Spirit of the Lord came in as we bore the straight testimony, and hearts were melted as our brethren and sisters saw by the word where they had failed to live up to the light of God at this time. Brother Stanley is a practical hygienic cook; we were more than pleased to see them manifest such an interest to learn to cook on the principles of hygiene, and we rejoiced to see unhealthful articles of diet removed from their tables, and to see healthful food prepared free from grease and other deleterious substances take its place. More than this, our brethren were themselves highly pleased with the change. As a result of what we have seen, we believe that if our brethren are simply taught the



correct principles of cooking, they will generally be more than pleased to adopt them.

At Farmersburg one was reclaimed after a number of years of wandering, and the church was much encouraged. From Farmersburg we went to Salem, where the brethren are much scattered. It being a church in the country, some had to come four miles, others came and stayed with those who lived near. Some had been bound by the enemy, but the Lord came in, the yoke of the enemy was broken, and they began to assert their liberty. The meeting had to close too soon to do all that might have been done.

We next went to Terre Haute, where we spent the week of prayer. We remained here a little over two weeks, and had a special battle; for a spirit of insubordination and independence had been permeating this church. As a result there had been lax discipline, until the church itself was on the border of anarchy. The Lord came to the rescue, the enemy was vanquished, and the shout of victory was raised. Eight were added to the church, two were expelled, an entire new force of officers was elected, and we left them all feeling of good courage in the Lord.

We next went to Brookston, where we joined brother H. M. Stewart, this being his home. This church needed much help on the subject of health reform. They said that they had never had any instruction on this important subject, but they seemed just as anxious to take advance steps in this important line as any that we have seen. This is not all; they seemed to rejoice to learn that they could furnish their tables bountifully with simple and healthful food. To the Lord be all the praise. As our people come up on this important branch of the third angel's message, they will then be prepared to comprehend to a greater extent the other important truths pertaining to the same message. We are now at Radnor, and expect to go to Mechanicsburg in about a week. Pray for us in our work.

Jan. 23.

D. H. OBERHOLTZER,  
P. G. STANLEY.

#### A LETTER.

A PRIVATE letter just received from Elder R. S. Donnell, the president of the Upper Columbia Conference, states:—

"I can speak encouragingly of the work in this Conference. There is a coming up all along the line. In looking over the reports of the laborers for the last two quarters, I find that 188 have embraced the truth, and that at the meeting just closed at College Place there were forty-eight baptisms, and twenty-eight additions to the church. Twenty-four of those baptized were students of the College."

#### GOOD NEWS FROM THE FRENCH IN PENNSYLVANIA.

THE tidings from the French church of McDonald and from the American church of Midway are cheering. One member of the French church has given up the truth, to be replaced by three new French converts, who ask for baptism, as do also two English-speaking Canadians, to whom I preached the truth when I was in the township of Cecil, near McDonald. Encouraging reports come to us respecting the late quarterly meeting at Midway for both the French and the American churches, that met together on that occasion, as they had formerly done.

A Scotch brother, who received the truth in Cecil during our late effort in that township, says, among other things: "We had a good time at Midway. It was a precious season to me and my wife. I have been in many gatherings in my time, but such love and heart-to-heart blessings I never saw. My wife is in good health, and has been since you went away. The cough she had has left her, and she is as well as she ever was in her life; for which we thank the

Lord." By the expression, "The cough she had, has left her," he refers to her experience at her baptism at Midway the last Sabbath I spent in Pennsylvania. She had a bad cough, and had had it for some time, so that it was expected she would soon die of consumption, yet she asked for baptism at my hands. It was cold, and the baptistry was frozen over, so that I removed ice three inches thick from it before baptizing. I said to her, "I have faith to go in myself, but have you faith for yourself, just as though I were not in the world?" She replied, "I have." She moved forward, and as she came out of the water, a glow of health appeared on her countenance, and I remarked, "You are better." For all of which we praise the Lord.

D. T. BOURDEAU.

#### IMPORTANT AND SIGNIFICANT DECISION.

OUR readers will no doubt remember that in the fall of 1892, brother J. W. Judfind, of Rock Hall, Md., was arrested and suffered imprisonment for husking corn Sunday on his own premises. The case was carried up to the court of appeals on a writ of error, by Honorable J. T. Ringgold, of the Baltimore bar, upon the advice of the International Religious Liberty Association. The case was set for hearing before the court of appeals, Dec. 5, of last year. After argument and submitting of brief, the court took the case under advisement. A decision was reached and promulgated Jan. 24, nearly two months after the hearing of the case by the court. It may be well to quote part of the brief Mr. Ringgold submitted, who made the further plea that the "Sunday law" in question was unconstitutional, etc., that the decision may be better understood:—

"The 'Sunday law' in question is unconstitutional in spirit, because it embodies a religious dogma; and in effect, because it cannot be construed or enforced with reference to civil considerations, and transcends the limits of civil relations, with which alone the legislature of a free government is competent to deal.

"It is contrary to the fourteenth amendment of the Constitution of the United States, and to the 23rd, 45th, and 36th articles of the Maryland Bill of Rights."

The attorney-general representing the State, moved to quash the writ of error, on the ground that no writ of error lies to the court of appeals from the decision of the circuit court on an appeal to it from the judgment of a justice of the peace, which became the opinion of the court in the following words:—

"That motion must prevail, as it is well settled in this State that when the circuit court has jurisdiction to hear and decide an appeal from a justice of the peace, its decision is final."

Although deciding the case on the one point, the Sunday law in question is discussed voluntarily in the opinion which says: "The court has not the slightest hesitation in announcing that the law complained of is not in conflict with the Constitutions of the United States or of Maryland. There may be some circumstances under which it would be deemed harsh and severe to punish a man for husking corn on Sunday, but if he defies the laws of the State, or makes himself obnoxious to those desiring the quiet and peace of this day of rest, he should expect the machinery of the law to be put in motion. If the position taken by the plaintiff in error, in reference to the law in question, is correct, then the law prohibiting the sale of liquor, etc., on Sunday is unconstitutional, as would be most, if not all, of our laws concerning Sunday. The tendency of legislation in this country is to provide for further rest rather than to take away the day of rest that is welcomed by the industrious and hard-working people of our land. If the Christian religion is, incidentally or otherwise, benefited or fostered by having this day of rest, as it undoubtedly is, there is all the more reason for the enforcement of laws that help

to preserve it. While courts have generally sustained Sunday laws as civil regulations, their decisions will have no less weight if they are shown to be in accordance with the divine law as well as human."

This decision must appear to every Seventh-day Adventist, yea, to every lover of religious liberty, as a forward leap in the direction of the "close combat" fast drawing upon us, and is at once remarkable and significant in the volunteered utterances so boldly enunciated.

The court of appeals assumes prerogatives clearly outside the realm of civil jurisprudence, in deciding that the "Christian religion" should be "benefited and fostered" by enforcing laws which preserve a day which the "Christian religion" has elected shall be kept by all. And as far as Maryland is concerned the *ipse dixit* of the court of appeals is that when occasion demands, it will feel competent, and claim jurisdiction in matters ecclesiastical, and so decide that the *vox populi* is the *vox Dei*,—for notice: "While courts have generally sustained Sunday laws as *civil regulations*, their decisions will have no less weight if they are shown to be in accordance with the divine law as well as human." For the court to decide that a man becomes "obnoxious" by husking corn on Sunday, and, therefore, "should expect the machinery of the law to be put in motion" against him,—and this in total variance with the divine precept permitting and obligating a man to work on the first day of the week,—partakes of the essence of that power which the apostle Paul speaks of in 2 Thess. 2:4: "Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."

The Seventh-day Adventists are warning the world of the "impending conflict," and while few, comparatively speaking, are being marshaled under the banner of the Priest-King awaiting his soon coming, we cannot but view with pity the great masses, who, intoxicated with the "wine of Babylon," fail to comprehend the trend of affairs. And while this is so, are we, as Seventh-day Adventists, comprehending the trend of affairs? Do we *know* where we are in the message? "The path of the just shineth more and more unto the perfect day."

"Walk in the light! So shalt thou know  
That fellowship of love  
His Spirit only can bestow,  
Who reigns in light above."

S. B. H.

#### SOUTH LANCASTER ACADEMY.

A RECENT visit to South Lancaster, Mass., shows that the work at the Academy this year is prospering. They are not able to accommodate in the Home all who would like to attend. Every room is occupied, even the less desirable rooms, and in some of the larger rooms they are obliged to put three students. Every time a student, for any reason, is obliged to leave school, some one else stands ready to take his place, and the Principal only has to notify the next applicant that there is a chance for him, and the place is filled. The dining-room is crowded beyond reasonable comfort. Of course this raises the question whether further provision ought not to be made now?

The feeling there is that they should have another dormitory erected during the coming season. We selected a favorable location, and made some plans as to the size and general character of the building, and I hope that they may be able to carry out these plans, that at the beginning of the next school year they may have suitable accommodations. By building one more dormitory they will have a ladies' and gentlemen's dormitory, and when the school reaches that limit, it would be better to establish another school in some other part of the district,

rather than to enlarge further. The word is to establish more schools in other places, and not to center all interests within too narrow limits.

The increasing interest in our educational work is a very encouraging feature, and it is evident that more schools must be opened in various parts of the field, both at home and abroad, to meet the growing patronage.

W. W. PRESCOTT, *Educational Sec.*

**EXPERIENCE IN MISSIONARY CORRESPONDENCE.**

I HAVE been asked to write a few words to encourage others to engage in missionary correspondence. One worker advised that we should not write texts of Scripture or give references, but instead write plainly the story of the cross. Feeling myself wholly incompetent to this task, and finding no other help at hand, I sought Him whose the work is, for instruction. Out of eight persons to whom I have written, four have replied. One man and his wife accepted the truth. One correspondent speaks of the *Signs* containing so much of the love of Christ that he enjoys reading it very much, and he induces others to read it. He also speaks favorably of the *Sentinel*. Another to whom I have sent the *Signs* and *Sentinel* writes, "I am not able to subscribe for your papers, but please continue to send them, for I enjoy them very much, and I will try to get subscribers. I give them to a friend to read." I am interested in my correspondents, and enjoy their letters. It would occupy too much space to tell the different ways in which the Lord has blessed me. At times I have been made to rejoice and to say, Bless the Lord.

Mrs. E. J. LOVE.

Dec. 13.

**Special Notices.**

**OFFERINGS FOR THE POOR.**

FEB. 17, has been set apart as a day when all our people in Michigan are requested to make a special offering for the poor. This fund is to help those cases where there is no church to assist them. We also need some means to pay for the endowed bed at the Hospital. These offerings should be brought to the church and given to your church elder. He will forward them to the treasurer, J. S. Hall. We trust each one will give something. God's blessing is promised to those who sacrifice for the poor.

I. H. EVANS.

**DEDICATION AT KENNARD, INDIANA.**

THE Seventh-day Adventist house of worship at Kennard, Ind., will be dedicated Sabbath and Sunday, Feb. 17 and 18. Elder Oberholtzer and myself expect to be present. We invite friends from abroad to attend, but to come partially prepared to take care of themselves, as the members of the Kennard church are quite few in number.

FEB. 19 and 20, the Indiana Conference Committee will meet together at Indianapolis for counsel. Any who have requests for labor or other matters they wish to have considered by the committee, can make their wants known by corresponding with some member of the committee.

F. D. STARR.

**EASTERN NEBRASKA, NOTICE!**

It has now been decided to hold a general meeting at Arlington, Nebr., March 5-11. This meeting will accommodate most of our brethren and sisters in the northeastern part of the Conference, and we hope to see a large attendance. The other three general gatherings have been meetings of great profit to the work in our State, and we hope the meeting at Arlington may be the best of all. We trust that our people in that section of the country will now lay their plans to come.

We expect brother Ballenger to be with us at this meeting, and a number of laborers from our own Conference. Come, brethren and sisters, to this gathering, and may our own experience be greatly broadened and deepened, and may we learn more of the great work for this time and the relation we should sustain to the same.

W. B. WHITE.

**TRUTH IN RHYME.**

"SATAN'S First Lie; or Man in Death," is the title of a poem in pamphlet form, by Mrs. L. D. A. Stuttle. In a free, running style the author presents in rhyme the arguments for and against consciousness in death and eternal torment. As a whole, the points are well put. Being in the form of a poem, it will be read by many who would not give to it a perusal were it a prose composition. Out of the popular theory respecting the state of the dead, Spiritism springs. In that delusion we can discover the greatest peril which now threatens the world. This is so because it is through Spiritism that the image is to be formed, and the nations induced to worship the beast and to receive his mark. Price, post-paid, 15 cents per copy. Address Michigan Tract Society, Battle Creek, Mich.

W. H. LITTLEJOHN.

**NOTICE FOR KANSAS.**

ALL who expect to attend our canvassers' institute at Ottawa should bring bedding with them, and those who go out as canvassers should also bring a plate, knife and fork, cup, saucer, and spoon. All those who enter the canvassing work should be sure to attend this institute. We expect brother A. F. Ballenger will be with us a part of the time, and give us some stirring things concerning religious liberty. If all would realize where we are in this world's history, there would be many who would enter the canvassing work at once to help give this message to the people. All who expect to canvass should bring "Great Controversy," "Patriarchs and Prophets," and "Bible Readings" with them, if they have them. All come prepared to go from the institute to your field of labor, and thus save much valuable time and expense. We expect to work in the eastern part of the State this spring. The institute begins Feb. 23, and continues five weeks. All who expect to attend should write me at once.

S. C. OSBORN, *State Ag't.*

821 W. 5th St., *Topcka, Kans.*

**SPRING COUNCIL FOR 1894.**

As per direction of the chairman, the undersigned, as secretaries of the respective boards, hereby issue a call for sessions of the General Conference Committee, the Board of Foreign Missions, and the General Conference Association to convene in the city of Battle Creek, Mich., respectively; March 30, April 2, and April 5, 1894.

A full attendance of the committee and boards to be represented is desired, as far as is practicable with distance and expense. All parties having matters pertaining to the interests of the cause, which would properly come before these meetings, are invited to communicate with the secretary of the respective board to which it belongs.

This council will be a most important meeting, coming in as it does between the sessions of the General Conference. Elder O. A. Olsen, president of these organizations, who will then have returned from his trip around the world, will be at the council. He will have much to present of intense interest pertaining to the present condition and future prosecution of our work in foreign lands, as well as in the home field. Important plans will be made at this meeting for the sending forth of the message to distant shores—lands that hitherto have been practically untouched.

The great interests to be considered conspire to make this the most important council ever held by the various committees and boards at the head of the work. We earnestly trust that the prayers of our people may ascend to God for wisdom and guidance in this, the most interesting and momentous time ever reached in the history of the message.

L. T. NICOLA, *Sec. Gen. Conf.*,

F. M. WILCOX, *Sec. F. M. Board.*

J. N. NELSON, *Sec. Gen. Conf. Association.*

**INSTITUTE FOR THE MINNESOTA CONFERENCE.**

ARRANGEMENTS have been made with Elders J. H. Durland and A. T. Jones to conduct an institute at Minncapolis, to begin about April 5, and to continue for three weeks. This institute will be for the benefit of the laborers of this Conference. Attention is called to it thus early, that all may begin to plan to attend, as it is expected that every minister, licentiate, director, and Bible worker in the Conference will be present. The committee feels sure that our laborers will esteem this occasion a great privilege, and an opportunity to gain instruction that will be of much value in our work. The ministry of the word is a sacred calling, and we need a more thorough fitting to meet the mind of the Lord. The standard of moral excellence is given by the Saviour in Matt. 5:48. This standard cannot be lowered to meet our fallen condition; but the Lord has made provision to elevate us to meet the requirement.

Time is short. We hope to see all of our laborers present at the beginning of the institute. Further particulars later.

N. W. ALLEE, *for committee.*

**The Sabbath-School.**

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

**LESSONS ON THE BOOK OF LUKE.**

**Lesson 8.—In the Wilderness and at Nazareth. Luke 4:1-22.**

(*Sabbath, Feb. 24.*)

THE preceding lessons have sufficiently outlined chapters 1-3, so that the student needs no further help upon them. Exercise yourself frequently in recalling in order all the topics of those chapters. Thus you will be able to "think through them;" and, having them in mind, you can, even in the night season, meditate upon the truths which they hold. These things, as well as those things that were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope. This lesson is sufficiently outlined by the heading. Associate it with the fourth chapter of Luke, and you will know where to turn for some of the most valuable lessons that the Bible contains.

1. Where did Jesus go after his baptism?
2. What did he there endure for forty days?
3. At the close of the forty days' trial, when he was exhausted with hunger, what did the Devil say to him?
4. What did Jesus reply?
5. What did the Devil show to Jesus?
6. What did he offer him? and on what condition?
7. What claim and authority did he assert?
8. What did Jesus say to this?
9. Where did Satan next take Jesus?
10. How did he fortify his temptation?
11. How did Jesus meet this temptation?
12. After failing in all these attempts, what did the Devil do?
13. Where did Jesus then go?
14. How well known did he become?
15. What did he do?
16. What did he do when he came to Nazareth?
17. What book was given to him?
18. What prophecy of Isaiah did he find?
19. When he closed the book, what were the people doing?
20. What did Jesus begin to say unto them?
21. How did the people receive his words at first?
22. What effect did his gracious words have on them?

**NOTES.**

1. The order of the three great temptations is given differently in Matthew from what it is in Luke; but there is not the slightest contradiction between the accounts. It seems evident that Matthew has given the exact order in which the temptations occurred, for the greatest temptation of all,—the one in which Christ called Satan by name, and told him to get behind him,—is by Matthew given last. Luke simply gives the facts, without indicating anything about the order of their occurrence.

2. In Luke's narrative we have an item that is not given elsewhere, and which is sometimes overlooked; namely, that Jesus was being tempted during all the forty days of his fast. At the close of the forty days' fast, when Jesus was enfeebled and emaciated by hunger, the Devil brought his greatest temptations to bear.

3. "It is written, That man shall not live by bread alone, but by every word of God." The way in which Jesus met this temptation is an illustration of this Scripture. He gave us an example of how to meet temptation. It is not by parleying with it, not by will-power, but by the word of God. The Holy Spirit will bring the word to mind in time of temptation, provided we have made a study of it. It is thus that when the enemy comes in like a flood, the Spirit of the Lord lifts up a standard against him. Isa. 59:19. Jesus "did no sin, neither was guile found in his mouth;" and in this, says the apostle, he was an example to us, that we should follow his steps. 1 Peter 2:21, 22. Accordingly, the beloved disciple says: "We know that whosoever is born of God, sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." 1 John 5:18. How does he keep himself so that the wicked one does not touch him?—By the "shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Eph. 6:16. But "faith cometh by hearing, and hearing by the word of God." Rom. 10:17. Therefore it is by the word of God that we are to be kept from sin.

4. It will be noticed that Jesus stopped short in the prophecy which he read from Isaiah. (Compare Luke 4:18, 19 and Isa. 61:1, 2.) He had come to preach the acceptable year of the Lord. He was also anointed to proclaim the day of vengeance of our God; but that was not his work then. He "came not to judge the world, but to save the world." John 12:47; 3:17. The Scripture that was fulfilled in their ears that day was wholly a message of mercy, and as such it found a response in the hearts of the people. "And all bare him witness." Involuntarily they uttered the "amen" with which the Jews were accustomed to respond. In their case was manifested the power of the simple word of God. They could not but be melted by it, until they hardened their hearts by unbelieving questions.

5. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." All this was fulfilled hundreds of years ago. That is, all the liberty that Jesus came to bestow, was then available for the men of Nazareth. The deliverance was for them. Then certainly there is no reason for us to think that we must wait till some future time for its fulfillment to us. Who are they that are bound?—It is all who are in sin. When the Jews boasted of their freedom, Jesus said: "Every one that committeth sin is the bondservant of sin. And the bondservant abideth not in the house forever; the son abideth ever. If therefore the Son shall make you free, ye shall be free indeed." John 8:34-36, Revised Version. Christ came to proclaim freedom from sin to them that are bound by sin. The thought of such a possibility is almost too great for the mind to grasp, yet we have the word of God for it, and must believe it. But the power does not rest in man. It is "not by might, nor by power, but by my Spirit, saith the Lord." Zech. 4:6. When we take God into the account, then it is not too much to believe that men may be perfectly freed from sin. No limit can be set to his power. The things that are impossible with men, are possible with God. Then shall we not yield ourselves wholly to him, submitting to him every moment, that his divine power, which brings to us all things that pertain to life and godliness (2 Peter 1:3), and which also keeps us in the way of life and godliness (1 Peter 1:5; Jude 24, 25), may abide with us continually?

## News of the Week.

FOR WEEK ENDING FEB. 10, 1894.

### DOMESTIC.

—The price of bar silver has reached the lowest point ever known.

—The repeal of the federal election law has passed both Houses, and only awaits the action of the President to become law.

—Incendiaries set fire to Agricultural Hall in the World's Fair grounds at Chicago, Feb. 7. The fire was extinguished, but the loss was \$20,000.

—A resolution, offered by Mr. McCreary in the House, Feb. 7, indorsing the President's Hawaiian policy, was passed by that body by a vote of 175 to 57.

—The United States ship of war "Kearsarge," famous as the ship which sunk the "Alabama," was wrecked off Roncadore Reef, on the coast of Central America, Feb. 2. The crew was saved.

—A series of heavy gales raged over the Atlantic a few days preceding Feb. 4, and vessels arriving in New York and other ports about that date report thrilling experiences. The Hamburg Line steamship "Taormind" came very near going down.

—The suit brought by the Knights of Labor to prevent the issue of government bonds, was dismissed by Judge Cox, of the Supreme Court of the District of Columbia on the ground that 300,000 workmen do not have enough financial interest in the obligations assumed by the Secretary of the Treasury, to give them a standing in the courts.

—A large meteor illuminated central California, Feb. 7, and struck the earth in the Nevada desert, near Candelaria. Heavy explosions, like that of cannonading were heard, and the mercury fell 10° in twenty minutes. The larger portion of it is embedded in the earth, leaving a huge hole, nearly 100 feet in diameter. Pieces of the meteor were found for a mile around the place where it struck.

### FOREIGN.

—Canned food for the French army, will hereafter be put up in France.

—Emperor William has announced that the commercial treaty with Russia has been signed. The kaiser declared that but for this treaty the commercial war being waged would have been succeeded by real war.

—Lady Henry Somerset is raising funds to establish in England an inebriates' home for women.

—The European powers who are interested in Brazilian affairs, have decided not to give to the insurgents belligerent rights.

—President Peixoto, of Brazil, has issued a decree ordering a congressional and presidential election to take place March 1.

—Three hundred and fifty thousand men and women in Sicily have joined the Socialists, and the destitution is something terrible to read of.

—At a late parliamentary banquet in Berlin, the kaiser took occasion to praise the czar, saying of him, "He is a prince of peace, like myself."

—Captain Egerton, the British naval attaché, has sent home from Constantinople a very lamentable report on the present condition of the Turkish navy.

—August Vaillant, the Paris anarchist who threw the bomb from the gallery of the Chamber of Deputies, suffered death by the guillotine in that city, Feb. 5.

—The Board of Trade of Great Britain has issued a late report, from which it appears that there is a great falling off in business all through the United Kingdom.

—A column of French troops operating near Timbuctoo have been defeated by natives. The French are determined to hold Timbuctoo, and reinforcements have been sent.

—King Behauzin of Dahomey, has surrendered to the French forces, and he will be sent to Senegal. This ends the campaign which has been carried on for more than a year by General Dodds.

—Heavy gales on the coast of Great Britain have broken the sea walls along the Straits of Dover, and in some places the land has been flooded for a distance of eight miles from the sea.

—The French and British forces operating in the interior of Africa have had another encounter with each other. This time the French were the losers, having one Frenchman and five native police killed.

—The authorities of Windsor, Ont., declare that they will stop the circulation of Sunday papers in that city. At Chatham, the people were determined to have their papers, and a city ordinance forbidding the sale of Sunday papers was lately revoked.

—The French government has warned the tobacco-nists, all of whom are appointed by the State, the tobacco trade being a government monopoly in France,—that they must not sell anarchist papers. Nearly all the small tobacco-nists combine the selling of newspapers with their tobacco business.

### RELIGIOUS.

—Professor Briggs predicts a Christian alliance and a universal church.

—Pope Leo XIII. will soon issue an encyclical on the union of the western and eastern churches.

—Christian Scientists at Springfield, Ohio, say that they will go to jail rather than submit to vaccination.

—The *Christian Oracle*, organ of the Disciples, hopes that a union may be brought about between the Disciples and the Baptists.

—An extraordinary sitting of the congregation of Rites has lately been held at Rome. Twelve cardinals were present. The sitting approved the proposal to beatify Joan of Arc, and the pope confirmed it.

—A number of gentlemen are about to issue a daily paper in Paris, France, which will be the organ of the Protestants of that country, and will also, it is hoped, bind France more closely to the Protestant world outside of her borders.

—Moody and Sankey will begin this week a series of revival meetings in Washington, D. C. A chorus of 1500 voices has been training some time under Mr. Sankey. All evangelical organizations are to support the meetings by their influence.

—The American Baptist Home Mission Society has not reported a debt for seven years; but this year it has already been compelled to borrow \$100,000, and will probably report a debt of at least \$120,000 at the close of the ecclesiastical year in April.

—Father Sherman, son of General Sherman, and a member of "the Order of Jesus," commonly known as Jesuits, lectured upon the history and purposes of the order at Chicago, Feb. 5, to a large audience in Central Music Hall. He glorified the order, holding up the Jesuits as saviours of the world.

### DISCONTINUE PAPERS.

I have all the papers I need at present. C. T. Craig, Le Loup, Kans.

I have all the papers I need for the present. J. W. Van Allen, Hancy, Crawford Co., Wis.

I have all the Home Missionaries I can use at present. Pheba Sponsler, Nova, Ashland Co., Ohio.

### PAPERS WANTED.

Late Clean Copies: All Post-paid.

Signs and Sentinel. Mrs. R. C. Tucker, Norman, Okla. T.

REVIEW, Sentinel, and Signs. S. B. Horton, Church Hill, Md.

Seventh-day Adventist papers and tracts. Mrs. S. J. Myers, North Platte, Nebr.

Seventh-day Adventist papers and tracts. J. J. Brown, 711 Main St., Lynchburg, Va.

More Seventh-day Adventist periodicals needed. Arthur Herr, University, Ann Arbor, Mich.

### 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.—Two good machinists to commence work about April 1. Steady work to competent men. References desired. J. G. Hardie Jr., Canton, N. Y.

WANTED.—A young man seventeen or eighteen years of age to work by the month, and a girl to work by the week, both Sabbath-keepers. Steady work. W. D. Clarke, Albion, Dane Co., Wis.

TO EXCHANGE.—House and lot to exchange for a small farm. House contains five rooms and cellar, with cistern and city water. Barn, garden, and fruit. Healthful location. Three blocks from College and Sanitarium. Address R. A., REVIEW AND HERALD, Battle Creek, Mich.

## Obituary Notices.

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

JOHNSON.—Died Dec. 29, 1893, in Pierrepoint, N. Y., sister Clarisa Johnson, aged eighty-four years. Sister Johnson embraced the truth some eighteen years ago. Friends and neighbors showed their love and regard, by attending the funeral. Words of comfort were spoken by the writer, from Eccl. 12:7. C. O. TAYLOR.

ELY.—Died Jan. 21, 1894, at Mateno, Ill., of pneumonia and old age, John Ely, aged 91 years, 11 months, and 2 days. He died in peace, saying to all: "We must trust in Jesus. He loves us; he died for us." In accordance with his request, he was taken to Hanover, N. J., his birthplace, for burial. J. N. LOUGHBOROUGH.

JESSUP.—Died at Gaylord, Otsego Co., Mich., Nov. 27, 1893, of scarlet fever, Daniel R., only son of Joseph and Ellen C. Jessup, aged 4 years, 7 months, and 14 days. He suffered intensely for twenty-four days. He lost his voice, and could not speak, during the last eighteen days of his sickness, but bore it all patiently. Too young to know sin, we hope to meet him at the Saviour's soon coming. ELLEN C. JESSUP.

STONE.—Died very suddenly, in Warwick, R. I., Dec. 2, 1893, our dear mother, Harriet E., wife of Daniel J. Stone, aged 76 years and 29 days. She was born on Prudence Island, R. I., Nov. 3, 1817. In her eighteenth year she sought and found the Saviour, and soon afterward was baptized, joining the Free-will Baptist church at Bristol, R. I. May 23, 1838, she was married to D. J. Stone, with whom, after a few years had elapsed, she united with a Free-will Baptist church in Phoenix, R. I. She accepted the third angel's message in 1885, and began to keep the Sabbath of the Lord, being one of the original members of the Greenwood Seventh-day Adventist church, organized June 6, 1886, by Elder J. B. Goodrich. Her aged companion, with six of a family of eight children remain, most of whom expect to see her again, when our Lifegiver, Jesus, comes to raise the dead and change the living. Truly a mother in Israel sleeps in Jesus, leaving hearts lonely and sad, yet we sorrow not as others who have no hope; for we comfort one another with the hope of the resurrection. 1 Thess. 4:13-18, was the text chosen as the basis of a most excellent sermon by Elder G. E. Field, who attended her funeral, assisted by Elder C. L. Kellogg. MRS. S. D. STONE.



HILL.—Died in Kansas City, Kans., Dec. 3, 1893, of spinal meningitis, Edgar Price Hill, only son of Elder Oscar and Mrs. Ruie Hill, aged 4 years and 10 months. He is hid away from temptation and evil, to rest a little moment till the Lifegiver shall call him forth. C. Mc REYNOLDS.

LESLIE.—Died at Whitman, Mass., Jan. 9, 1894, our dear little Arthur, son of Arthur and Nellie B. Leslie, aged 4 years, 10 months, and 19 days. He was a bright little boy, and said, just before he died, that he loved Jesus. Words of comfort were spoken by Elder Wm. Birch (First-day Adventist). JAMES LAYS.

REYNOLDS.—Died at the home of his grandparents, near Lipan, Tex., Sept. 10, 1893, our dear little Coy, son of Samuel and Hattie Reynolds, aged 2 years and 6 months. He was the sunbeam of the family, and we laid him away with sad hearts; but we rejoice to know that he will come forth from his sweet sleep, when He calls who has said, "Suffer little children to come unto me." N. E. REYNOLDS.

FOSTER.—Died Nov. 17, 1893, at Imlay City, Mich., Vashti Foster, aged about seventy years. Since the death of sister Albro, about a year ago, her house has been open to meetings. Now we have no place of meeting in Imlay City. We deeply feel our loss of this beloved sister, yet we trust that, if faithful, we shall meet her in the near future. Funeral services conducted by Elder Nichols. E. MAILAFFY.

HYATT.—Died at Big Rapids, Mich., Dec. 14, 1893, of heart failure, Leonard Hyatt, aged 63 years, 3 months, and 16 days. Nineteen years ago he, with his family, embraced the truths of the third angel's message, under the labors of Elder Frisbie. He had often expressed a readiness to be laid away to rest. He leaves a wife, one daughter, three sons, and other relatives to mourn. The funeral was held at the Free Methodist church in Big Rapids. Service by the writer. Text, Job 19:25. A. C. BOURDEAU.

BAILEY.—Died Dec. 26, 1893, Edith F. Bailey, aged 38 years, 7 months, and 19 days. Sister Bailey was born in Harrisburg, St. Lawrence Co., N. Y. She made a public profession of religion when twenty-one years of age, and united with the Baptist Church. She accepted the truths of the third angel's message about eight years ago. The Seventh-day Adventist Sabbath-school and meetings were held at her house until she was taken sick. She lived a consistent Christian life, and was loved and respected by all. J. W. DOWNS.

FRANK.—Died Jan. 6, 1894, in Monterey, Allegan Co., Mich., of consumption, John Frank, in the seventy-fifth year of his age. He went into the army in 1861. There he contracted lung disease. He was discharged in the fall of 1862. The following winter he embraced the truths peculiar to Seventh-day Adventists. He was a great sufferer during the last year of his life. He leaves an aged wife and three children to mourn. The funeral was held at the Monterey Seventh-day Adventist house of worship. Discourse by Elder W. Ostrander, of Grand Rapids. G. W. FRANK.

COOMBS.—Died at Goodnight, Ky., Dec. 21, 1893, of pneumonia, my dear mother, Martha Coombs, aged 72 years and 23 days. She was among the first to embrace the truth in Kentucky over twenty years ago, by reading and the missionary efforts of her brother, J. B. Brown, of California. All these years mother has had a deep, growing love for the truth, although during the last six years of her life she had but few religious privileges other than reading our publications and sending them out to others. She was sick only a few days, and was conscious to the last. Prayer and remarks at the house by a Christian minister. BETTIE COOMBS SANBY.

RICHMOND.—Died in Baldwinville, Mass., Jan. 1, 1894, of consumption, Esther M., youngest daughter of O. A. and H. E. Richmond, aged 19 years, 3 months, and 2 days. Services were held Jan. 4, at her home in Baldwinville, Mass., conducted by Elder Balcom (Baptist), who spoke from 1 Corinthians 15 and other appropriate texts, after which the remains were taken by the parents and relatives to Jamaica, Vt., for burial, where another brief service was held Jan. 5, by the writer, when the body was committed to the grave by the side of a sister, there to await the summons of her Lord in the resurrection morning. Sister Esther spent a few months in the Academy at South Lancaster. She was also engaged in the canvassing work in Vermont for a time, and was ever a faithful, consistent follower of Christ. Several times during her last sickness she spoke of the blessedness of the Master's service and the sweet communion she felt with him. To the last she felt a bright evidence of acceptance with her God. We believe that she sleeps in hope. F. S. PORTER.

HEISKILL.—Died Dec. 29, 1893, in Knoxville, Tenn., of tuberculosis, Frank Ragsdale Heiskill, aged 23 years, 9 months, and 4 days. Brother Heiskill was the first to embrace the third angel's message here under the labors of Dr. J. E. Caldwell. He was a devoted Christian, and died while engaged in the work. Owing to his weakness, he was compelled to return from Atlanta, Ga., where he had gone to attend the institute. He passed away rejoicing in the blessed hope he loved so dearly. Words of comfort were spoken by the writer. GRANT ADKINS.

MAY.—Died at the home of her sister, in Springfield, Ohio, Jan. 14, 1894, of lingering consumption, Miss Mary May, aged 35 years, 9 months, and 12 days. In her early life she became a member of the Presbyterian Church, but accepted the Sabbath of the Lord and the third angel's message in January, 1886, and remained steadfast in the faith until her death. She patiently endured great bodily suffering in the latter part of her sickness, but quietly fell asleep in Jesus, to await the sound of the trumpet of God. Words of comfort were spoken by the writer, from 1 Cor. 15:35. J. G. WOOD.

BRINK.—Died at his home in Sherman Township, Osceola Co., Mich., of typhoid pneumonia, brother Ervin Brink, in the seventy-sixth year of his age. In 1862 brother Brink accepted the third angel's message under the labors of Elder Joseph Bates, and soon afterward united with the Orleans church. In 1876 he moved from Ionia county to Osceola county, where he remained until the time of his death. He was faithful while he lived, and at the time of his death he found the Saviour to be a present help. He sleeps in Jesus. An aged wife, five sons, and seven daughters mourn their loss. Words of comfort were spoken by the writer. R. C. HORTON.

WORTH.—Died Nov. 11, 1893, of fatty degeneration of the heart, sister Elizabeth H. Worth, of the St. Paul Seventh-day Adventist church, aged sixty years. She had a bright experience, and her voice was often heard praising God. She was a member of a band of Christian women who gathered on the Bethel once each week to prepare garments with which to clothe the poor. The sewing circle had just gathered for its day's work, when, without a moment's notice she laid her hand upon the arm of one of our Bible workers who was with her, and suddenly passed to her rest. She leaves five children and a large circle of friends to mourn. Elder A. J. Breed officiated at the funeral. H. F. PHILLIPS.

WEAVER.—Died at the home of his daughter, Mrs. Bidleman, in Coldwater, Mich., Jan. 8, 1894, of la grippe, John Weaver, aged 79 years, 11 months, and 11 days. Brother Weaver was born near Eaton, Penn. When a youth of eighteen years, he was converted, and united with the Methodist Church. In 1857 he united with the Seventh-day Adventists, with whom he has since been identified. Conscious to the last, his last words were a prayer. Five children, with their mother, mourn the loss of a father and husband, all of whom were in attendance at the funeral, which was largely attended, and was conducted by the writer, in the Porter school house, at Marshall, Text, Prov. 14:32. A. C. BOURDEAU.

HOBBS.—Died at her residence, in Serena, Ill., Jan. 18, 1894, of old age, sister Charlotte Hobbs. She was born Aug. 3, 1804, in Vermont, was married to John Hobbs, Feb. 23, 1824, and came to Illinois in 1838. She was one who embraced the truth at a tent meeting conducted by Elders R. F. Andrews and T. M. Steward, nearly twenty years ago. She has been a widow ten years, and has been blind six years. Although a sufferer, she was always cheerful, and glad to see her friends. About her last word was, "Pray." By her request the writer attended her funeral, Jan. 21, 1894. A large congregation attended, thus showing their respect for her. We laid her by the side of her husband, to rest till the Lifegiver calls her forth. T. M. STEWARD.

ROGERS.—Died at Newberg, Oregon, Jan. 12, 1894, John Rogers, aged 87 years and 10 months. Brother Rogers was born at Sidney, N. Y., Feb. 23, 1806. In early manhood he gave his heart to God, and for sixty-four years has walked the narrow way, the last seventeen years as a member of the Seventh-day Adventist church. The blessed hope and the study of the Bible seemed to afford him much comfort, and especially so in his declining years. He died peacefully, quietly clasping the hand of his aged wife, and whispering praises to their Redeemer. He could truly say, "I have fought a good fight, I have finished my course, I have kept the faith." Besides his aged companion, four sons and four daughters are left to mourn; but if faithful, they will meet in the resurrection morn. Words of comfort were spoken by the writer from 2 Tim. 4:7, 8. JOHN E. GRAHAM.

SMITH.—Died in Brant, Mich., Jan. 18, 1894, Elmer, son of J. C. and Martha Smith, aged 6 years, 1 month, and 18 days. He loved the Lord, delighted to dwell upon Christ's coming as being very near, and took pleasure in attending the Sabbath-school. He was sick only sixteen hours, but he did not fear death, and bade good-by to his father, mother, little sister and brother, one by one. The loss of dear Elmer was keenly felt by the family, also by a large concourse of their relatives and friends; but they sorrow not as those who have no hope. Services by the writer in the Seventh-day Adventist meeting-house at St. Charles, Mich. Text, 2 Kings 4:26. A. C. BOURDEAU.

WILBER.—Died in Allegan, Mich., Dec. 19, 1893, brother John R. Wilber, aged 52 years and 19 days. Brother Wilber embraced the present truth some eighteen years ago, and was a member of the Locke church until it was disbanded. With his family he moved to Allegan three years ago, and united with the church at that place. It has been my privilege to baptize his wife and all his children, with the exception of two little girls, who are now members of the Allegan church. He leaves a mother, a wife, and seven children to mourn. Brother Wilber has been a great sufferer for years. He served his country during the war, and finally died from causes there contracted. He sleeps in Jesus. Funeral services conducted by the writer. W. OSTRANDER.

Travelers' Guide.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Dec. 3, 1893.

Table with columns for EAST and WEST, listing stations and times for various routes including Detroit, Chicago, and New York.

Daily. †Daily except Sunday. Niles accommodation train goes west at 8.30 a. m. except Sunday, east at 6.18 p. m. Trains on Battle Creek Division depart at 7.55 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 7.15 p. m. daily except Sunday. O. W. RUGGLES, General Pass. & Ticket Agent, Chicago. GEO. J. SADLER, Ticket Agent, Battle Creek.



CHICAGO & GRAND TRUNK R. R.

R. R. Time Table, in Effect Nov. 19, 1893.

Table with columns for GOING EAST, STATIONS, and GOING WEST, listing times for various routes including Chicago, Detroit, and Toronto.

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

# The Review and Herald.

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

BATTLE CREEK, MICH., FEBRUARY 13, 1894.

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We would call the especial attention of the reader to the notice of the Spring Council, which appears on page 13 of this issue.

Sabbath, Feb. 10, the church in Battle Creek was favored with a discourse from Elder S. H. Lane, of the New York Conference, who is in the city for a few days. His theme was the "All Power in Heaven and Earth," of the great commission. Matt. 28: 18-20. When the Lord left the world, he promised his disciples to send them the Comforter, which is the Spirit of truth, to guide them into all truth, and to convince the world of sin, of righteousness, and judgment to come. John 16: 7, 8; 15: 26. In this way Christ was to be with his people "always, even unto the end of the world." That Spirit is in the world to-day in a special degree, and wonderful instances of its manifestations are beginning to be seen. Of these, Elder Lane mentioned a number of very interesting cases which have come under his own observation. The discourse was one calculated greatly to edify and encourage the church.

The Young People's Society of Christian Endeavor is urging the voters of Chicago to "vote as Christ would like to have them vote."

We look in vain into Christ's words, as recorded in the gospel, to find that he gave any directions whatever, even as to whether men should vote at all, much less as to how they should vote. Men generally vote just as they please, and Christians are found arrayed upon all sides of every political controversy. Voting is not a distinctively Christian act. If it was, none but Christians could vote. Men should vote as citizens for such measures as will best promote the welfare of the greatest number of people here in this life; and while there may be a unanimity of sentiment as to the end to be gained, there will always be a diversity of opinion among the best men as to the proper way to attain it. And this will be true, even if they do try to vote as they think Christ would like to have them.

We learn from the *Union Signal* that the attempt to secure a "National Sunday Rest Law" is to be pushed as fast as possible by way of petitions to Congress, which are to be extensively circulated for signatures. Mr. Blair, author of the "Blair bill," who is now a member of the House, promises to re-introduce his bill again when he thinks the right time has come. Meanwhile the first day of April has been set apart as a day of prayer for the success of this project. Among the directions for securing signatures to the petition, is the following, which speaks for itself: "Do not be afraid of repeating, unless names have been gathered within a year, which is not likely." Considering that in former efforts by this same class of signature gatherers, and for a similar purpose, 10,000,000 names were secured in Pennsylvania, and 6,000,000 in Michigan, we hardly think the above advice necessary.

The National Reform Association has introduced a joint resolution into Congress for the religious amendment of the Constitution of the United States. The resolution was introduced into the senate by Mr. Frye, of Maine, and Mr. Morse, of Massachusetts, brought it before the House. The resolution was first read by its title, and the second time at length, and referred to the committee on judiciary. The following is the resolution and the proposed amendment:—

"Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following amended form of the Preamble of the Constitution of the United States be proposed for ratification by conventions in the several States; which, when ratified by conventions in three fourths of the States; shall be valid as a part of the said Constitution; namely:—

### "PREAMBLE.

"We, the people of the United States, devoutly acknowledging the supreme authority and just government of Almighty God in all the affairs of men and nations; grateful to him for our civil and religious liberty, and encouraged by the assurance of his word to invoke his guidance, as a Christian nation, according to his appointed way, through Jesus Christ in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution of the United States of America"

The committee will give a hearing to those in favor of the measure, March 6.

### AN INTERESTING CASE.

A PHYSICIAN in Chicago, noticing in some of the secular papers the false report that Seventh-day Adventists were setting time for the coming of the Lord, wrote to us, deprecating such a course on our part, and seeking to persuade us to desist from that kind of work. He expressed his own belief that we are near the end, but that no time could be set for that event.

We replied to his letter, assuring him that he had been entirely misled by the false reports of the papers, that we set no time, and that while we believe that Christ's coming is so near that the present generation will not pass away before he appears, yet there is a work to be accomplished, and events to transpire which may occupy even some years in their accomplishment. Accompanying the letter we took occasion to send him a few tracts, "Rome's Challenge," etc.

Under date of Feb. 8, he replied to our letter, expressing his pleasure to learn that the report of our time setting was false; but in regard to the tracts, he responded in a way which we shall best serve the interests of our readers by giving in his own language. He says:—

"I must also express my heartfelt thanks for the pamphlets, 'Rome's Challenge,' and reply, etc. I was under the impression that the *Lord's day* was substituted for the Jewish Sabbath on account of his resurrection on that day, and never gave it any particular thought, not dreaming that it was a substitution by the papacy. After reading carefully 'Rome's Challenge,' I said to my wife, That settles the whole matter. Henceforth, my Sabbath is the seventh day of the week instead of the first day. So my first true Sabbath on this earth was on last Saturday, the third day of February, 1894, after spending nearly sixty-seven years in this world. Is it not awful that we, as Protestants, should bow the knee to the pope after declaring our Protestant principles? Surely 'in ignorance ye did it.' But since light is breaking in upon us, we will do it no more.

"If my health did not forbid, I would enter the lecture field upon this subject and the near advent of our Lord. But I have bronchial trouble, with coughing spells, that prevents my engaging in the work. May God bless you in your work is my prayer."

### DID YOU READ IT?

I REFER to the editorial in the REVIEW of Jan. 30, entitled, "The Atonement; not Made on the Cross—in Process now." If you have read it once, do so a second time. If you passed it by without reading, look up your paper, and examine the editorial in question carefully, weighing each point well. It seems to me that the editor was unusually felicitous in illustrating the relation which the cross sustains to the final work of atonement. His argument is based upon the teachings of the sanctuary question, and serves to show from another standpoint the value of our views on that subject in the matter of settling and explaining doctrinal points, which otherwise would be very difficult of elucidation. The sanctuary question is the hub of the message, and is not understood as fully as it ought to be by our people. Without doubt there are hidden in it treasures of truth which will throw light upon our pathway clear down to the end.

W. H. L.

### LITERARY NOTICES.

#### Early Education.

A MODEST little sheet comes to our table this week, entitled, *Early Education*, Vol. I., No. 1. It is published at College View, Nebr., edited by Mrs. Lizzie A. Lewis, wife of Professor C. C. Lewis, of Union College. A monthly paper, "devoted to the work of helping parents and teachers in training little children." Price 25 cents a year. Address *Early Education*, College View, Nebr.

#### Blackboard Sketches.

WE have received from the "Bible Kindergarten and Music Company," of Chicago, a unique pamphlet entitled, "Portfolio of Blackboard Sketches on the Life of Christ." These are outlined sketches in white lines on a black background, just as they would appear on a blackboard, of scenes in the life of Christ; and as children trace these on a blackboard, or a slate, they will receive a good drill in drawing, and have an impression of the event illustrated fixed in the mind as it could be fixed in no other method. This book of thirty-one full-page sketches, goes free to every one who shall order of the company the three different boxes of building material for kindergarten work (\$1.75), together with the book "Bible Object Lessons and Songs for Little Ones," in either one of four styles of binding, which come respectively at \$1.50, \$2, \$2.75, and \$3.75. The thirty songs for children contained in the Object Lessons, were written expressly for that work, and have been pronounced by many worth the price of the whole outfit. Kindergarten work is adapted to the family as well as the school. Further information in regard to it may be had by addressing F. E. Belden, 4331 Indiana Ave., Chicago, Ill.